

PURCHAS

HIS PILGRIMES.

IN FIVE BOOKES.

The sixth, Contayning Nauigations, Voyages, and Land-
Discoueries, with other Historicall Relations
of *AFRICA*.

The seventh, *Nauigations, Voyages, and Discoueries of the*
Sea-Coasts and In-land Regions of *Africa*, which is generally
called Ethiopia: by English-men, and others;

The eighth, *Peregrinations and Trauels by land in Palestina, Natolia, Syria,*
Arabia, Persia; and other parts of ASIA.

The ninth, *Peregrinations, and Discoueries by Land, of Assyria, Armenia,*
Persia, India, Arabia, and other In-land Countries of Asia, by English-men
and others; Moderne and Ancient.

The tenth, *Præteritum*, or Discoueries of the World, specially such
as in the other Bookes are omitted.

The Second Part.

Unus Deus, Una Veritas.



LONDON

Printed by William Stansby for Henrie Fetherstone, and are to be sold at his shop in
Pauls Church-yard at the signe of the Rose.

1625.

PARCHE

SECRET

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1. The first step is to identify the problem. This involves understanding the situation, gathering information, and defining the problem clearly.

1. 1. The first step in the process of the scientific method is to ask a question.
 2. 2. The second step is to do background research.
 3. 3. The third step is to form a hypothesis.
 4. 4. The fourth step is to test the hypothesis by conducting an experiment.
 5. 5. The fifth step is to analyze the data and draw a conclusion.
 6. 6. The sixth step is to communicate the results.
 7. 7. The seventh step is to repeat the experiment to verify the results.
 8. 8. The eighth step is to publish the results.
 9. 9. The ninth step is to use the results to develop a theory.
 10. 10. The tenth step is to use the theory to make predictions.

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1. *Journal of the American Medical Association*, 1997; 277: 1033-1038.
 2. *Journal of the American Medical Association*, 1997; 277: 1039-1044.

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TO THE HIGH
AND MIGHTIE
PRINCE,
GEORGE,

Duke, Marquess, and Earle of BUCKINGHAM,
Vicomte VILLIERS, Baron of WHADDON,
Lord High Admiral of ENGLAND, Justice in
Eye of all his MAJESTIES Forests, Parkes,
and Chaces beyond Trent;
MASTER of *Hu MAJESTIES Horse, KNIGHT of the*
most Noble ORDER of the GARTER, and One of
Hu MAJESTIES most Honorable Privie
COUNCELL.



Having presented to the Princes Higbnesse
a World of Histories composed into a
Historie of the World, & durst not see
saile with so great a Fleet of Sea-voyages
(a principall part thereof) before I be-
came humble Sutor to Your Grace for li-
cense from the Admiraltie. Pardon this
presumpcion, which Your Greatnesse requireth, Your Goodnesse
inuiteth and the nature of the Worke exacteth. His Maie-
stie, the reath of our nostrils, the Life and Rule of our a-
ctions, tak by many graces otherwise, and by exemplarie dedica-
tion, tarb Others Bookes there to seeke delightsome shadow,
where his gawe so glorious light.

who hath bene so late and faithfull a Traveller with Him by
Sea and Land; Nor the Kings honor (here named at) bee
more welcome to any then the Kings Friend, whom the King
will honour; Nor can acts of Navigation bee any where
more suitable then to a Noble mind, nor fixing his best and best
thoughts on discovering a neerer passage to the remoter World,
and under whose Charge the Maye Royall more flourisheth
then ever. By some of Yours also the Author was encouraged to
undertake this great worke, which now therefore returneth to
your Grace, as that Sea whence the Springs first flowed. May
it please your Graces taste (more from such employments cannot
be expected) to incite inferior appetites: and I hope that to such
sweetnesse of Nature, this Historie of Nature will not be
altogether distastfull. God Almighty blesse and pro-
spere your Grace, and all your Loyall services
to His Maiestie, with increase of Divine,
Royall, and Princely favour.

AMEN.

Your Graces

lowly Orate

SAMUEL VRCHAS



NAVIGATIONS, VOYA-
GES, AND LAND-DISCO-
VERIES, WITH OTHER HI-
STORICALL RELATIONS
OF AFRIKE.

THE SIXTH BOOKE.

CHAP. I.

Observations of Africa, taken out of IOHN LEO his nine Bookes,
translated by MASTER * PORY, and the most remarkable
things hither transcribed.

* In diuers
places the
transliteration is
amended.

§. I.

Collections out of the first Booke of IOHN LEO, touching the People,
Tribes, Languages, Seasons, Vertues, Vices, and other more
general considerations of Africa.



AFRICA is called in the Arabian Tongue *Iphrichia*, of the
word *Faraca*, which signifieth in the said Language, to divide:
but why it should be so called, there are two opinions; the first
is this: namely, because this part of the World is divided from
Europe by the Mediterian Sea, and from Asia * by the River
of Nilus. Others are of opinion, that this name of Africa
was derived from one *Ifricus* the King of Arabia Felix, who is
said to have bene the first that ever inhabited these parts.
This *Ifricus* waging war against the King of Assyria, & being
at length by him driven out of his Kingdome, passed with his
whole Armie over Nilus, and so conducting his troups west-
ward, made no delay till he was come vnto the Region lying
about Carthage. Hence it is that the Arabians doe imagine the Countrey about Carthage only
and the Regions lying Westward thereof, to comprehend all Africa.
Africa (if we may give credit vnto the Writers of that Nation, being men of Learning, and
most skilfull Cosmographers) beginneth Southward at certaine Ruers issuing forth of a Lake
in the Defart of Gaaga. Eastward it bordereth vpon the River Nilus. It extendeth North-
ward to that part of Egypt, where Nilus at seven mouthes dischargeth his streames into the
Mediterran Sea: from whence it stretcheth Westward as farre as the Straights of Gibraltar,
and is bounded on that part with the vtmost Sea-towne of all Libya, called * Nax. Like-
wise the South part thereof abutteth vpon the Ocean Sea, which compasseth Africa almost
farre as the Defarts of Gaaga.

Why this part
of the World
was so named
Africa,
Iohn Leo, lib. i.
* Others di-
vide it from
Asia by the
Red Sea.
As there was
Asia proprie di-
cta, so likewise
Africa was the
name of the
whole land of
a peculiar part,
and it is both
through the
Ancient sto-
ries in ascert-
hence with
the African
Authors and
Iohn Leo
The borders of
Africa, almost
* Nax.

King *Ioseph*, as, untill such time as one *Ioseph* the sonne of *Ieffin* attained to the Kingdome of *Morocco*. This *Ioseph* was the first King of *Morocco*, who endeavoured by all means to advance the friends and kindred of the late deceased King of *Africe* vnto the Kingdome; neither did hee cease untill he had expelled all the *Arabians* out of *Cusanan*. Howbeit the *Arabians* possessed the Regions therabout, gasing themselves wholy to spoiles and robberies: and the friends of the said deceased King could beare rule but in certaine places only. Afterward succeeded in the Kingdome of *Morocco* one *Manfor*, who was the fourth King and Prelate of that *Mahometan* Sect which was called *Mahomedim*. This man, albeit his Grand-fathers and great Grand-fathers had alwayes favoured the Poffertie and friends of the forefaid deceased *African* King, and had restored them to their ancient dignitie: desired altogether how to oppole himselfe against them, and to vshape all their authoritie. Wherefore making a fayed league with them, wee reade, that hee provoked the *Arabians* against them, and so very easily overcome them. Afterward *Manfor* brought the greatest part of the *Arabians* into the Westerne Dominions of *Africe*; vnto the better sort of whom he gave the Habitation of *Ducala* and *Aggera*, and vnto the baser remnant he bequeathed the possession of *Namidia*. But in proceesse of time hee commanded the *Namidian* States to be free to libertie, and so in delight of the *Arabians*, hee caused them to inhabit that part of *Namidia* which he had allotted vnto them. But as for the *Arabians* of *Aggera* and of certaine other places in *Barbarie*, hee brought them all vnder his subiection. For the *Arabians* out of *Deserts* are like fishes without water: they had indeed often attempted to get in to the *Delarts*; but the Mountaines of *Atlas*, which were then possessed by the *Barbarians*, hindered their passage. Neither had they libertie to passe vnder the Plaines, for the residue of the *Barbarians* were there planted. Wherefore their pride being abated, they applied themselves vnto Husbandry, having no where to repose themselves, but only in Villages, Cottages, and Tents. And their miserie was so much the greater, in that they were constrained yearly to disburse vnto the King of *Morocco* most ample Tribute. Those which inhabited *Ducala*, because they were an huge multitude, easily tired themselves from all Tribute and Imposition.

A great part of the *Arabians* remayned still at *Tunis*, for that *Manfor* had refused to carrie them along with him: who, after the death of the said *Manfor*, grew to bee Lords of *Tunis*, and so continued, till they reigned their Government vnto the people called *Abu-Hafj*; vpon condition that they should pay them halfe the Revenues thereof: and this condition hath remayned firme euen vntill our dayes. Howbeit, because the *Arabians* are increased to such innumerable swarmes, that the whole Revenues are not sufficient for them, the King of *Tunis* must iustly allow them some of them their duties, to the end they may make secure passages for Merchants, which indeed they performe without molestation or hurt of any. But the residue which are deprived of their pay, betake themselves wholy to robberies, thefts, slaughters, and such other monstrous outrages. For these, lurking alwayes in the Woods, no sooner see any Merchant approaching, but suddenly they beake forth with a Garrison of life-conduct. And so they passe sometimes to their great inconvenience. For they are notwithstanding constrained to give vnto the forefaid *Arabians*, which are in pay with the King of *Tunis*, great summes of money; and are likewise oftentimes so in danger of Robbers, that they lose both their goods and liues.

The *Arabians* which inhabit *Africa*, are diuided into three parts: one part whereof are called *Cachin*, the second *Hilal*, and the third *Machal*. The *Cachin* are diuided into three Nations or Tribes; to wit, the Tribes of *Eleg*, *Sannat*, and *Sabid*. Moreover, *Eleg* is diuided into three Families; that is to say, the Family of *Delag*, *Elmousteff*, and *Sennur*: and these are dispersed into many Regions. *Hilal* are diuided into foure Generations; to wit, the people of *Benabumir*, or *Abn*, of *Sufan*, and of *Chusan*. The Family of *Benabumir*, is diuided into the Kindreds called *Deueda*, *Suad*, *Agge*, *Elychrah*, *Enedri*, and *Garfam*; which Kindreds possesse many Dominions. *Machal* haue three Tribes vnder them: to wit, *Moflar*, *Huimen*, and *Haffan*. *Moflar* are diuided into *Kuchen*, and *Selim*; *Huimen* into *Elbasand* *Chinan*; and *Haffan* into *Deuueff*, *Deumafor*, and *Deudubaidulla*. *Deuueff* is distinguished into the Kindreds called *Dulien*, *Barban*, *Vaden*, *Racmen* and *Hannam*; *Deumafor* into *Hennur*, *Menebe*, *Husen*, and *Albafism*; and lastly, *Deudubaidulla* into *Garg*, *Hedeg*, *Telid*, and *Geon*. All these doe in a manner possesse innumerable Regions; inso much that to reckon them vp at large, were a matter not onely difficult, but almost impossible.

The most noble and famous *Arabians* were they of the Family of *Eleg*, vnto whom *Almanfor* gave the Regions of *Ducala* and of *Tedes* to inhabit. These *Arab* are euen till our times haue bene vnto great distresse and hazard, partly by the Poringall King, and partly by the King of *Fez*. They haue at all opportunities, if need should require, a hundred thousand Soldiers fit to beare Arms, agreeat parts whereof are Horfemen. The *Arabians* called *Sannat*, enioy that part of the *Libyan* *Deserts*, which lyeth yett against the *Desart* of *Triply*. These make often incursions into *Barbarie*, but they haue no places allotted them therein, but they and their Camels doe perpetually

perpetually remaine in the *Deserts*. They are able to leaue fourecore thousand fouldiers, the greatest part being footmen. Likewise the Tribe of *Sabid* doe inhabit the *Desart* of *Lelya*; and these haue had alwayes great league and familiaritie with the King of *Guargala*. They haue much abundance of cattell, that they doe plentifully supply all the Cities of that region with flesh, and that especially in Summer-time, for all the Winter they shut out of the *Deserts*. Their number is increased to about a hundred and fiftie thousand, having not many Horfemen among them. The Tribe of *Delag* possesse diuers habitations; howbeit, *Aggera* contained the greatest part of them. Some also inhabit vpon the frontiers of the Kingdome of *Aggera*, who are said to recieve a yearly stipend from their next neighbours. But the least part of them dwell vpon the hill-country of *Aden*, vpon the borders of *Elmousteff*. The people of *Elmousteff* are seated in the Province of *Aggera*, and are called by the later writers *Elcalah*. These also pay certaine yearly tribute vnto the King of *Fez*, being able to furnish about eight thousand Horfemen to the warres. The Kindred of *Sabid* doe inhabit not farr from the Kingdome of *Gezer*, being many of them vnder the pay of the King of *Tremisen*, and are said to enioy a great part of *Namidia*. They haue more ordelle, three thousand most warlike Horfemen. They possesse likewise great abundance of Camels; for which cause they abide all Winter in the *Deserts*. The remnant of them occupieth the Plaines which lieth betwene *Silad* and *Mener*. These haue huge droues of Cattell, and exercise themselves in Husbandrie, being constrained to pay some yearly tribute vnto the King of *Fez*. They leaue Horfemen, who, as a man may say, are naturally framed to the warres; about foure thousand in number.

Hilal, which are also called *Benabumir*, dwell vpon the frontiers of the Kingdome of *Tremisen* of the people of *Aggera*. These range vp and downe the *Desart* of *Tegaram*, being in pay vnder the King of *Tremisen*, and of great riches and power; inso much that they haue at all times in readinesse for the warres fixe thousand Horfemen. The Tribe of *Hennur* possesse onely the borders of *Musfagaim*. These are savage people, giuing themselves wholy to spoiles and robberies, and alienating their minds from the warres. They neare come forth of the *Deserts*; for the people of *Barbarie* will neither allow them any places of habitation, nor yett any stipend at all; Horfemen they haue to the number of two thousand. The Kindred of *Hachin* are next neighbours vnto the region of *Aden*, who recieve certaine pay from the King of *Tunis*. They are rude and wild people, and in very deed estranged from all humanitie; they haue (as it is reported) about fiftene hundred Horfemen. The Tribe of *Hachin* inhabit the region lying betwene *Oran* and *Almousteff*; these exercise Husbandrie, paying yearly tribute vnto the King of *Tremisen*, and being farrable to make one hundred Horfemen.

The people called *Musfagaim* possesse those *Deserts* of *Musila*, which extend vnto the Kingdome of *Bagia*. These likewise are giuen onely to theft and robbery; they take tribute both of their owne people, and of other regions adioyning vnto them. The Tribe of *Ruchin* inhabit those *Deserts* of *Libya*, which border vpon *Conflactura*. These haue most ample Dominions in *Namidia*, being now diuided into sixe parties. This right famous and warlike Nation recouereth stipend from the King of *Tunis*, having fixe thousand horsemen at command. The people of *Suad* enioy that *Desart*, which is extended vnto the Signorie of *Tenez*. These haue very large possessions, recieving stipend from the King of *Tremisen*, being men of notable dexterity, as well in the warres, as in all other conuersion of life. The Kindred of *Agge* dwell not altogether in one place; for part of them inhabit the region of *Garet*, among the people called *Hennur*, and the residue possesse that part of *Ducala*, which lieth nere vnto *Asaph*. The Tribe of *Elychrah* dwell vpon that portion of *Helen* which is situate in the Plaines of *Sabidum*, hauing the people of *Heab* tribute vnto them, and being a very vncivill and barbarous people. The people called *Enedri* are seated in the Plaines of *Heab*; but the whole region of *Heab* maintaineth almost foure thousand Horfemen, which need vntilstanding are vnto for the warres. The people of *Garfam* haue fowndly Nations; neither haue they any King or Governour. They are dispersed among other Generations, and especially among the Kindreds of *Menebe* and *Hennur*. These conuay Dates from *Segel-segelmessa* to the Kingdome of *Fez*, and carry bakke againe from thence such things as are necessarie for *Segelmessa*.

The people called *Ruche*, who are thought to be descended from *Maiter*, doe possesse that *Desart*, which lieth next vnto *Delar* and *Fardala*. They haue very small dominions, for which cause they are accounted no whit rich; howbeit, they are most valiant fouldiers, and exceeding swift of footste; inso much that they themselves it a great disgrace, if one of their footmen be vanquished by two horsemen. And yett, should kill any one man among them, which will not outgoe a very swift horse, hee the journey neuer lo long. They haue about fixe hundred Horfemen, most warlike footmen, to the number of eight thousand. *Selim* inhabit vpon the River of *Selim*, from whence they range vp and downe the *Desarts*. They are endowed with great riches, carrying euery yeare merchandize vnto the Kingdome of *Tombina*, an lare thought to be in high fauour with the King himselfe. A large iurisdiction they haue in *Darba*, and great plenty of Camels; and for all opportunities of warre they haue euen in a readinesse three thousand Horfemen.

Cocos, Cu-
cumbers,
Onions.

Likewise in the same Regions grow Cocos, Cucumbers, Onions, and such kinde of herbs and fruits in great abundance.

There are no Mountains at all either in *Libya* or in the Land of *Negros*: howbeit divers Fennes and Lakes there are; which (as men report) the inundation of *Niger* hath left behind it. Neither are the woods of the said Regions altogether destitute of Elephants and other strange beasts; whereof we will make relation in their due place.

When naturall
impressions &
motions the
Aire of *Africa*
is subject unto;
and what ef-
fects ensue
ther upon.
The seasons of
the yeare,
Cherries ripe
in Aprill,

Throughout the great part of *Bahia* storms and cold weather begin commonly about the midst of October. But in December and January the cold growth from what we call the inland places: howbeit this happened in the morning only, but feignly and remotely, that no man careth greatly to warm himself by the fire. February somewhat mitigated the cold of Winter, but that so incontinently, that the weather changed sometime five and sometime six times in one day. In March the North and West winds usually blow, which cause the Trees to be adorned with blossoms. In April all fruits attain to their proper form and the Peaches, inasmuch as Cherries are commonly ripe about the end of April and the beginning of May. In the midst of May they gather their figs: and in mid-June their Grapes are ripe in many places. Likewise their Peares, their sweet Oranges, and their Damascens attain unto sufficient ripeness in the months of June and July. Their figs of Autumn may be gathered in August, howbeit they have not the plenty of Figs and Peaches, as in September. By the midst of Aug. if they usually come from the South and Southwest winds, they make Rafins. Which if they cannot enter in September, by reason of unfavourable weather, they make Rafins: as then gathered they will come. Windy and Mild especially in the Region of *El Rio*, *San Pedro*, *San*

The Olives of
Afr.ca.

figure more at large. In the midst of October they take in their Honey, and gather their Pomarangs and Quinces. In November they gather their Olives, not clming up with Laks but plucking them with their hands, according to the custom of *Europe*; for the Trees of *Mandarin* and *Almond* in this Country are not laden with fruit. And therefore their Olives being full ripe, they take the beating them off the tree, and then they take long Poles, about they know this kind of beating to be most hurt full to the said Trees. Sometimes they have great plenty of Olives in *Africa*, and sometimes as great scarcity. Certain great Olives there are, the Olives whereof are eaten by the Inhabitants because of their great size, but they are not so profitable as the rest, but that they have three months in the spring always ripe.

Pleasant Spring

they are not fit for Oyle. Nor are they to be used for any other use, but that they shall cure 30
monethes in the spring always next.

They begin their spring upon the nineteenth day of February, accounting the eighteenth of 40
May, for the end thereof: all which time they have most pleasant weather. But it from the five
and twentieth of April, to the fifth of May they have no raine fall, they take it as a signe of ill
lucke. And the raine-water which falleth all the time aforesaid they call *Nassan*, that is, *water*
blessed of God. Some store it up in Vells, most religiously keeping it, as an holy thing: Their
Summer falleth till the sixteenth of August: all which time they have most hot and cleere wea-
ther. Except perhaps some howres of raine fall in July and August, which doe so infect the
Aire, that great plagues and most pestilent Fevers ensue thereupon: with which plague who-
ever is infected, most hardly escapeth death. Their Autumne they reckon from the seventeenth 40
of August to the sixteenth of November; having commonly in the monethes of August and
September the fiercest heate as yet there. Howbeit all the time betweene the fifteenth of
August and the fifteenth of November is called *the time of the continuance of the wheale*, for
that in that month Eight Quince and five kind of fruits to witte the figge, the pomegranate,
of November they beginne their winter-weather, continuing the same till the twentieth day
of February. So long as Winter continueth they begin to till their ground with plow and

Forty dayes of
extreme heate
and forty of
cold.

Planes: but upon the Mountains they get to plough in October. The *Africans* are most certainly periwild that every year containeth fire, extreme hot days, beginning upon the twelfth of June; and again many days extreme cold, beginning from the twelfth of December. Their *Equinocties* upon the sixteenth of March, and the sixteenth of September. For their *Solstices* they account the sixteenth of June and the sixteenth of December. These rules they do most strictly observe, as well Husbandmen and Navigators, as in searching out the houses and true places of the Planets: and their infections, with other such like they teach their young children first of all.

The Peasants
and vultured
people of *Afri-*
ca running in
Astrologic.
Note.

Many Country-people and Husbandmen there be in *Africa*, who knowing (as they say) neither a Letter of the Booke, will notwithstanding most learnedly dispute of *Astrologie*, and allege most profound reasons and arguments for themselves. But whatsoeuer skill they haue in the Art of *Astrologie*, they first learned the same of the *Latines*: yea, they giue thier very names vnto their Months which the *Latines* doe.

Three golden
spheres.

A great Col-
ledge.

10

35

30

Excellent
Spotted Mar-
ble.

This King called *Manfor*, was he vnto whom *Rafis* that famous Phyfician dedicated his Booke.

CHAP. I. §. 2. Christians happy success against the Moores.

The huge Dominoes of King Master.

The Christians
happie success
against the
Moorcs.

Ibnu Abdulan
Historian of
Africa.
The Town of
Agmet.

The desolation
of *Agnet*,
Hermite.

John Lee Au-
dant at Feq.

it Learned men
clothed in
h white.
Semele.

The Territory
of Fez.

* Or *Adia*.

Sida.

English trans-
lignos

1526.

The occasion
of the bloody
warres moved
by *Sabid*.

The City of
Fez besieged
for seven yeeres
to reduce.

* This number
(as I like it)
should rather
be 819.

Fez the prin-
cipal City of
all *Barbarie*,
and of the
founders
thereof.

Ibra the first
founder of
Fez.

rad thither as often, making supplication to bee deliuered from the danger of Lions.
Westward is beginneth at the River of *Buragrag*, and stretcheth Eastward to the river called
Inanen: which two Rivers are almost a hundred miles distant asunder. Northward is bordereth
vpon the River * *Saba*, and Southward vpon the Foote of *Atlas*. The soile both for abundance

of Corn, Fruits, and Carrell (seemeth to them being Artificially carued and state-
ly supported) with Marble pillars, their Temples are most beautifull, and their are shops built
vnder large Porches. And at the end of euery row of shops is an Arch, which (as they say) is to
diuide one occupation from another. And (to say all in a word) here is nothing wanting, which
may be required either in a most honourable City, or a flourishing Common-wealth. Moreover
hither resort all kind of Merchants, both Christians and others. Heere the *Germans*, *Veneti-*
ans, *English* and low *Dutch* vied to traffique. The grounds adioyning vpon this Towne are fan-
dy: neither are they fit for Corne, but for Cotten-wooll in diuers places very profitable. The
inhabitants, diuers of them doe weaue most excellent Cotten. Heere likewise are made very
fine Combes, which are sold in all the Kingdome of *Fez*, for the Region thereabout yieldeth
great plenty of Boxe, & of other wood fit for the same purpose. The Region thereabout is very order-
ly and diskeet euen vntill this day: for they haue most learned Iudges, Vmpires, and deciders of
doubtfull cases in Law. This Towne is frequented by many rich Merchants of *Genna*, whom the
King hath alwayes had in great regard; because he gaineth much yearly by their traffique.

In the time of *Abulad* the last King of the *Marrin* family, his Cousin, called *Sabid*, was taken by
Habibulla the King of *Granada*: whereupon by letters he requested his Cousin the King of *Fez* to
find him a certaine summe of money, required by the King of *Granada* for his ranfome. Which
when the *Fessan* King refused to yield vnto, *Habibulla* restored his prisoner to libertie, and sent
him towards *Fez* to destroy both the City and the King. Afterward *Sabid*, with the helpe of
the certaine wild *Arabian* beautes brought *Fez* for seven yeeres together; in which space most of the
Townes, Villages, and Hamlets throughout the whole Kingdome were destroyed. But at length
his Pettillence inuaded *Sabid*, which caused that himselfe, with a great part of his army, in the nine
hundred and eighteenth yeere of the *Hegira*, died thereof. Howbeit those desolate Townes neuer
recovered from thenceforth any new inhabitants, especially *Fanza*, which was giuen to certaine
Arabian Captaines, that came to assist *Sabid*. Whatsoeuer commodity ariseth out of Banisail
redoundeth to the Priests of the principall *Mahometan* Temple in *Fez*, and it amounteth almost
yeerly to twenty thousand Dukats. Heere also in times past were most large, pleasant, and
fruitfull Gardens, as appeareth by the Monuments and reliques thereof; howbeit, they were like
other places, laid waste by the warre of *Sabid*. The Towne it selfe remaineth destitute of inha-
bitants an hundred and ten yeeres; but as the King of *Fez* returned home from *Dacala*, he com-
manded part of his people to inhabit the same: albeit their incultitie made them loth to
doe.

Fez was built in the time of one *Aron* a *Mahometan* Patriarke, in the yeere of the *Hegira*
one hundred eighty and five, and in the yeere of our Lord seven hundred eighty sixe, by a
certaine hereticke against the Religion of *Mahomet*. But why it should be called, some are of
opinion, because when the first foundations thereof were digged, there was found some quanti-
ty of Gold, with mettall in the *Arabian* language is called *Fez*.

The Founder of this City was one *Ibra*, being the forefild *Aron* his neere kinsman. This *I-*
bra ought rather to haue bene an *Mahometan* Patriarke, because he was nephew vnto *Hadi* the
Cousin-german of *Mahomet*, who married *Faterna*, *Mahomet* owne daughter, so that *Ibra* both
by Father and Mother was of *Mahomet* Linage; but *Aron* being nephew vnto one *Habib* the
Vncle of *Mahomet*, was of kindred only by the Fathers side. Howbeit both of them were ex-
cluded from the said Patriarship for certaine causes mentioned in the *African* Chronicles, al-
though *Aron* vnpurged the same by deceit. For *Aron* being a most cunning and crafty
man, and finding himselfe to beare greatt fauour vnto the family of *Hadi*, and to be most deli-
rious, that the Patriarship should light thereon, sent his Ambassadors almost throughout the
whole world. Whereupon the dignity was translated from *Vmene* to *Habibulla* Sefice the first
Patriarke. Which *Vmene* being informed of, waged warre against the family of *Hadi*, and so
preuailed, that some of them he chased into *Asia*, and some into *India*. Howbeit, an ancient
Religious man of the same family remained still alue at *Elmadina*, who being very old, no whit
regarded the dignity. But this ancient fire left behind him two sonnes, who when they were
come to mans estate, grew into to great fauour with the people of *Elmadina*, that they were cha-
sed thence by their enemies; the one being taken and hanged, and the other (whose name was
Ibra) fleeing into *Mauritania*. This *Ibra* dwelling vpon Mount *Zaron*, about thirtie miles
from *Fez*, gouerned his people, not onely the Common-wealth, but matters of Religion also; and all the
Region adiuant paid him tribute. At length *Ibra* deceasing without lawfull issue, left one of
his mayds big with child, which had bene turned from the *Gabry* Religion to the *Moorer*.
Being deliuered of her sonne, they called him after his Fathers name, *Ibra*. This child the inha-
bitants calling for their Prince, caused him to be most carefully brought vp: and as he grew in
yeeres,

yeeres, to the end they might trayne him vp in feates of Chualtrie, they appointed one *Rafid*
a most valiant and skilfull Captaine to instruct him. Infomuch, that while he was but fiftene
yeeres of age, he grew famous for his valiant AGes and Stratagems, and beganne wonderfully to
enlarge his Dominions. Wherefore his Troupes and Family increasing euery day more and more,
he let his minde vpon building of a Citie, and changing of his habitation. And he bent for
cunning builders into all Nations, who hauing diligently perused all places in the Region, at last
most chiose of that where the Citie of *Fez* now standeth. For heere they found great store
of Fountaines, and a faire River, which springing forth of a plaine not farre off, runneth plea-
santly almost eight miles amidst the litle Hills, till at length it casteth it selfe vpon another
plaine. Southward of the place they found a wood, which they knew would be right commodi-
ous for the Towne. Here therefore vpon the East bankes of the said River, they built a Towne
containing three thousand Families: neither omitted they ought at all, which might be requi-
red in a flourishing Common-wealth. After the decaise of *Ibra*, his Sonne erected another
Towne directly ouer against the forefild, on the other side of the River. But in proccesse of time
either Towne too increased, that there was but a small distance betweene them: for the Gouer-
nours of each laboured might and mayne to augment their owne Iurisdiccions. An hundred
and fourefcore yeeres after, there fell out great dissention and Ciuill warre betweene the two
Cities, which by report continued an hundred yeeres together.

At length *Ioseph* King of *Morocco* of the *Lamime* Family, conducting an huge Armie against
both these Princes, tooke them Prisoners, carried them home vnto his Dominions, and put
them to a most cruell death. And he vanquished the Citizens, that there were slain of them
thirtie thousand. Then determined King *Ioseph* to reduce those two Townes into firme vnitie
and concord: for which cause, making a bridge ouer the River, and beating downe the wals of
either Towne right against it, he vnitid both into one, which afterward he diuided into twelue
Regions or Wardes. Now let vs make report of all such memorable things as are there to bee
seent at this day.

A World it is to see, how large, how populous, how well fortified and walled this Citie is.
The most part thereof standeth vpon great and litle Hills: neither is there any plaine ground
but only in the midst of the Citie. The River entereth the Towne in two places, for it is di-
uided into a double branch, one whereof runneth by new *Fez*, that is, by the South-side of the
Towne, and another cometh in at the West-side. And so almost infinitely dispersing it selfe
into the Citie, it is deuised by certaine conduits and chandls vnto euery Temple, Colledge,
Inne, Hospitall, and almost to euery priuate house. Vnto the Temples are certaine square con-
duits adioyned, hauing Cels and Receptacles round about them; each one of which hath a Cock,
whereby waters conveyed through the wall into a Trough of Marble. From thence flowing
into the Sinkes and Gutters, it carryeth away all the filth of the Citie into the River. In the
midst of each square conduit standeth a low Cistern, being three Cubits in depth, foure in
breadth, and twelue in length: and the water is conveyed by certaine Pipes into the forefild
square conduits, which are almost an hundred and fiftie in number. The most part of the hou-
ses are built of fine bricke and stones curiously painted. Likewise their bay-windowes and por-
tals are made of partie-coloured bricke, like vnto the stones of *Marrakech*. The Roofes of their
Houses they adorne with Glass, Agate, and other excellent Colours, which Roofes are made of
wood, and plaine on the top, to the end that in Summer-time Carpets may be spread vpon them,
for here they vie to lodge by reason of the exceeding heat of that Country. Some houses are
of two and some of three Stories high, whereunto they make fine flaires, by which they passe
from one room to another vnder the same roofe: for the middle part of the house is alwayes o-
pen or vncovered, hauing some Chambers built on the one side, and some on the other. The
Chamber doores are very high and wide: which in rich mens houses are framed of excellent and
carued wood. Each Chamber hath a Prefe curiously painted and varnished belonging thereun-
to, being as long as the Chamber it selfe is broad: some will haue it very high, and others but
fixe handfuls in height, that they may lie it on the Tefter of a Bed. All the portals of their
houses are supported with bricke Pillars finely playstered ouer, except some which stand vpon
Pillars of Marble. The Beames and Transomes vpholding their Chambers are most curiously
painted and carued. To some houses likewise belong certaine square Cisternes, containing in
breadth fixe or seuen Cubits, in length ten or twelue, and in height but fixe or seuen handfuls,
being all vncovered, and built of bricke trimly playstered ouer. Along the sides of these Ci-
sternes are certaine Cocks, which conuay the water into Marble Troughs, as I haue seene in
many places of *Europe*. When the forefild Conduits are full of water, that which floweth o-
uer, runneth by certaine secret pipes and conueyances into the Cisternes: and that which ouer-
floweth the Cisternes, is carryed likewise by other passages into the common Sinkes and Gut-
ters, and so into the River. The said Cisternes alwayes kept sweete and cleane, neyther are
they covered but only in Summer-time, when Men, Women, and Children bathe themselves
therein.

Moreover, on the tops of their houses they usually build a Turret with many pleasant rooms
therein.

The number
and situation
of the Mo-
ravian Tem-
ples in Fez.

The principal
Temple or Col-
lege in Fez.

Published
preaching.

The Revenues
of the great
Temple, and
how they are
divided.

Colleges of
Fez.

thereat, whether the women for recreations sake, when they are weary of working, retire them-
selves from whence they may see well-nigh all the Citizens.

Or *Mohammedan* Temples and Oratories there are almost ten hundred in this Towne, fitter
whereof are moit fately and limptiously built, using their Conduits made of Marble and other
excellent stones unknowne to the *Italians*; and the Chapters of their Priests be as usual-
ly adorned with painting and carving. The tops of these Temples, after the fashion of
Christian Churches in *Europe*, are made of Iron and Plaster; but the pavement is covered
with Mats which are so cunningly fowed together that a man cannot fee the breach of a finger
uncovered. The walls be exeuted on the inside are lined a mans height with fish Mats. More-
over, each Temple hath a Tower or Steeple, from whence certaine are appointed with a slow
voice to call the people at their first time of Prayer. Every Temple hath one onely Priest to
Service therein who hath the bestowing of all Revenues belonging to his owne Temple, as oc-
casion requireth; for thereby are maintained Lamps to burne in the night, and Porters to keepe
the doores are paid their wages out of it, and likewise are they that call the people to ordina-
ry Prayers in the night season; for these which cry from the fad Towers in the day time have
no wages, but are onely released from all Tributes and Exactions.

The chief *Mohammedan* Temple in this Towne is called *Carrawan*, being of so incredible
bignesse, that the owner thereof, and of the buildings belonging vnto it, is a good mile and a halfe
about. This Temple hath one and thirtie gates or portalls of wonderfull greatness and height.
The Roofe of this Temple is in length one hundred and fiftie, and in breadth about foure score
Feet in Cubits. The Tower or Steeple, from whence they cry a voice to assemble the people
together, is exceedingly high; the breadth whereof is supported with twenty, and the length
with thirte Pillars. On the East, West, and North-sides, is hath certaine Walkes or Galleries,
foure Cubits in length, and thirte in breadth. Vnder which Galleries there is a Cellar Store-
house, wherein Oyle, Candles, Mats, and other such necessaries for the Temple are laid vp.
Every night in this Temple are burnt nine hundred Lamps; for every such hath a steuall Lamp,
especially those which extend through the mid-course. Some Architects there are that haue
hundred and twentie Candles; therefore likewise certaine Bricks or Candles to great
and with so many Sockets, as they will hold each one fiftene hundred Candles; and these Can-
dlesticks are reported to haue bene made of Bells, which the King of *Fez* in times past took
from Christians.

About the walls of the fad Temple are diuers Pulpits, out of which those that are learned in
the *Mohammedan* Law instruct the people. Their Winter Lectures beginne presently after Sun-
set, and continue the space of an houre. But their Summer Lectures hold on from the Sunne
going downe, till an houre and a halfe within night. And here they teach as well Morall Phi-
losophie as the Law of *Mohammed*. The Summer Lectures are performed by certaine pious
and obscure persons; but in Winter such onely are admitted to read, as bee reputed their greatest
Clerkes. All which Readers and Professors are vniuersally allowed moit liberal Stipends. The
Priest of this great Temple is entrusted onely to read Prayers, and faithfully to distribute almes
among the poore. Every Festiual day he bestoweth all fish Come and Mennay as he hath in his
custodie, to all poore people according to their need.

The Treasurer or Collector of the Revenues of this Church hath euery day a Duckett for his
pay. Likewise he hath eight Notaries or Clerkes vnder him; euery one of which gathreth
Duckets a month; and other fixe Clerkes who receive the rent of houses, shops, and other such
places as belong to the Temple, lauing for their wages the twentieth part of all such Rents and
Duties as they gather.

Moreover, there belongeth to this Temple twentie Factors or Baylies of Husbandrie; that
without the Citie walls haue an eye to the Labours, Ploughmen, Vine-plinters, and Gard-
ners, and that provide these things necessarie; there giue as three Duckets a month. Not farre
from the Citie are about twentie Little-kilns, and as many Bricks-kilns, fitting for the reparati-
on of the Temple, and of all houses therein belonging.

The Revenues of the fad Temple daily receiued, are two hundred Duckets a day; the better
halfe whereof is layd out vpon the particulars aforesaid. Also if there bee any Temples in the
Citie destitute of liuing, they must all be maintained at the charges of this great Temple; and
then that which remaineth after all expenies, is bestowed for the behoofe of the Common-
wealth; for the people receive no Revenues at all. In our time the King commanded the Priest
of the fad Temple to lend him an huge summe of money, which he neuer repaid againe.

Moreover, in the Citie of *Fez*, are two moit fately Colleges, of which diuers rooms
are adorned with curious painting; all their beames are carued, their walls are lined with Ma-
ble and Freestone. Some Colleges there are which containe an hundred fiftie rooms, some more,
and some fewer, all which were built by diuers Kings of the *Moroccan* Emperors. One of these is
among the rest moit beautiful and admirable to behold, which was erected by a certaine King
called *Habs Henes*. Here is to be seene an excellent Fontaine of Marble, the Curtains whereof
containeth two Pipes. Through this Colledge runneth a little streame in a moit chere and
pleasant

pleasant chanel, the brimmes and edges whereof are workmanly framed of Marble, and stoness
of *Maurice*. Likewise here are three Cloysters to walke in, moit curiously and artificial-
ly made, with certaine eight square Pillars of diuers colours to support them. And betwene
the Pillar and Pillar the arches are beautifullly out-cast with Gold, Azure, and diuers other Col-
lours; and the Roofe is very artificially built of wood. The fatest of these Cloysters are also close,
that they which are within cannot see such as walke within. The walls round about as high as
a man can reach, are withered with Playe or worke of *Maurice*. In many places you may find
certaine Verres, which declare what year the Colledge was built in, together with many E-
pigrams in the Founders commendation. The Letters of which Verres are very great and black,
so that they may be read a farr off. This Colledge gates are of Brisse moit vniuersally carued,
and are the doores artificially made of wood. In the Chappell of this Colledge standeth a cer-
taine Pulpit mounted nine fathes high, which flaires are of Iourie and Elconie. Some affirme,
that the King hauing built this Colledge, was desirous to know how much money hee had spent
in building it; but after he had perused a leafe or two of his Account-book, finding the summe
of foorthe hundred Duckets, he rent it alinder, and threw it into the foorfard little Riuer, ad-
ding this Sentence out of a certaine *Arabian* Writer: *Each precious and amiable thing, though it
cost deere, yet if it be beautiful, it cannot choise but bee good cheape: neither is any thing of too
high a price, which pleaseth a mans affeition.* Howbeit a certaine Treasurer of the Kings, making
a particular account of all the fad expenies, found that this excellent building flood his Master
in foorthe hundred and eightie thousand Duckets. The other Colleges of *Fez* are somewhat like
vnto this, hauing euery one Readers and Professors, some of which read in the forenoone, and
some in the afternoone.

In times past the Students of these Colleges had their apparell and victuals allowed them
for feauen years, but now they haue nothing gratis but their Chamber.
For the warre of *Sahab* destroyed many possessions, whereby Learning was maintained; so
that now the greatest Colledge of all hath yearly but two hundred, and the second but one
hundred Duckets for the maintenance of their Professors. And this perhaps may be one rea-
son among many, why the gouernment not onely of *Fez*, but of all the Cities in *Africa*, is so
bale.

Now these Colleges are furnished with no Schollers but such as are strangers, and liue of the
Citie Almes; and if any Citizens dwell there, they are not about two or three at the moit. The
Professor being readie for his Lecture, some of his Auditors readeth a Text, whereupon the fad
Professor dilatech, and expouneth obscure and difficult places. Sometimes also the Schollers
dispute before their Professor.

Many Hospitals there are in *Fez*, no white infirmos, either for building or beantie, vnto the
foresaid Colleges. For in them without our frangers came to the Citie were entertained at
the common charge for three dayes together. There are likewise as faire and as fately Hospitals
in the Suburbes. In times past their wealth was marvellous great; but in the time of *Sahab*
warre, the King standing in need of a great summe of money, was confouled by some of his
greedie Courtiers to sell the Liuing of the fad Hospitals. Which when the people would in
no case yeeld vnto, the Kings Oratour or Speaker, perswaded them that all those Liuing were
gauen by his Maiesties Predecessors, and therefore (because when the warres were ended, they
should loose recover all againe) that it were farre better for them by this means to pleasure
their Soueraigne, then to let his Kingly Estate fall into so great danger. Whereupon all the
fad Liuing being sold, the King was presented by vntimely and fudden death before he could
bring his purpose to effect; and so these famous Hospitals were deprived of all their mainte-
nance.

The poore indeed and impotent people of the Citie are at this day relieved; but no frangers
are entertained, save onely learned men or Gentlemen. Howbeit there is another Hospital for
the reliefe of sicke and disteald frangers, who haue their daye onely allowed them, but no
Physician or Medicine: certaine women there are which attend vpon them, till they recover
their former health, or dye. In this Hospital likewise there is a place for franticke or distracted
persons, where they are bound in strong Iron Chains; whereof the part next vnto their waikes
is strenghtened with mightie beames of Wood and Iron. The Gouernour of these distracted
persons, when he bringeth them any intemperance, hath a Whip of purpose to chastise those that
offer to bite, strike, or play any mad part.

Likewise this Hospital hath many Rooms for the Purveyours, Notaries, Cookes, and other
Officers belonging to the sicke persons who each of them haue some small yerely stipend.
Being a young man, I my self was Notarie here for two yeeres, which Office is worth three
Duckets a month.

In this Citie are moe then an hundred Bath-houses very artificially and fately built; which
though they bee not of equall bignesse, yet they are all of one fashion. Each Steue hath fower
Halls, without which are certaine Galleries in an higher place, with fise or fixe thaires to sit
vnto them: here men put off their apparell, and hence they goe naked into the Bath. In the
midst

A Colledge
cost aliooke
Duckets the
building.

The diffi-
culty of Learn-
ing and learn-
ing men, a
principal cause
of disorderly
and bale go-
uernment.

A description
of the Hospi-
tals and Bathes
in the Citie of
Fez.

Liuing bee
longing to
Hospitals.

John Lee in his
youth a Notary
in an Hospitall
for two
yeeres toge-
ther.
Their Bricks
and bathing.

Women
Baths.

Revenue
to the Temple.

The Innes
of Fez.

The Mills
of Fez.
Like unto our
Horse-mills.
A description
of the Occu-
pation, the
Shops, and the
Market.

midst they alwayes keepe a Cistern full of water. First therefore, they that meane to bathe themselves, must passe through a cold Hall, where they vie to temper hot water and cold together, then they goe into a room somewhat hotter, where the servants dense and wash them and lull of all, they proceede into a third Hot-house, where they fowate as much as they thinke good. The fire that heateth their water, is made of noughe elie but beafts dung; for which purpose many boyes are let on worke to run vp and downe to Stables, and thence to carrie all the dung, and to lay it on heapes without the Towne-walles; which being parched in the Sunne for two or three monthes together, they vie for fuel. Likewise, the women haue their Stoues apart from the men. And yet these Hot-houles serue both for men and women, but at sundrie times, namely, for men from the third to the fourteenth houre of the day, and the residue for women. While women are bathing themselves, they hang out a rope at the first entrance of the house, which is a signe for men; that they may then proceede no farther. Neither may husbonds here be permitted to speake with their owne wiues; for great a regard they haue of their honestie. Here men and women both, after they haue done bathing, vie to banquet and make merrie with pleasaunt Muliicke and singing. Young Striplings enter the Bath naked without any flame, but men cover their priuities with a linen cloth. The richer sort will not enter the common Bath, but that which is adorned and finely set forth, and which serueth for Nobles-men and Gentle-men. When any one is to be bathed, they lay him along vpon the ground, anointing him with a certaine oymnt, and with certaine instruments doing away his filth. The richer sort haue a Carpet to lie on, their head lying on a wooden Cushion, couered with the same Carpet. Likewise, here are many Barbers and Chyrurgions which attend to doe their office. The most part of these Baths pertaine to the Temples and Colledges, yielding vnto them a great summe of money for yearly rent: for some giue an hundred, some an hundred and fiftie Duckats a yeare. Neither must I here omit the Festiual day which the Senates and Officers of the Baths celebrate; who with Trumpets and Pipes calling their friends together goe forth of the Towne, and there gather a wild Cunt, putting it in a certaine brazen vessell, and covering the same with a linen cloth, which in Lece afterward with a great noise of Trumpets and Pipes, they solemnly bring the said Onion vnto the Hot-houise doore, and there they hang it vpon the little brazen vessell or Lauer, saying, That this is a most happy boading, or signe of good luck vnto their Stoues. Howbeit, I suppose it to be some such Sacrifice, as the ancient *Apoes* were wont in times past, when they were destitute of Lawes and ciuilitie, to offer, and that the same custom hath remained till this very day. The like is to be seene euen among Christians, who celebrate many Feasts, wherof they can yeeld no reason. Likewise, euery *African* towne had their peculiar Feast, which, when the Christians once enioyed *Africa*, were vtterly abolished and done away.

In this Cite are almost two hundred Innes, the greatest whereof are in the principall part of the Cite neere vnto the chiefe Temple. Euery of these Innes are three stories high, and containe an hundred and twenty, or more Chambers apiece. Likewise, each one hath a Fontaine, together with Sinks and Water-pipes, which make audience of all the filth. Neuer, to my remembrance, did I see greater building, except it were the *Spanish Colledge at Bologna*, or the Pallace of the Cardinal *di San Giorgio at Rome*; of which Innes all the Chamber-doores haue Walkes or Galleries before them. And albeit the Innes of this Cite are very faire and large, yet they afford most beggerly entertainment to strangers; for there are neither Beds nor Couches for a man to lie vpon, vntill it be a couffe Blanket and a Mat. And if you will haue any victuals, you must goe to the Shambles your selfe, and buy such meate for your Host to dresse, as your stomack stands-to. In these Innes certaine poore Widlowes of *Fez*, which haue neither wealth nor friends to succour them, are relieued: sometimes one, and sometimes two of them together are allowed a Chamber; for which couffe they play both the Chamberlaines and Cookes of the Inne. The Inne-keepers of *Fez* being all of one Family, called *Eliases*, are apperalled like Women, and shoue their Beards, and are so delighted to immitate Women, that they will not only counterfeite their speech, but will sometimes also sit downe and spin. Each one of these hath his Concubine, whom hee accompanieth as if she were his owne lawfull Wife; albeit the said Concubines are not only ill-faoured in countenance, but notorious for their bad life and behavior. They buy and sell wine so freely, that no man controules them for it. None resort hither but most lewd and wicked people, to the end they may more bolly commit villany. The very company of these Inne-keepers is so odious, and detestable in the sight of all honest men, learned men, and Merchants, that they will in no wise vouchsafe to speake vnto them. And they are firmly enioyned not to enter into the Temple, into the Burie, nor into any Bath. Neither yet are they permitted to resort vnto those Innes which are next vnto the great Temple, and wherein Mercurie is entertained.

In this Cite are Mills in foure hundred places at least. And euery of these places containeth three or fiftie Mills; for that there are some thousands of Mills in the whole Cite. Euery Mill standeth in a large room vpon some strong pillar or post, wherunto many Country-people vie to resort. All the said Mills pertaine either to the Temples or Colledges.

Each trade or occupation hath a peculiar place allotted thereto, the principall whereof are next

next vnto the great Temple: for there first you may behold to the number of three hundred Notaries or Scriveners shops, wherof some ioyne vpon the Temple, and the residue stand ouer against them: euery of which Shops hath alwayes two Notaries. Then Westward there are about thirtie the Stationers or Booke-fillers. The Shoo-merchants which buy Shooes and Buckins of the Shoo-makers or Booke-fillers, and sell them againe to the Citizens, inhabit on the Southside of the Temple; and next vnto them, such as make Shooes for children only, their Shops being about fittie. On the East-side dwell those that sell vellees, and other commodities made of braile. Ouert against the great Gate of the said Temple stands the Fruit-market, containing fittie Shops, wherein no kind of fruit is wanting. Next vnto them stand the Waxe-merchants, very ingenious and cunning workmen, and much to be admired. Here are Merchants dealing likewise, though they bee but few. Then follows the Herbe-market, wherein the Pome-citrons, and diuers kinds of greene Boughes and Herbes doe represent the sweete and flourishing Spring, and in this Market are about twenty Tanners: for they which drinke Wine, will throw themselves vnder the flabrous and pleasaunt Boughes. Next vnto them stand the Milke-fillers: I thinke there passeth diuersie one day ouer their heads, wherein they vtter not five and twentie runnes of Milke. Next followe these are such as sell Cotton, and they haue about thirtie shops: then followe those that sell vellees and pleasaunt Boughes. Next come you to the Sellers Shops: and next of earthen vessels adorned with diuers colours. Then come you to the Sellers Shops: and next of all to the three-cats of Porter, who (as I suppose) are about three hundred: these Porters haue a Confall or Gournour, who euery weeke allesteth vnto them some few businell. The gaine which redoundeth thereof, they put into a Coffe, diuiding it at the weekes end among them, which haue wrought the same weeke. Strange is it to consider how exceedingly they Porter, loue one another: for when any of them decealeth, the whole company maintaineth his widow and fatherlesse children at their common charge, till either the die, or marrieth a new Husband. The children they carefully bring vp, till they haue attained to some Art or occupation. Next vnto the Porters come the Sellers of Peafe and Turnep-roots. Here also stands a certaine square house couered with Reed, wherein Peafe and Turnep-roots are to be sold, which are so greatly esteemed of in *Fez*, that none may buy some of the country people at the first hand, but such as are appointed, who are bound to pay tole & tribute vnto the Customs: and scarcely one day passeth, wherein more than five hundred lackes of Peafe and Turneps are not sold. On the North-side of the Temple is a place whither all kind of Herbs are brought to make Sallets withall: for which purpose there is forthie Shops appointed. Next wherunto is the place of Smoke, so called, by reason of continuall smoke: here are certaine Fritters or Cakes fried in Oyle, like vnto such as are called at *Rome*, *Pan Melao*. They rolle their flesh not vpon a spit, but in an Ouen: for making two Ouens one ouer another for the same purpose, in the lower they kinale a fire, putting the flesh into the vpper Ouen when it is well heate, you would not beleue how finely their meat is thus roasted, for it can not be spoiled either by smoke or too much heate: for they are all night rolling it by a gentle fire, and in the morning they let it to sale. The forward Street and Fritters they sell vnto the Citizens in so great abundance, that they daily take for more than two hundred Duckats; for there are fiftie Shops which sell nothing else. Likewise, here are sold certaine Fishes and flesh fried, and a kind of excellent fauor bread, tasting somewhat like a Fritter, which being baked with Butter, they neuer eat but with Butter and Honie. Here also are the feete of certaine beests foddren, wherewith the Husbandmen betimes in the morning breake their fast, and then hie them to their labour. Next vnto these are such as sell Oyle, Sale, Butter, Cheese, Oliues, Pome-citrons and Capers: the first shops are full of fine earthen vessels, which are of much greater value than the things contained in them. Then followe the Shambles, consisting of about forty Shops, wherein the Butchers cut their flesh a pieces, and sell it by weight. They kill no beaust within the Shambles, for there is a place allotted for this purpose neere vnto the Riuer, where haung once dressed their fish, they send it to the Shambles by certaine mens appointed for that end. But before any Butcher dare sell his flesh vnto the Citizens, he must carrie it to the Gournour of the Shambles, who so soone as hee hath the flesh, he lets downe in a piece of paper the price thereof, which they shew together with their meate vnto the people; neither may they in any case exceed the said price. Next vnto the Shambles standeth the Market where couffe clothes are sold, which containeth at least an hundred Shops: the said cloth is deliuered vnto certaine Friers (which are about threecore in number) who carrying the cloth from Shop to Shop, tell the price thereof. Then followe their Shops that kowre and sell Armour, Swords, Iauels, and such like warlike instruments. Next vnto them stand the Fill-mongers, who sell most excellent and great Fish. Next vnto the Fill-mongers dwell such as make of a certaine hard Reed, Coopes and Cages for Fowles, their Shops being about fortie in number: for each of the Citizens vie to bring vpon great fiores of Hennes and Capons. And that their houles may not be defiled with Hennes-dung, they keepe them

Book-fillers.
Shoo-makers.
On the chams.
the Bradiers.
Fritters.

Herb-women.

Tanners.
Milke-fellers.

Cotton-
fillers.
Gold-
fillers.
Girdlers.

Porters.
Sellers.
The Porters of
Fez.

Cookes.

Peafe and
Turneps.
Sallets-shops.

Fritters.

Rolling
Ovens.

Tripe-wizes.

Viaduers.

Shambles.

The Gournour
of the Shambles
in Fez.
Couffe cloth.

Armours.

Fill-mongers.

Coope-makers.

them continually in Coopers and Cages. Then follow their Shops that sell liquide Sope. Next of all are certain of their Shops that sell Meale, albeit they are daily dispersed throughout the whole Citie. Next unto them are such as sell Seede-graine and Seede-pulse. Then are there some Shops of them that sell Straw. Next them is the Market where Thread and Hempe is to be sold, and where Hempe vith to be kept: which place is built after the fashion of great Houles, with four Galleries, or spare-rooms round about it: in the first whereof they sell Linen-cloth, and weigh Hempe: in two other it a great many women, having abundance of false-thread, which is there sold by the Criers.

Let vs now come to the Welt part, which stretcheth from the Temple to that Gate that leadeth to *Mezque*. Next unto the Smokie place before mentioned, their habitations directly stand, that make Leather-tankards to draw water out of Wells, of whom there are some fourteene Shops. Vnto these the adoyne such as make Wicker-veffels, and other, to lay vp Meale and Corne in: and these enuy about thirty Shops. Next them are one hundred and fifty Shops of Taylors. And next to Taylors are those that make Leather-shoes, such as I have often bene brought into *Europe*. Then follow twenty Shops of Landreffes or Waders, where people of a safe condition; to whom the Citizens that haue not Maids of their owne, carry their Shirts and other foule linnen, which after few dayes are restored vnto them to cleane and white, as it is wonderfull. These Landreffes haue diuers Shops adioyning together in the same place: but here and there throughout the Citie are about two hundred Families of such perfons. Next vnto the Landreffes are those that make Trees for Saddles; who dwell likewise in great numbers Eastward right in the way to the Colledge founded by King *Abubinan*. Vpon these adoyne about forie shops of such as worke Stirrups, Spurs, and Bridles, so artificially, as I thinke the like are not to be seene in *Europe*. Next standeth their freece, that first rudely make the faid Stirrups, Bridles and Spurs. From thence you may goe into the freece of Sadlers, which couer the Saddles before mentioned threefold with most excellent Leather: the best Leather they lay vpon most, and the worst beneath, and that with notable Workmanship, as may be seene in most places of *Italy*: and of them there are more then an hundred Shops. Then follow their long Shops that make Pikes and Launces. Next standeth a Rocke or Mount, hauing two Walkes thereupon; the one whereof leadeth to the East-gate, and the other to one of the Kings Palaces, where the Kings Sisters, or some other of his Kindred are usually kept. But this is by the way to be noted, that all the forefaid Shops, or Market, begin at the great Temple.

The Burse you may well call a Citie, which being walled round about, hath twelve Gates, and before every Gate an Iron-chaine, to keepe Horses and Carts from coming in. The faid Burse is diuided into two diuers Courts or parts: two whereof are allotted vnto such Shoemakers make Shooes only for Noblemen and Gentlemen, and two also to Silke-merchants, or Haberdashers, that sell Ribbands, Garters, Scarfes, and such other like ornaments; and of these there are about fiftie Shops. Others there are that sell Silke onely for the embrodering of Shirts, Cushions, and other such furniture made of Cloth, possessing almost as many Shops as the former. Then follow those that make Womens Girdles of coarse Wool (which some make of Silke) but very grossly; for I thinke they are more then two fingers thicke, so that they may serue almost for Cables roa Ship. Next vnto these Girdlers are such as sell Woollen and Linnen-cloth brought out of *Europe*: which haue also Silke-stuffes, Caps, and other like commodities to sell. Having passed these, you come to them that sell Mats, Mattrailes, Cushions, and other things made of Leather. Next adioyneth the Customers Office: for their Cloth is sent about by certain Criers to be sold, who before they can passe, mult goe to the Customers to haue the faid Cloth sealed, and to pay Toll vnto the Customers. Criers here are to the number of fiftie, which for the crying of every Cloth haue one *Larab* allowed them. Next of all dwell the Taylors, and that in three seuerall freestees. Then come you to the Linnen-drapers, which sell Smocks and other apparell for women: and these are accounted the richest Merchants in all *Fez*, for their wares are the most gainfull of all others. Next vnto these are certain Woollen garments to be sold, made of such Cloth as is brought thither out of *Europe*. Every after-noon a Cloth is sold in this place by the Criers, which is lawfull for any man to doe, when neccesity occasion vrgeth him. Last of all is that place where they vse to sell wrought Shirts, Towells, and other embrodered works; as also where Carpets, Beds, and Blankets are to be sold.

Next vnto the faid Burse, on the Northside, in a freight lane, stand an hundred and fifty Grocers and Apothecaries Shops, which are fortified on both sides with two strong Gates. These Shops are garded in the night-season by certain hired and armed Watchmen, which keep their station with Lanternes and Maltizes. The faid Apothecaries can sell neither Sirrups, Oynements, nor Elixiares: but such things are made at home by the Physicians, and are when to be bought. The Physicians houses adioyne for the most part vnto the Apothecaries: who are very few of the people know either the Physician, or the vse of his Phylack. The Shops here are so artificially built and adorned, that the like I thinke) are no where else to be found. Being

thus a Citie of *Fez*, I remember that I saw diuers stately Shops curiously built vnder certain Galleries, but very darke, so that (in my iudgement) they be far interior vnto the Shops of *Fez*.

Next:

Next the Apothecaries are certain Artificers that make Combes of Boxe and other wood. Next the Apothecaries dwell the Needle-makers, perficcing to the number of fiftie shops. Eastward of the Apothecaries dwell the Needle-makers, perficcing to the number of fiftie shops. Then follow those that turne luyry, and such other matter, who (because their craft is practised by some other Artizans) are but few in number. Vnto the Turners adioyne certain that sell Meale, Sope and Brooms: who dwelling next vnto the Thread-market before mentioned, are scarce twenty shops in all: for the residue are dispersed in other places of the City, as we will hereafter declare. Amongst the Cotten-merchants are certain that sell ornaments for Tents and Beds. Next of all stand the Fowlers, who, though they be but few, yet are they floued with all kind of choice and dainty Fowles: whereupon the place is called the Fowles market. Then all come you to their shops that sell Cordes and Ropes of Hempe: and then to such as make high corke-shippers for Noblemen and Gentlemen to walk the streets in, when it is foule weather: these Corke-shippers are finely trimmed with much filke, and most excellent vpper leathers, so that the chere of it will cost a Ducat, yea some there are of ten Ducats, & some of five and twenty Ducats price. Such shippers are as accounted most fine and costly are made of blacke and white Mulberre-tree, of blacke Walnut-tree, and of the Iujuba tree, albeit the Corke-shippers are of most durable and strong. Vnto these adioyne ten shops of *Spanish Moores*, which make Croffe-bowes: as also those that make Broomes of a certaine wilde Palme-tree, such as are daily brought out of *Stiele to Rome*. These Broomes they carry about the City in a great buske, either selling them, or exchanging them for Bran, Albes, or old Shooes: the Bran they sell againe to Shepheards, the Albes to such as make white Thread, and old Shooes to Coblers. Next vnto them are Smiths that make Nail and Coopers which make certain great vffels in forme of a bucket, hauing Corne-measures to sell also: which measures, when the Officer, appointed for the same purpose, hath made trial of, he is to receive a farthing a peece for his fee. Then follow the Woolch-men, who hauing bought wool of the Butchers, put it forth vnto others to be scoured and washed: the Sheepe-skinners themselves drele: but as for Oxe-hides they belong to another occupation, and are tanned in another place. Vnto these adioyne such as make certain Langols or Withs, which the *Affians* put vpon their horses feet. Next of all are the Braiers: then such as make Weights and Measures, and those likewise that make instruments to carde Wool or Flaxe. As length you defend into a long freece, where men of different occupations dwell together, some of which doe polish, and enamell Silks, Spures, and vser occupations of such as they receive from the Smiths roughly and rudely hammered. Next other such commodities, as they receive from the Smiths roughly and rudely hammered. Next whom dwell certain Cart-wrights, Plow-wrights, Mill-wrights, and of other like occupations. Diets haue their abode by the Riuer side, and haue each of them a most cleere Fontaine or Cisterne to wash their Silke-stuffes in. Ouer against the Diets dwell certain of Bulwarks or Trenches, in a very large place, which being planted with shady Mulberre-trees is exceeding pleasant in the Summer time. Next them are a company of Farmers, that those Mules and Horses: and then those that make the Iron-worke of Croke-bowes. Then follow Smiths that make Horse-shoes; and last of all, those that whipe Linnen-cloth: and here the well part of the City endeth, which in time past (as is afore said) was a City by it selfe, and was built after the City on the East side of the Riuer.

The second part of *Fez* situate Eastward, is beautified with most stately Palaces, Temples, Houles, and Colledges; albeit there are not so many trades and occupations as in the part before described. For here are neither Merchants, Taylors, Shoo makers, &c. but of the manner fort. Here are notwithstanding thirty shops of Grocers. Next vnto the wals dwell certain Bricks-burners and Potters: and not farre from thence is a great Market of white Earthen Veffels, Platters, Cups, and Dishes. Next of all stand the Corne-market, wherein are diuers Granaries to lay vp Corne. Ouer against the great Temple there is a broad street paved with Brick, round about which diuers hand-crafts and occupations are exercised. There are I know many other trades diuersly dispersed vpon this East part of the City. The Drapers and Grocers haue certain peculiar places allotted them in. In the East part of *Fez* likewise there are five hundred and twenty Weavers houses, very stately and sumptuously built: hauing in each of them many worke-houles and Loomes, which yield great rent vnto the owners. Weavers there are (by report) in this City twenty thousand, and as many Millers. Moreover, in this part of *Fez* are an hundred shops for the whitening of thread; the principall whereof being situate vpon the Riuer, are exceedingly well furnished with Kettles, Cauldrons, and other such vessels: here are likewise many great houles to lye wood in, which worke is performed by Christian captiues, and whatsoever wages they eare, redemeth vnto their Lords and Masters. These Christian captiues are not suffered to rest from their labours, but only vpon Fridayes and vpon eight leuall dayes of the yeare hollies, wherein the *Moor* texts are solemnized. Here also are the common houses for Harlots, which are fauoured by great men, and sometime by the chief Generaums of the City. Likewise there are certain Vintners, who are freely permitted to keepe Harlots, and to take filthie hire from them. Here are also more then sixe hundred deere Fontaines walled round about and most charly kept, every one of which is feuerally conueyed by certain pipes vnto each Houle, Temple, Colledge, and Hospital: and this Fontaine water is accounted

Of the Section
or Burse of
Merchants
in Fez.

Of the Burse.

Of the Gro-
cers, Apothe-
caries, and
other Trade-
men and Ar-
tizans of Fez.

John Lee was at
Tunis in Fez.

Corn markets

Tanners.

Vpholders.

Potters.

Corkshippers.

Croffe-bowes.

Broome-men.

Smiths.

Coopers.

Woolmen.

Weights and Measures.

Enamellers.

Fabrics.

Diets.

Farmers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Whithers.

Bagdet facked
by the Tartars.Of diuers
other Rules
and Sects, and
of the Supersti-
tions credulity
of many.

wholly thereto. But when the matter came to disputation, the partie condemned, soone put all the Lawyers to silence. Which when the Patriarke perceived, he reuoked the sentence as vniuersal, and caused many Colleges and Monasteries to be erected for the said partie and his followers. After which time this Sect continued about an hundred yeeres, till the Emperour *Mahomet* of the *Turkish* race came thither out of *Asia* the greater, and destroyed all the maintainers thereof. Whereupon some of them fled vnto *Caro*, and the rest into *Arabia*, being dispersed here and there for the space of twenty yeeres, till the reigae of *Casafab*, Nephew vnto *Mahomet*, *Nidam Elmole* one of his Counsellors, and a man of an high spirit, being added vnto the said Sect, so restored, erected, and confirmed the same, that by the helpe of one *Elencas*, a most learned man (who had written of the same arguments the Doctores of this Sect, conditionally, that the Lawyers should be called Confessors of the Prophet *Mahomet* his Lawes, and the Sectaries Reformers of the same. This concord lasted betweene this Sect and the *Tartars*; which befall in the yeare of the *Hegira* 756, at what time the Sectaries so increased, that they inuaded almost ouer all *Africa* and *Asia*. Neither would they admit any into their societie, but such as were very learned, and trained vp in all kind of liberal Sciences; to the end they might the better defend their owne opinions, and confute their aduersaries: but now adayes they admit all kind of rude and ignorant persons, affirming all sorts of learning to be needlesse; for the holy spirit (say they) reueteath the knowledge of the truth vnto such as are of a cleane heart; and they alledge many reasons for the confirmation of this their opinion, though not very forcible. Wherefore despising their ancestors Rites, and delighting in fasting often, and singing lasciuious Songs. Sometimes they will rend their garments, either alleding thereby to the Verities that they sing, or being moued therunto by their corrupt and vile disposition, saying falsely, That they are then rauished with a fit of diuine loue: but rather impute it to their abundance of meat, and gluttony. For each one of them will deuoure as much meate, as may well suffice three. Or (which is more likely) they ytter thofe passionate clamours and out-cries, because they are inflamed with vnlawfull and filthy lust. For sometimes it happeneth that some one of the principal of them, with all his Scholars and Disciples, is inuited to the marriage of some Gentleman, and at the beginning of the banquet they will rehearse their deuot Orizons and Songs, but so soone as they are risen from the Table, the elder of the companie being about to dance, teare their garments: and if any one in the midst of their dancing, that hath drunke immoderately, chanceth to fall downe, he is taken vp forthwith by one of the Scholers, and too too lasciuiously kissed. Whereupon this Prostitute grew among the people of *Fee*, *The Hermits banquet*. Which they vie in reproch of thofe Masters, that make their Scholers their Minions.

Amongst these Sects there are some, that haue not onely a diuers Law, but also a different beleefe from the residue; whereupon by some others they are called Heretikes. Some there are also which hold, that a man by good Works, by Fasting, and Abstinence, may attaine vnto the nature of an Angel, which good Works, Fasting, &c. doe (say they) to purge and free the mind from all contagion of euill, that by no means it can see any more, though it would neuer so faine. Howbeit, they thinke themselves not capable of this felicity, before they ascend thereunto by the degrees of fiftie Disciples or Sciences: and although they fall into sinne before they be come to the fiftieth degree, yet they say that God will not impute that finne vnto them. These fellows in the beginning led a most strict life, and doe euen macerate and consume themselves with fasting: but afterward they giue themselves to all licentiousness and pleasure. They haue also a most leuere forme of liuing set downe in foure Bookes, by a certaine learned man of their faction, called *Esferuauer de Scherauand*, and borne in the Citie of *Cordofa*. Likewise there was another Authour called *Imul Farid*, that described all their Religion in writty Verities, which being fraught with Allegories, seemed to intreate of nought but Loue: wherefore one *Elferrag* expounded the said Verities with a Commentarie, and therout gathered the Canons and Orders of the Sect, and shewed the degrees to the attainment of felicity. Moreover, the said Verities are so sweet and elegant, that the maintainers of this Sect will sing and repeat none other in their Banquets: for therfore three hundred yeeres, no Authour hath so adorned their language as the said *Imul*. These Sectaries take the Heauens, the Elements, the Planets, and the fixed Starres to be one God, and that no Law nor Religion is errouis for eury man (say they) may lawfully worship that which his mind is most addicted to worship. They thinke that all the knowledge of God was infused into one man, whom they call in the language *Elcorb*; this man, they say, was elect by God, and was made equall in knowledge to him. Forty three are among them called all by the name of *Elamed*, which signifieth in our language, a block, or stock of a tree: out of this number, when their *Elcorb* decealeth, they create another in his roome, namely, feutyen persons that haue the authority of election committed vnto them. There are likewise feutyen hundred sixty five others (whose names I doe not well remember) who are chosen into the said electors rooms, when any of them decealeth. These feutyen hundred sixty five being bound therunto by a certaine Canon or Rule of their Order, are constrained alwaies to see

vnto know

vnto know, and they range almost all the world ouer in a most vile and beggerly habite, so that a man would take them for mad men, and estranged from all fenice of humanitie: for these lewde Al-mirants vnder pretence of their religion, run like rogues naked and faunge throughout all *Africa*, hauing to litle regard of honestie or shame, that they will like brute beasts rauish women in publick places; and yet forthwith the groile common people reuerence them as men of wonderfull holie line. Great fwaimes of these filthy *Elcorbs* may be seene in *Tunis*; but many more in *Egypt*, and especially at *Alcaen*, where as in the Market called *Ban Elcafrain*, I saw one of these Villaines with mine owne eyes in the presence of much people, deuoure a most beautiful woman as she was coming forth of the Bath: which being done, the fond people came flocking about the said woman, straining to touch her garment as a most holy thing, say ing, That the Adulter was a man of great sanctitie, and that he did not commit the sin, but onely seemed to commit it: which when the filly cuckold her husband vnderstood, he shewed him selfe thankfull to his false God with a solemne Banquet, and with liberall giuing of Almoe. The Magistrates of the Citie would haue punished the Adulter, but they were in hazard to be slaine of the people for their labours, who (as is before said) adore these Villains for Saints, and men of singular holinesse. Other more villanous acts I saw committed by them, which I am ashamed to report.

Likewise there is another sort of men, which were may fildy call Cabalists. These filst most strictly, neither doe they eate the flesh of any liuing creature, but haue certaine meates and garments allotted vnto them: they rehearse likewise certaine set-ayers appointed for eury hour of the day and for the night, according to the varietie of dayes and months, and they vie to carie about certaine square Tables with characters and numbers engrauen therein. They faue themselves to haue daily conference with the Angels, of whom they learne (they say) the knowledge of all things. They had once a famous Doctor of their Sect, called *Bani*, who was Aurior of their Canons, Prayers, and square Tables. Which when I saw, mee thought their Profession had more affinitie with Magique than with Cabala. Their Art was diuided into eight parts, whereof the first was called *Elomha Euermita*, that is, the demonstration of light, the which contained the foresaid square Tables, together with their vie and profit. The third part they call *Sirra Lalmo E chifne*; this part contained a catalogue of thofe nine nine Vertues, which

(they say) are contained in the names of God, which I remember I saw at *Rome* in the custodie of a certaine *Venetian Jew*. They haue also a certaine other Rule, called *Suorch*, that is, the Rule of Hermites: the Professors and followers whereof inhabit Woods, and solitary places; neither haue they any other food, but such as thofe wild Defarts will afford: the consumption of these Heremites no man is able exactly to describe, because they are estranged from all humane societie. But if I should take vpon me to describe the varietie of *Mahometan* Sects, I should digresse too farre from my present purpose. He that desireth to know more of this matter, let him reade out the booke of *Elcaph*, who discouereth at large of the Sects belonging to the *Mahometan* Religion, the principall whereof are feutyen two, eury one of which defend their opinions to be true and good, and such as a man may attaine saluation by. At this day yu shall find but two principall Sects onely, the one of *Lebari* being dispersed ouer all *Africa*, *Egypt*, *Syria*, *Arabia*, and *Turke*; the other of *Imamia*, which is authorized throughout the whole Kingdom of *Perfia*, and in certaine Townes of *Cordofa*; and this Sect the great *Sophi* of *Perfia* maintaineth, in somuch that all *Afie* had like to be destroyed therabout. For whereas before they followed the sect of *Lebari*, the great *Sophi* by force of Armes established his owne of *Imamia*: and yet one onely Sect stiretheth ouer all the *Mahometan* Dominions.

Moreover, in the Citie of *Fee* there are certaine men called *Elencas*, who supposen goe finde treasure vnder the foundations of old houses, doe perpetually search and delue. These grosse fellows vie to refore vnto certaine denues and caves without the Citie-walles, certainly perfwading themselves, that when the *Romans* were chased out of *Africa*, and driuen into *Betica* or *Granada* in *Spain*, they hid great abundance of treasure in the bowels of the earth, which they could not carry with them, and so enchanted the same by Arc-Magique, that it can by no means be attained vnto but by the same Art; wherefore they lecke vnto Inchanters to teach them the Art of digging vp the said treasures. Some of them there are that will stedfastly affirme, that they saw Gold in this or that Cae: others, that they saw Silver, but could not digge it out, by reason that they were destitute of Perfumes and Enchantments fit for the purpose; so that being seduced with this vaine opinion, and deeply deluing into the earth, they turne vnto the foundations of Houses and Sepulchers, and sometimes they proceede in this manner tenne or twelue dayes iourney from *Fee*: yea, so fond they are, and so befotted, that they esteeme thofe Bookes that professe the Art of digging of Gold, as diuine Oracles. Before my departure from *Fee*, these fantastical people had chosen them a Consult and getting licence of certaine owners to digge their grounds, when they had digged as much as they thought good, they paid the said owners for all damages committed.

In this Citie likewise there are great store of Alchymists, which are mightily addicted to that vaine practice: they are most befe fellows, and contaminate themselves with the stome of Sulphur,

Horrible vil-
lany, and more
horrible blas-
phemy.Of the Cabal-
ists, and cer-
taine other
Sects. Pythas reast,
or diuines.

Bani.

Seutyen two
principall Sects
in the Religion
of Mahomet.Of such as
search for
treasures
in the
earth.Of the Alchym-
ists, and the
stome of Sulphur.

Lordly, he appointeth a new *Gouverneur* over every *Citie*, vnto whom all the Tributes and Reuenues of the same place redound, with condition that as often as any warres betwixe, hee shall maintain a certaine company of Hories to the Kings seruice. After a while also hee placeth a new *Deputie* and *Commissioners* ouer his people inhabiting the Mountaynes, and ouer the *Arabians* abiding vnto him. The *Gouverneurs* of *Cities* directly administer Iustice, according to the Customes of the place. Some there are also appointed by the King to collect all the *Tributes* and *Reuenues* of his Kingdome, and duly to pay the same vnto him. Likewise there are chiefe *scribes*, whom they call in their Language *Ketepes* or *Guardians*, and vnto euery one of these the King giueth some Cattle or Village, whereby hee may procure his owne maintenance, and bee able to seruise the King in time of warre.

Moreouer, the King of *Fec* mayntaineth a Troupe of *Light Horsemen*, who so long as they seruise the King in his Campe, haue their Dyet allowed them out of the Kings Prouision: but in time of peace, hee feedeth them Corne, Butter, and powdered flesh for the whole yeare, but money they haue very seldom. Once a yeare they are apparell'd at the Kings cost; neither doe they provide for their Hories either within the *Citie* or without, for the King furnisheth them with all necessities. Those that giue attendance to their Hories are *Christian Captiues*, which goe shackled in great Chains and Fetters. But when the Armie remoueth any whither, the said *Christians* are carryed vpon Camels backs. Another Officer there is that giueth attendance onely to the Camels, assigning certaine Pastures vnto the Headmen, and diuiding fields among them, and making such prouision for the Kings Camels, as himselfe shall thinke expedient. Each Camel-drider hath two Camels, which are laden with the Kings Furnitures, according to the appointment of the *Gouverneur*. Likewise the King hath a certaine *Purueger* or *Steward*, whose office is to provide, keepe, and distribute Corne both to the Kings Household and to his Army. This man in time of warre hath ten or twelue Tentis to lay vpon Corne in, and euery day with change of Camels hee tendeth for new Corne, lest the Armie should be vnprouided of victuals: hee hath also Cookes at his command.

Moreouer, there is a *Gouernour*, or *Master Groom* of the *Stables*, who prouideth for the Kings Hories, Mules, and Camels, and is furnished with all necessities by the Steward. There is another also appointed, *Ouer-fer* of the Corne, whose dutie it is to prouide Barley and other Prouender for the beastes; and this man hath his *Scribes* and *Notaries* about him, who diligently set downe all particular expenies, for they must giue vp a perfect account vnto the chiefe Steward. They haue also a certaine Captaine ouer fittie Horsemen, which Horsemen may well be called *Pursuivants*, for they are sent by the Secretarie in the Kings name to doe his business. Likewise the *Fecan* King hath another Captaine of great name, being as it were, *Gouernour* of his Guard, who in the Kings name, may compell the Iudges to doe Iustice, and to put their sentences in execution. This mans authoritie is so great, that sometimes hee may commit principall Noblemen to Ward, and may severely punish them, according to the Kings commandment.

Moreouer, the said King hath a most worthy *Chancelier*, who keepeth the great Seale, and writeth and signeth the Kings Letters. Hee hath also a great number of *Foreriers*, the *Gouernour* of whom accepteth and dismisseth whom hee thinkes good, and giueth to euery one wages according to his agilitie and desert. And whensoever the King cometh in place of Iudgement, the said *Gouernour* alwayes attendeth vpon him, and is in a manner his *High Chamberlaine*. Also there is another that taketh charge of the Carriages and Baggage of the Armie, and causeth the Tentis of the Light Horsemen to be carryed vp and downe on Mules, and the Tentis of the other Soldiers on Camels. There are likewise a Company of *Ensigne-bearers*, who in marching on a Iourney carry their Colours wrapped vp; but hee that goeth before the Armie hath his Banner displayed, and of a great height. And euery one of the said Standard-bearers knoweth most exactly alwayes, fords of Riuer, and passages thorow Woods, wherefore they are for the most part appointed to guide the Army.

The *Drummers* (of whom there are great store in the Kings Host) play vpon certaine *Drums* of *Brasse* as bigge as a great Kettle, the lower part whereof is narrow, and the vpper broad, being couered with a skinn. These Drummers ride on Horseback, luing alwayes on the one side of their Hories a great waight hanging downe, to counterpoise the heauinesse of their Drums on the other side. They are allowed most swift Hories, because the *Moors* account it a great disgrace to looke a Drumme. The said Drummes make such a loude and horrible noyse, that they are not onely heard a farr off, but also strike exceeding terrour both vpon men and Hories, and they are beaten onely with a *Bull-piecke*. The *Musicians* are not maintayned at the Kings charge, for the *Cities* are bound at their costs to send a certaine number of them to the warres, who, according to their demeanour in the warres, are admitted or not admitted vnto the Kings Table. This King hath also a certaine *Master of Ceremonies*, who sitteth at his right hand, the Senate Houe, and commandeth each man to sit downe, and to speake according to his dignitie.

All the Mayde seruants in the Kings Family are *Negro-slaves*, which are partly Chamberlaines, and partly Waiting Maydes. And yet his Queene is alwayes of a white skinn. Like-

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wife

wife in the King of *Fec* his Court are certaine Christian Captiues, being partly *Spanish*, and partly *Portugall* women, who are most circumspectly kept by certaine Eunuches, that are *Negro-slaves*.

The King of *Fec* hath very large Dominions, but his Reuenues are small, to wit, scarce three hundred thousand Duckats, the left part whereof redoundeth not to the King: for the remainder is diuided into sundry portions, as wee haue before signified. Yea, the greater part of said Reuenues is payd in Corne, Cattel, Oyle and Butter, all which yeeld but small store of money. In some place they pay a Duckat and one fourth part, Tribute for euery Acre, but in other places a whole Family payeth but so much. In some other Regions, such as the *Arabians*, in some years of age payeth as much Tribute also. Neither are the people of this great *Citie* more vexed with any thing then with paying of their Tributes and Impositions. Here also it is to be noted, that the *Mahometan* *Gouernours* (the Priests onely excepted) may not exact greater Reuenue: then those that *Mahomet* hath allotted vnto them, namely, of euery of their tribute which they possesse a hundred Duckats in ready money, they are to haue two Duckats and an halfe for yettredy Tribute.

Euery husbandman likewise is bound to pay for Tribute the tenth part of all his Corne. And all the said Tributes hee appointed to be paid vnto the Patriarke, who should bestow that which was superfluous for the Prince to haue, vpon common vices; namely, for the releueing of poore and impotent people and widowes, and for maintaining of warres against the enemies. But since the Patriarke began to decay, the Princes (as we haue before said) exercised tyranny. For it was not sufficient for them to exact all the forenamed Tributes, and riotously to consume the same, but also to vrgue people vnto greater contributions: so that all the Inhabitants of *Africa* came to be oppressed with daily exactions, that they haue scarcely wherewithall to feed and apparell themselves: for which cause there is almost no man of learning or honesty, that will seek any acquaintance with *Courtiers*, or will intimate them in his Table or accept any gifts (see they neuer so present one) at their hands: thinking that what former goods they haue are gotten by theft and bribery.

The King of *Fec* continually maintaineth fixe thousand Horsemen, fixe hundred Crof-bowes, and as many Harquebusers, being at all alwayes prepared for the warres, who in time of peace, when the King goeth on Progresse, lie within a mile of his person, for being so neare in peace, hee needeth not so strong a Guard. When hee wagheth wares against the *Arabians*, that bee his enemies, because the fore-named Garison is not sufficient, hee recruiteth ayde of the *Arabians* his Subiects, who at their owne costs find him a great army of men better trained to the warre, then his owne Soldiers before-mentioned. The pompe and Ceremonies of this King are but meane, neither doth he willingly vrgue them, but onely vpon Festiual dayes, and when more needeth requirith. When the King is to ride forth, the master of Ceremonies signifieth to much vnto certaine Herbergers or Postes, whereupon the Herbergers giue notice thereto vnto the Kings Parents, vnto his Nobilitie, his Senators, Captaines, Guardias, and Gentlemen, who presently attende themselves before the Palace gate. At the Kings coming forth of the Palace, the Herbergers appoint vnto each man his place and order of riding. First

and foremost go the Standard-bearers, next the Drummers, then followeth the Crof-bowes, and the Stable with his servants and family: after him comes the Kings pensioners, his Guard, his Treasurer, and last of all his chiefe Iudge; and his matter of Ceremonies, his Secretaries, the King accompanied with his principall Councillor, or Captaine General, as length comes the King also ride certaine Officers belonging to his person, whereof one carries his Sword-royall, another his Shield, and the third his Crof-bow. On each side of him march his Foot-men, one carrying a payre of Stirrups, another the Kings Partizan, the third a couering for his Saddle, and the fourth a halter for his horse. And so foone as the King is dismounted, they forthwith couer the Saddle, and put the forfeild halter vpon his Horse-head. Likewise there is another footman that carrieth the Kings Pantofles most Artificially wrought. After the King followeth the Captaine of the footmen, then the Eunuches, the Kings Family, the light Horsemen, and last of all the Crof-bowes and Harquebusers. Then the Kings Family, the light Horsemen, and last of all the Crof-bowes and Harquebusers. Then the Kings Family, the light Horsemen, and last of all the Crof-bowes and Harquebusers. Then the Kings Family, the light Horsemen, and last of all the Crof-bowes and Harquebusers.

so appeare of the King is then very moderate and plaine: inasmuch that a man knew him not, he would thinke him to be a delect: for the attendants be farre more sumptuously attired. Moreover, no *Mahometan* King or Prince may weare a Crowne, Diademe, or any such like ornament vpon his head, for that is forbidden by the law of *Mahomet*. When the King lyeth within his army in the fields, first his owne great tent is pitched in a four-square forme like vnto a Cattle, each side of the said square being nity elles in length. At euery of the four corners standeth a litle sharpe Turret made of Cloth and a gallant Sphere on the top which glittereth like gold. This Royall Pavilion hath foure gates, euery one of which is kept by Eunuches. Within the said Pavilion are contained diuers other tents, among which is the Kings lodging, being framed in such wise, that it may easily be remoued from place to place. Next vnto it stand the Tentis of the Noblemen, and of such as are most in the Kings fauour: then the lodgings of the principall Guard being made of Crofs-distones, after the *Arabian* fashion; and in the midst of all stands the Kings Kitchen and his Pantry. Not farre from hence the light Horsemen haue their aboad,

Tithes paid to
Mahometan
Princes, be-
cause they
were Priests,
and by his Law
none other.

Note.

The King of
Fec his Guards

How the King
of Fec rideth
on Progresse.

* O' kin-folke

No Mahometan
crowned.
The King of
Fec his manner
of warfare.

The *Mahometans* therefore having taken *Septa*, kept possession thereof on the behalfe of one *Elguald*, Sonne of *Haldimatic* their Patriarke, who then was resident at *Damascus*, in the yeere of the *Hegera* 92. From thenceforth till within these few yeeres, this Citie grew to cuill and to well stored with Inhabitants, that it proved the most worthy and famous Citie of all *Mauritania*. It contained many Temples & Colledges of Students, with great numbers of Artizans, and men of Learning and of high spirit. Their Artizans excelled especially in Workes of Braile, as namely, in making of Cassidietuckes, Batons, Standishes, and such like Commodities, which were as pleasant to the eye, as if they had bene made of Silver or Gold. The *Italians* have great cunning in making of the like, but their Workmanship is nothing comparable to theirs of *Septa*.

* Or *Teza*.

The Streights of *Gibraltar* from *Septa* but twelue miles broad.

Seem to be by the Portingale, *Abu Salid* King of Fez, and his sixe Sonnes flaine all in one night.

Squadres.

Three score wounded *Moor*es flaine.

Badi, otherwise called *Pel*, is de *Gumera*.

Without the Citie are diuers faire Villages and Granges, especially in that place which for the abundance of Vines is called, The Vineyards: howbeit, the heds are very barren and fruitles, for which cause their Come is exceeding deere. Both without and within the Citie there is a pleasant and beautifull prospect to the shoare of *Granada* vpon the Streights of *Gibraltar*, from whence you may discern liuing creatures, the distance being but twelue miles. Howbeit, this famous Citie no many yeeres since was greatly afflicted by *Habdimumen* the King and Patriarke: who having surprized it, razed the buildings, and banished the principall Inhabitants thereof. And not long after it suffrained as great damage by the King of *Granada*, who (to feede the foreaid hards) carried the Nobles & chiefe Citizens Captiues into *Granada*. And lastly, in the yeere of *Mahomet* his *Hegera* 818, being taken by a *Portugall* Armada, all the Citizens did abandon it. *Abu Salid* being then King of *Fez*, and a man of no valour, neglected the recovery thereof: but in the midst of his dancing and disport being advertised that it was lost, he would not so much as interrupt his vaine pastime: wherefore by Gods iust iudgement, both himselfe and his sixe Sonnes were all flaine in one night by his Secretarie, in whom he reposed singular trust, because he would haue defouled the said Secretarie Wife. These things came to passe in the yeere of the *Hegera* 824.

Afterward, the Kingdome of *Fez* being eight yeeres destitute of a King, a Sonne of the murdered King whom he begot of a Christian woman, and who the same night that his Father was flaine fled vnto *Tunis*, succeeded in the Government: this was *Habdimumen*, the last King of the *Marrin* Family, who likewise (as is afore said) was flaine by the people.

Vpon the Mountaine *Quadres*, was borne one called by them *Helid*: this *Helid* attained many worthy exploits against the *Spaniards*; the History whereof is set downe partly in verse and partly in prose, and is as write in *Africa* and *Granada*, as is the *Storie* of *Orlando* in *Italy*. But at length in the *Spanishe* warre (wherein *Ioseph* Emper King and Patriarke of *Marocco* was vanquished) this *Helid* was flaine in a Castle of *Catalonia*, called by the *Moore*s, The Castle of the *Eagle*. In the same battell were flaine three score thousand *Moore*s, so that none of them escaped (save the King and a few of his Nobles. This was done in the yeere of the *Hegera* 609, which was in the yeere of our Lord 1160. From thenceforth the *Spaniards* had alwayes good success in their warres, so that they recovered all those Cities which the *Moore*s had before taken from them.

This ancient Towne built vpon the Mediterranean Sea shoare, and called by the *Spaniards*, *Ville de Gumera*, containeth aboute five hundred Families. Here is also a very flatly Temple to be seene. Water for drinke is exceeding scarce among them, for they are all constrained to resort vnto one Pit or Well, being in the Suburbs, neere vnto the Sepulchre of a certayne man, that was in times past very famous among them. Howbeit in the night it is dangerous to fetch water from thence, because it is so full of Blood-fuckers or Horse-leeches. They haue such abundance of fish, that one man alone is not able to draw vp a Net; wherefore whoeuer will assist the Fishermen in that businesse, are rewarded with good store of fishes for their labour: yea, sometimes they will freely bestow fishes vpon such as passe by. They fild the fore said *Sardells*, and send them to the Mountaines to be sold. In this Towne there is a long street inhabited with *Lewes*, wherein dwell sundry Vintners that sell excellent Wines. So that in calme euening the Citizens vie to carry Wine aboard their Barkes in the Sea, and to spend their time in drinking and singing.

Ferdinando King of *Spain* taking a certaine lland within a mile of the Towne, built a Fort thereon, and so planted it with Ordnance and Souldiers, that neyther their Temples nor themselves walking in the streets were free there from, but were daily flaine. Wherefore the Governour of the Towne was constrained to craue aide from the King of *Fez*, who sent out a great Armie against the Christians; but they were partly taken, and partly flaine, so that very few escaped backe vnto *Fez*. The Christians kept this Ile almost two yeeres and then it was betrayed by a false treacherous *Spaniard* (who lue the Governour of the Ile, because he had taken his Wife from him) into the *Moore*s possession, and all the Christians were flaine: not a man of them escaped, save only the *Spanishe* Traytor, who in regard of his Treason was greatly rewarded, both by the Governour of *Badi*, and also by the King of *Fez*. Being at *Naples* I heard the whole relation of this matter from a certayne man that was present at all the former

Ex.

Exploits, who said, that they were done about the yeere of our Lord 1520.

In Mount *Benguisenul*, there is a certaine Towne indifferently well peopled, and furnished with all kind of Artificers: whereunto the fields belonging marvellously abound with Grapes, Quince, and Pome-granates, all which are sold at *Fez*: here are likewise great store of Linnen, Woollens, and many Iudges and Lawyers. They haue also a good Market, whereunto the Inhabitants of the Neighbour Mountaynes resort. Vpon the top of this Mountaine there is a certaine Cause or hole that perpetually catcheth up fire. Some wondering greatly at the miracle, haue calt in wood, which was suddenly consumed to ashes: I my selfe neuer saw the like Matter in any other place, so that a great many thinke it to be a Id-mouth.

10 In Mount *Beni Mesfala* are many Doctors of the *Mahometans* Law, and diuers inferior Students: who put the Inhabitants to great damage. Themselues forsooth, will drinke wine, and yet they perswade the people that it is vnlawfull for them to drinke it, albeit some doe giue them little credit. The Inhabitants of this Mountaine pay in respect of others no great Tribute, and that perhaps, because they maintayne the foreaid Doctors and Students.

In my time the King of *Spain* sent a great Armie against *Melida* in *Garet*: before the arrival whereof, the Townesmen sent vnto the King of *Fez* for ayde, who making warre as then against the people of *Temesia*, could lend but small forces to succour them. Which the Townesmen being advertised of, and fearing least their small forces would prove too weeke for the *Spaniards* great Armada, they tooke all the baggage and baggage that they could carrie, and fled vnto the Mountaynes of *Buthna*. Howbeit, the Captaine of the *Fesjan* Souldiers, both to be reuenged vpon the Townesmen cowardize, and also to leaue nothing for the *Spaniards* to enioy, burnt downe all the Houses, Temples, and Buildings. This was done in the yeere of the *Hegera* 896, which was in the yeere of our Lord 1487. But the *Spaniards*, for all they found the Citie so wasted, would not depart thereupon, but first built a strong Castle, and afterward by little and little repayed the Towne walls, and by that means haue kept possession thereof euen till this day. They tooke also *Chafala*.

20 The Prouince of *Garet* is diuided into three parts: the first wherof containeth the Cities and Townes, the second the foreaid Mountaynes, which beginning Northward at the Mediterranean Sea, and the third comprehendeth the Defarts, which beginning Northward at the Mediterranean Sea, and extending South to the Defart of *Chous*, are bounded Westward with the foreaid Mountaynes, and Eastward with the Riuer of *Mulua*. The length of these Defarts is sixtie miles, and the breadth thirtie. They are vnpleasant and dry, hauing no water but that of the Riuer *Mulua*. There are many kinds of beasts in this Defart, such as are in the *Lycian* Defart next vnto *Numidia*. In Summer time many *Arabians* take vp their abode neere vnto the Riuer *Mulua*; and so doe another kind of fierce people called *Batalia*, who possesse great abundance of Horses, Camels, and other Cattell, and maintayne continuall warre against the *Arabians* that border vpon them.

30 The Towne of *Dubdu* was in possession of one *Mahomet* who beautified it exceedingly with store of faire houses and buildings: likewise, he greatly altered and reformed the government of this Towne; and shewed such extraordinary courtisie vnto all Strangers, that hee grew very famous.

40 Moreover, the said *Mahomet* consulted how to get *Teza* from the King of *Fez*, and offered great matters to the performance of his intent: and that he might the easier attayne his purpose, he determined to goe to the Market of *Teza* in a simple habite, and to make an assault vpon the Captaine of the Towne: for he hoped that a great part of the Townesmen, whom hee knew to be his friends, would assist him in that enterprize. Howbeit, this purpose was at length discouered vnto the King of *Fez* (which King was called *Sarah*, and was the first of the Family of *Quasim*, and Father vnto the King that now reigneth) who presently assembled an huge Armie, and marched of purpose against *Dubdu*, vtterly to destroy it: and so coming vnto the foot of the Mountaine hee there encamped. The people of the Mountaine hauing gathered an Armie of sixe thousand men, hid themselves craftily behind the Rockes, suffering

50 their Enemies to ascend by certayne difficult and strait passages, from whence they were sure they could hardly escape, and so at length they brake forth on the fodaine and encountered their said Enemies being weary of ascending and because the way was very troublesome and narrow, the King of *Fez* his Souldiers could not endure their altals, but being constrained to giue

60 backe, were moe than a thousand of them thurrowe downe head-long and flaine. In this skirmish were flaine in all the number of three thousand *Fesjan* Souldiers: and yet the King not being dismayed with so great an overthrow, prepared forthwith a band of five hundred Cross-bowes, and three hundred Harquebuziers, and determined to make a new assault vpon the Towne. But *Mahomet* seeing that hee could no longer withstand the King, refused to go himselfe vnto him, that he might, if it were possible, obtaine peace, & to release his Country from the fury of the Enemy. Wherefore putting on the habit of an Ambassador, he went & deliuered a Letter with his owne hand vnto the King. Which the King hauing perused, asked him what he thought concerning the Governour of *Dubdu* *Mary* I thinke (a iouth *Mahomet* Iue is not well in his wits, in

* 1516.

Xxxx 2

that

The great courtisie of *Mahomet* toward Strangers.

Attelle enuined and re-edified by the *Spaniards*.

A cause or hole that perpetually catcheth up fire.

that he goeth about to reifit your *Majestie*. Then said the King, if I had conquered him, (as I hope to do within a few dayes more) I would caute him to be dismembred and torne in peeces. But what if he should come hither (saith *Mahomet*) to submit himselfe, and to acknowledge his offence; might it then please the King to admit him into favour? Then the King answered: I [sware unto thee by this my head, that if he will come and acknowledge his fault in manner as thou hast said, I will not once recieve him unto favour, but will espouse my daughters unto his sonnes, and will bestow most ample and Princely dowries upon them. But I am fure, being distressed of his wits (as thou hast said) that he will by no means come and submit himselfe. Then said *Mahomet*: he would faine come (I assure you) if it pleased the King to prothess this for a certaine unto the Nobles. I thinke (said the King) he hath bene sufficiently prothessed, and I will not beleeve thee. Then said *Mahomet*: I will prothess it for a fourth time, and affirmed, thinkinge I have bound it with a solemn oath, and thus he prothessed: I will for ever stand my chiefe Secretary, the Generall of my Forces, my Father-in-law, and the chiefe Judge and Patriarke of *Fez*; the testimony of which four things I will satisfie you. Whereupon *Mahomet* humbly falling at the Kings feete, he receaved a gracious pardon. With that the King mildly lifted him up, and embraced him, and he bowed him with friendly speeches. Then caused he bestow his daughters to be called, which he bestowed upon *Mahomet* sonnes: all which being done, he remozied his arme from that Mountaine, and returned conquerour unto *Fez*. This was done in the yeere of the *Hegira* 904, which was in the yeere of our Lord 1495. And in the yeere of the *Hegira* 921. I my selfe was at the City of *Dubda*, where I was most curiously entertained by the forefaid *Mahomet*.

The City of
Treg or Tregge

Texca was built by the *Aficans*, five miles from Mount *Aial*, being distant from *Fex* fiftie, from the Ocean hundred and thirtie, and from the Mediter *Ain* Sea ten miles, and standing in the way from *Garet* to *Chesfau*. It contained in times past but few families: the buildings of this Towne are not very lately, except Noblemens Palaces, Colledges, and Temples, which are somewhat beautiful. Out of *Aial* springeth a little River which runneth through the chiefe Temple of this Citie: and sometimes it falleth out, that certaine people bordering upon the Citie: upon some quarrell with the Citizens will cut off this River from the Citie, and turne the course thereof some other way, which breedeth great inconveniencies unto the Citizens: for that they can neither build houses, nor get any water to drinke, but only contraine to make a league with those borders. This Citie both for wealth, civilitie, and abundance of people, is the third Citie of all the Kingdome, and hath a greater Temple then that of *Fex*: there are likewise three Colledges, with diuers Bath-houses, and a great number of Hospitals. Each trade and occupation hath a fpeciall place in this Citie, like as they haue in *Fex*: the Inhabitants are of a more liberall and liberrall disposition, then they are of *Fex*: here are also great store of learned and rich men: and the fields adiacent are exceeding fruitfull. Without the Citie walls are very large Plaines; and many pleasant freames, that issue to water their Gardens which are replenished with all kind of fruits: here are abundance of trees beeling very sweet Grapes, whereof the *Teme*: (being five hundred English fathoms) make excellent wine, such as I thinke all *Africke* is famous for. My selfe was acquainted in this Citie with a certain aged man, in whom the Townefmen adored as if he had beene a god: he was mercuriously rich both in Fruits, Grounds, and other Commodities, which the people bestowed upon him in great abundance. The Citizens of *Fex* viel to come fiftie miles (for to farre is *Fex* distant) only to visite the said old man. My selfe conceived more great opinion of this aged fere: but after I had fene him, I could find no such fupercucillinity in him, I was only that he deluded the fond people with strange deufes.

Huge Temple.

Veneration of an old man.

The Mountaine of *Ben Igenten* is subiect unto the Gouernour of *Durda*, being inhabited with molt base and beggerly people. Their houſes are made of Sea-rufhes, and fo likewise are their houſes made of ſuch rufhes when they trauell any Iourney, where by a man may conſi-
der the miſerable eſtate of this people. The Mountaine yeerdethought but panick, where-
of they make bread and other victuals : but at the foot thereof are certaine Gardens repleniſhed
with Grapes, Dates, and Peaches. Their Peaches they cut into four quarters, and caſting away
the Nuts or Stones, they dry them in the Sunne, and keep them an whole yeare, which they
eſteeme for great dainties. Vpon this Mountaine are Iron-mines : and they frame their Iron
in manner of horſe-hoofs, which ferueth them ſometimes in ſtead of money, whereof they
haue great want in the Mountaine. Inuention of the Smiths by their Arte keppe this money in ſtate :
ſo, Ieſides horſe-hoofs, they make certaine daggers with blunt points. Their women wear
Iron-rings vpon their fingers and eares for a great brauery, but they are more brauely apparelled
then the men, and remaine continually in the woods, both to keepe Goats, and to gather fuelle.
They haue neither ciuillitie nor learning, but lue after a brutiſh manner without all diſcretion
and humaneitie.

Mount: Sealego. This woodie Mountaine is full of Pine-trees and Fountaines. Their houses are not made of stone, but of Sea-rushes, so that they may easily be remooued from place to place, which is very

CHAP. I. §. 3. *A wonderfull Bridge. A fearefull Pit or Hole.*

Scg

Lyons Leopards, and Apes.

Mount Ben²
Isfā.
A wonderful
bridge.

§ Tame Lyons.

The Towne

called *Ham*
L. G. M.

at *Lijana*.

re Mount Carlo.
his 1873.

na-

XXXX =

clamme

* The beaſt
called *Dabul*.

The Mountaine
of Rauens
called *Dabul*
and *Gherben*.

Dancing way,
Of Mount Zei.

Domesticall
and tame
Serpents.
The like is re-
ported
of *Lepidus*.

A deſcription
of the King-
dome of *Telenſin*.
From *Trenques*.
Cefaria.

Namidia is
coſtelle.

* Or *Gren*.
* Or *Morſus*
tober.

* Damme, being not much unlike to a three-wolfe, ſaith that ſhe was bigger : wherefore ſhee be-
gan exceedingly to feare ; howbeit, there was no danger, for being about to flee, the beaſt came
towards him, ſawing gently upon him with her tale. And ſo at length, after long ſeeking, he
found the holes mouth with gr^{ass} at toy, and eſcaped the danger : for within a while he ſaid, that
he began to fee ſome glimmering of light, as they doe which have long been in the darke. But
after a certaine time this Caeſe was filled with water vnto the top.
* *Comet Gherben*, ſlandereth very neere the former, and is full of Woods and Lions. Here is no
Citie, nor any other place of habitation, perhaps by reaſon of the extreme coldneſſe of the place.
From this Mountaine runneth a certaine little Riu^{er} : and here is a Rocke of an exceeding
height, whereupon keepe infinite ſwarms of Crows and Rauens, which ſome thinke to have
been the occasion of the name of this Mountaine. Sometime the terrible Northerly winds bring
ſuch abundance of Snow vpon this Mountaine, that ſuch as trauell from *Namidia* towards *Fez*,
loſe their lues thereby, as hath been ſignified in the fiſt Booke. Every Summer, the *Arabians*
next inhabiting, being called *Beni Eſſen*, vſually reſort vnto this Mountaine, in regard of the
coole water and pleaſant ſhadowes, notwithstanding they know it to be haunted with great
force of Lions and Leopards.

There lieth a way neere the towne of *Fmes Gamaibe*, which a man may not paſſe without
dancing and leaping, vntill he will fall into an Ague: the certainty whereof I haue heard many
aſſure.

The Inhabitants are a moſt lewd and villanous generation, being wholly addicted to theft
and robbery. They are at continual diſſention with the *Arabians*, and praſtute daily miſchiefs
and inconueniences againſt them, and to the end they may prouoke them to greater fury, they
will ſometimes throw their Camels downe headlong from the top of ſome high Mountaine. In
theſe Mountaines there happeneth a certain ſtraunge and incredible matter, for there are Serpents
ſo familiar with men, that at dinner-time they will come like Dogs and Cats, and gather vp the
crums vnder the Table, neither will they hurt any body, vntill they be offered ſome iniurie.

§. IIII.

The moſt remarkable things of *IOHN LXO.*, in his fourth Booke of
the *Hiſtorie of Africa*.

THis Kingdome beginneth Weſtward from the Riuer of *Zha* and *Maluia*: Eaſt-
ward it bordereth vpon the great Riu^{er}, Southward vpon the Deſart of *Namidia*,
and Northward vpon the Mediterranean Sea. This Region was called by the *Romans*,
Cefaria, and was by them inhabited : howbeit, after the *Romans* were expelled,
it was fully poſſeſſed by the ancient Gouernours thereof, called *Ben Habibulad*, and
being a generation of the Family of *Muſayna*. And it remained vnto them and their ſuc-
ceſſors three hundred yeeres, vntill ſuch time as a certaine mighty man, called *Ghem-
ſan*, the ſonne of *Zeijen*, tooke poſſeſſion thereof. His poſteritie changing at length their ancient
name, were called *Ben Zeijen*, that is, the Sons of *Zeijen* : and they enioyed this Kingdome for
the ſpace almoſt of three hundred and eighty yeeres. At length the Kings of *Fez* of the *Marin*
Family greatly moleſted them, ſo that thoſe ten Kings which ſucceeded *Zeijen* were ſome of
them vnfortunate in battell, ſome ſlaine, ſome taken Captiues, and others expelled their King-
dome, and chafed to the next Mountaines. Neither were they free from vexation of the Kings
of *Tunis* : howbeit, the Kingdome of *Telenſin* remained ſtill to this Familie, and they continued
in peace for almoſt an hundred and twenty yeeres, being endangered by no foreign power ; ſa-
ving that one *Abu Feris King of Tunis*, and his ſonne *Hamet*, made them to pay tribute for cer-
taine yeeres vnto *Tunis*, till the deſaſe of the ſaid *Hamet*. This Kingdome ſtretcheth in length
from Eaſt to Weſt three hundred and eighty miles ; but in breadth from North to South, that is,
from the Mediterranean ſea, to the Deſarts of *Namidia* not above ſixe and twenty miles : which
is the occaſion that it is ſo often oppreſſed by the *Arabians* inhabiting the *Namidian* Deſarts, The
Kings of *Telenſin* haue alwaies enioyed by great gifts to gaine the good will and friendſhip
of the *Namidians*, but they could neuer ſatiſſie their inſatiable couetiſe. A man ſhall ſeldome
trauell ſafely through this Kingdome : howbeit, here are great ſtore of Merchants, perhaps either
becauſe it adioyneth to *Namidia*, or elſe for that the way to the land of *Negrus* lieth through it.
It hath two moſt famous and frequented Hauens, towne, the one called *Horam*, and the other
Muſa Elebar, whither vſe to reſort great ſtore of *Genuſes* and *Venetians*. But afterward both theſe
Townes were taken by *Don Fernando* the Catholike King, ſo the great inconuenience of
all this Kingdome : for which cauſe the King then reigning, called *Abuchemmu*, was expelled
his Kingdome, and put to flight by his owne ſubiects : afterward *Abuchemmu* was welcomed to the
Kingdome, who had for certaine yeeres been impriſoned by his Nephew *Abuchemmu* : how-
beit, he enioyed the Kingdome but a very ſhort ſpace : for he was at length miſerably thine by
Barbaſſa

Barbaſſa the *Turke*, who conquered the Kingdome of *Trenques* by force of warre. Whereof
Abuchemmu, that was expelled by his owne ſubiects, hauing intelligence, lent to craue aide of
the Emperour *Charles* the fifth, whereby he hoped to recouer his Kingdome. Which requit be-
ing granted, he leuied a powerfull Armie, and made warre againſt *Barbaſſa*, and hauing driven him
out, he recouered his Kingdome, and ſeuerely puniſhed them that had conſpired his baniſhment.
And then he gaue the *Spaniſh* ſouldiers their pay, ſent the Captaines home with great rewards,
and allowed *Charles* the Emperour a large yearly reueneue ſo long as he liued. After his deſaſe
ſucceeded his brother *Habſulla*, who neglecting the league made before betweene the Emperour
and his brother, and relying vpon *Solyman* the great *Turke*, refuſed to pay any more tribute vnto
the Emperour *Charles*, and hath kept poſſeſſion of the Kingdome, ſith the South. Howbeit, the
ſea part of this Region is vntilled, drie, and barren, eſpecially towards the Citie of *Telenſin* full of woods,
coarſe ſome what more fertile. The territories adioyning to the Citie of *Telenſin* are full of woods,
ſauing that the Weſterne part towards the Sea is mountainous. Likewiſe, the Regions of *Tenez*,
and *Alger* containe Mountaines abounding with all kind of commodities. In this part are but
few Cities and Cailles ; howbeit, it is a moſt fruitful and bleſſed place as we will hereafter de-
clare in particular.

This barren, drie, and vntilled Deſart, being utterly deſtitute of Water and Wood, is ſituate
vpon the Weſterne frontier of the Kingdome of *Telenſin*, and extendeth in length fourteene
or in breadth almoſt ſixty miles. Here are great ſtore of Rees, Deere, and Otters.

This ancient Towne built by the *Romans*, while they were Lords of *Africa*, ſtandeth vpon a
large Plaine, almoſt two miles from a certaine Mountaine, and about twelue miles from the Me-
diterranean Sea, and neere vnto it runneth a little Riu^{er}. The Hiſtoriographers of thoſe times re-
port, that this Towne was in all reſpects built after the faſhion of *Rome*, whereupon they ſay,
borrowed the name : for *Nid* in the *Arabian* tongue ſignifieth, like. The Wall of this Towne
is as yet to be ſeene : but all the ancient buildings of the *Romans* are ſo deſtroyed, that now there
ſcarcely remains any ruines thereof. It began in ſome places to be repaired and reſtored anew,
but nothing comparable to the former buildings. The fields adioyning are exceeding fruitful,
and containe many Gardens replenished with ſuch trees as beare *Carobs* (being a fruit like vnto
Caiſia Fiſtula) which in the Suburbs they vſe for food. This Towne is indifferently well in-
habited, eſpecially with Weauers, who make great ſtore of Cotton-cloth, and are free from all tri-
bute.

Telenſin, is a great Citie, and the Royall ſeate of the King, and then it was an hono-
rable and well-gouerned Citie : howbeit, *Ioſeph* King of *Fez* continually moleſted it, and
with an huge Armie beſieged it for ſeven yeeres together. This *Ioſeph* hauing built a Fort vpon
the Eaſt ſide of the Towne, put the beſieged Citizens to ſuch diſtreſſe, that they could no longer
endure the extreme famine : wherefore with one accord they all went vnto their King, beſeech-
ing him to haue compaſſion vpon their want. The King, to make them acquainted with his
daintie fare, which he had to ſupper, ſhewed them a diſh of rotten Horſe-Bell and Barly. And
then they well perceived, how little the Kings eſtate was better then the eſtate of the meanest
Citizen of them all. Soone after the King hauing procured an aſſembly, perſwaded the people
that it was much more honourable to die in battell for the defence of their Countie, then to
live ſo miſerable a life. Which words they reſolved to encounter the enemy, and valiantly to fight it out. But
it fell out farre better for them then they expected : for the ſame night King *Ioſeph* was ſlaine by
one of his owne people : which newes being brought vnto the Citizens, with greater courage
they marched all out of the Towne, eaſily vanquiſhing and killing the conſulid multitude of
their enemies ; after which vnexpected victory, they found victuals ſufficient in the enemies
Campe to relieue their long and tedious famine. About forty yeeres after, the fourth King
of *Fez* of the *Marin* Familie, called *Abuchemmu*, built a Towne within two miles Weſtward of the
Citie of *Telenſin*. Then hee beſieged *Telenſin* for thirty monthes together, making daily and
fierce aſſaults againſt it, and every night ſending ſome new Fort, ſo that at length the *Fezians*
forces next vnto *Telenſin* eaſily entered the Citie, and hauing conquered it, carried home the King
thereof Captiue vnto *Fez*, where he was by the King of *Fez* beheaded, and his carke was caſt

forth among the ſilch of the Citie : and this was the ſecond and the greater damage that *Te-
lenſin* ſuſtained. After the decay of the *Marin* Familie *Telenſin* began in many places to be re-
paired, and replenished with new inhabitants, inſomuch that it increaſed to twelue thouſand
Families. Here each Trade and Occupation hath a peculiar place, after the manner of *Fez*, ſa-
uing that the buildings of *Fez* are ſomewhat more ſtately. Here are alſo many, and beautifull
Temples, hauing their *Mahumets* Priests and Preachers. Likewiſe here are ſix Collegiſſes moſt
ſumptuouſly built, ſome by the Kings of *Telenſin*, and ſome by the King of *Fez*. Here alſo are
ſix ſtore of goodly Bathes and Hot-houſes, albeit they haue not ſuch plenty of water as is at *Fez*.
Alſo here are very many Innes built after the manner of *Africa* : vnto two of which Innes the
Merchants of *Gons* and *Finice* doe vſually reſort.

A great part of this Citie is inhabited with *Jews*, who were in times paſt all of them excec-
ding

The great
Citie of *Telenſin*,
otherwiſe cal-
led *Trenques*.

The King of
Telenſin taken
priſoner, and
beheaded.

Temples and
Collegiſſes.

Or Tumb. ding rich: vpon their heads they weare a * Dulpan, to distinguish them from other Citizens: but in the yeare of the *Hegira* six, vpon the death of King *Amshabulle*, they were all forbidd and Ispoyled, that they are now brought almost vnto beggerie. Moreover, in this Citie there are many Conduits, the Fontaines whereof are not farre from the Citie walles, so that they may easily be stopp'd by any forren Enemy. The Citie wall is very high and impregnable, hauing five great Gates vpon it, at euerie one of which there is placed a guard of Souldiers, and certaine Receiueurs of the Kings Customs. On the South-side of the Citie standeth the Kings Palace, enuironed with most high Walls, and containing many other Palaces within it, which are none of them defective of their Fontaines and pleasant Gardens: This Royall Palace hath two Gates, one leading into the Fields, and the other into the Citie, and at this Gate standeth the Captain of the Guard. The Territorie of *Telenfin* containeth most pleasant habitations, whither the Citizens in Summer-time vie to retire themselves: for besides the beautifull Pastures and cleare Fontaines, there is such abundance of all kind of fruits to delight both the eyes and taste, that to my remembrance I neuer saw a more pleasant place: their Figges they vie to drie in the Sunne, and to keepe vntill Winter: and as for Almoads, Peaches, Melons, and Pome-granats, they grow here in great plentie. Three miles Eastward of this Citie are diuers Mills vpon the Riuers of *Seffir*, and some other there are also not far from the Citie vpon the Mountaine of *Alcaltha*. The South part of the Citie is inhabited by *Lawes*, Lawyers, and Notaries: here are also many Students, and Professors of diuers Arts, which haue maintenance allowed them out of the five forenamed Colledges. The Citizens are of foure sorts, to wit, some Artificers, some Merchants, other Schollers and Doctors, and all the residue Souldiers. The Merchants are men most iust, trustie, liberal, and most zealous of the common good, who for the most part exercise traffique with the *Negros*. The Artificers haue a secure, quiet, and meretricious life. The Kings Souldiers being all of a company, personage, and of great valour, receive a large and liberal pay, for they are monthly allowed three pieces of the Gold-coyne of *Telenfin*, which are worth three *Italian* Duckets, and one second part. All Students before they attaine to the degree of a *Doctor*, liue a bare and miserable life: but hauing attained thereunto, they are made either *Professor*, or *Notaries*, or *Prigists*. The Citizens and Merchants of this Citie are so neat & curious in their apparel, that sometimes they exceed the Citizens of *Fes* in brauerie.

A Wonder it is to see how stately and magnificently the King of *Telenfin* behauieth himselfe: for no man may see him, nor be admitted to parle with him, but only the principall Nobles of his Court, each one of whom are assigned to beare Offices according to their place and dignitie. In this Court are sundry Offices and dignities, and the Kings Lieutenants being principall Officer, aliothet vnto each one such place of dignitie, as may be correspondent to their honour: and this Lieutenants lieth the Kings Armes, and sometime cometh them against the Enemy. The second Officer is the Kings chiefe Secretary, who writeth and recordeth all things pertaining to the King. The third, is the High Treasurer, who is bound by his Office to receive Tributes and Customs. The fourth, is the Kings Dispenser or Almoner, who bestoweth such liberalities as the King vouchsafeth. The fifth, is the Captain of the Kings Guard, who is often as any Nobles are admitted to the Kings presence, conducteth the garde vnto the Palace Gate. Then are there other meaner Officers, as namely, the Master of the Kings Stable, the Officer of his Saddles and Stirrups, and his Chiefe Chamberlaine, who giue attendance only at such times as any Courtiers are admitted vnto the Kings audience. For at other times the Kings Wives, with certaine Christian Captiues and Eunuchs doe performe that dutie. The King sometimes in sumptuous and costly apparelled vnto a stately Steed richly trapp'd and furnished. In riding hee obseueth not much pompe, nor many ceremonies: neither indeede hath hee carrie so great a traine: for you shall scarcely see a thousand Horsemen in his company, except perhaps in time of Warre, when as the *Arabians* and other people giue attendance. His dominions are but slenderly inhabited: howbeit, because the way from *Europe* to *Aethiopia* lieth through his Kingdome, hee reapeth much benefit by the wares that passe by, especially since the time that *Oran* was surpris'd by the Christians.

Habbed containeth store of Inhabitants, who are for the most part Dyers of Cloath. In this Towne was buried one *Sidi Bu Medjan*, being reputed a man of singular holinesse, whom they adore like a God ascending vnto his Monument by certaine steps. Here is likewise a stately Colledge, and a faire Hospitall to entertaine strangers in; both which were built by a King of *Fes* of the *Marr* Family, as I find recorded vpon a certaine Marble stone.

The Place of *Beaba* was vntill defective of Inhabitants, till a certaine Hermit with his followers, whom they receiued as a man of singular holinesse, repaired thither. This Hermit in short time grew so rich in Oxen, Horses, and other Cattell, that no man almost throughout the whole Region was comparable vnto him. Neither he nor his followers pay any tribute at all, when as notwithstanding (as I heard of his Disciples) hee reapeth yearly eight thousand bullocks of Corne, and at this time possieth fye hundred Horses, tenne thousand small Cattell, and two thousand Oxen; and besides all the former hath yearly sent vnto him from diuers parts of the world foure or fye thousand Duckets: so greatly hath the fame of his false holinesse spread

spread ouer all *Africa* and *Asia*. Disciples he hath to the number of fye hundred, whom hee maintaineth at his owne cost: neither employeth hee them to ought else, but daily to read a fye prayes: for which cause many resort vnto him, desiring to be of the number of his Disciples, whom after hee hath instructed in certaine Ceremonies, hee sendeth them thither from whence they first came. Hee hath about an hundred Tents pitched, whereof some are for strangers, others for Shepherds, and the residue for his owne Family. This holy Hermit hath foure wives, and a great many women-blouses, wearing most sumptuous apparell. His tonnes likewise haue their wives and Families: in-fomuch that the whole Familie of this Hermit, and of his tonnes containeth fye hundred persons. Hee is greatly honoured by all the *Arabians*, and by the tonnes containeth fye hundred persons. My selfe was once desirous to trie what manner of man this Hermit was: and for three dayes I was entertained by him in the most secret places of his habitation, where among other things, hee shewed me certaine Bookes intrincating of Art-Magique, and of Alchymie: and hee endeouored by all meanes to perswade me, that Magique was a most true and vndoubted Arte, whereby I perceiued that himselfe was a Magician, albeit hee neuer vied nor regarded the Arte, except it were in inuocating of God by certaine names.

Oran containing about fixe thousand Families, and built many yeeres agoe by the *Africans* The Towne of *Oran* vpon the Mediterranean Sea shore, is distant from *Telenfin* an hundred and fortie miles. *Oran*.

may you see great store of stately buildings, as namely of Temples, Colledges, Hospitals, Bath-houses, and Innes. The Towne is compassed with most high and impregnable walles, 20 hauing on the one side a faire plaine, and on the other side diuers Mountaines. The Territorie of the Inhabitants were the *Wauers*, and the residue lieth of their yearly Reuenues. The Territorie of this Towne yeeldeth but small share of Corne, so that the Townsmen make all their bread of Barley: howbeit, they are most courteous and friendly to all strangers. This Towne was greatly frequented with Merchants of *Catalonia*, and of *Genoa*: and one street thereof is at this present called, the street of the *Genoues*. They were at perpetual enmitie with the King of *Telenfin*, neither would they euer accept of any Governour, but one which receiued the Kings Tribute. But the Townsmen chose one of their chiefe Burgo-masters to iudge of Cases Civil and Criminall. The Merchants of the Towne, maintained at their owne costs, certain Fovls and Brigandines of warre, which committed many Piracies vpon the coast of *Catalonia*, *Gauls*, *Maierica*, and *Mauritania*, in-fomuch, that *Oran* was full of Christian Captiues. Afterward, *Don* *Ferdinando* King of *Spain* encountering *Oran* with a great Armade, determined to releafe the said Christians out of Captiuitie: but hee had very hard successe. Howbeit, within a few moeths after being ayded by the *Biscaines* and the Cardinall of *Spain*, hee tooke *Oran*. For the *Moors* issuing forth with great furie vpon the Christians arrie, left the Towne vtterly destitute of Souldiers, which the *Spaniards* perceiuing, began to assaile the Towne on the other side; where being resisted by none but by women, they had easie entrance. Whereupon the *Moors* seeing the Christians Banners aduanced vpon their walls, they returned backe into the Towne, and were there put to great slaughter, the few of them escaped. Thus was *Oran* taken by the *Spaniards* in the yeere of *Mahomet* his *Hegira* 916.

Merisuldar in the *Moors* language signifieth, a great or large Haven: for I thinke there is not the like Haven to be found in the whole world besides: so that here infinite numbers of Ships and Gallies may finde most safe harbour in any tempestuous weather. Hither the *Venetians* Ships made often resort, when they perceiued any tempest to approach: and from hence they would cause all their wares to be transported to *Oran* in their vessels. This Towne also was at length taken by the *Spaniards* as well as *Oran*.

Brefch handeth many miles distant from *Musluganin*. It containeth great store of Inhabitants, which are many of them *Wauers*. The people of this Towne vie to paint a blacke croffe vpon their cheeke, and two other blacke croffes vpon the Palmes of their hands: and the like outcome is obserued by all the Inhabitants of the Mountaines of *Alger*, and *Bugia*: the occasion whereof is thought to be this, namely, that the *Gobes* when they first began to invade the Regions, releafed all thole from paying of Tribute (as our *African* Historiographers assure) that would embrace the Christian Religion. But so often as any Tribute was demanded, euerie man to eschew the payment thereof, would not flicke to professe himselfe a Christian: wherefore it was then determined, that such as were Christians indeed, should be distinguished from others by the foresaid croffes. At length the *Gobes* being expelled, they all resorted vnto the *Mahometan* Religion; howbeit, this outcome of painting croffes remained still among them: neither doe they know the reason thereof. Likewise the meanes fort of people in *Mauritania* vie to make such croffes vpon their faces, as we see vied by some people of *Europe*.

60 and lastly by the *Mahometans*. The wall of this Towne is exceeding high, strong, and stately built, and containeth about eight miles in circuit. In that part of the Towne next vnto the Mediterranean Sea, standeth a most beautiful and magnificent Temple built by the *Romanes*, the inward part whereof consisteth of Marble.

Geczin, in the *Moors* language signifieth an Island, which name is thought to haue bene giuen

Pleasant place.

Schollers.

The customes and rites obserued in the King of Telenfin his Court.

A passage from *Eu* 472 to *Aethiopia* through the Kingdome of *Tromen*, *Habbed*.

Beaba, A famous Hermit.

Oran taken by the Spaniards.

The Towne of Merisuldar.

Brefch, Blacke croffes.

Sixty Temple, Grisey, otherwise called Agem.

uen vnto this Cite, because it lyeth neere vnto the Iles of *Mauroica*, *Munica*, and *Ieuica*: howbeit, the *Spaniards* call it *Alger*. It was founded by the *Africans* of the Family of *Melkana*, wherefore in old time it was called by the name of *Melkana*. It is a large Towne, containing Families to the number of foure thousand, and is enuironed with most stately and impregnable walles. The buildings thereof are very Artificiall and sumptuous: and euery trade and occupation hath heere a seuerall place. Innes, Bath-stoues, and Temples heere are very beautiful; but the stately Temple of all standeth vpon the Sea-shore. Next vnto the Sea there is a most pleasant walke vpon that part of the Towne wall, which the waues of the Sea beat vpon. In the Suburbs are many Gardens replenished with all kind of Fruits. On the East side of the Towne runneth a certaine Riuer hauing many mills thereupon: and out of this Riuer they draw water for to drinke, and for the seruises of the Kitchin. It hath most beautiful Plaines adioyning vpon it, and especially one called *Metegia*, which extendeth toerly five miles in length, and almost thirty miles in breadth, and aboundeth mightily with all kinds of Graine. This Towne for many yeeres was subiect vnto the Kingdom of *Telenin*: but hearing that *Bugia* was also gouerned by a King, and being neerer thereunto, they submitted themselves vnto the King of *Bugia*. For they saw that the King of *Telenin* could not sufficiently defend them against their enemies, and also that the King of *Bugia* might doe them great damage, wherefore they offered vnto him a yearly Tribute of their own accord, and yet remained almost free from all exaction. But certaine yeeres after, the inhabitants of this Cite building for themselves Gallies, began to play the Pirats, and greatly to molest the forsaide Land. Whereupon King *Ferdinando* provided a mighty Armada, hoping thereby to become Lord of the Cite. Likewise vpon a certaine high Rocke standing opposite against the Towne, he caused a strong Fort to be built, and that within Gun-shot of the Cite, albeit the Cite walles could not be endangered thereby. Wherefore the Citizens immediately sent Ambassadors vnto *Spaine*, to craue a league for ten yeeres, vpon condition that they should pay certaine yearly Tribute; which request was granted by King *Ferdinando*. And so they remained for certaine Moneths free from the danger of warre: but at length *Barbarossa* hatching to the siege of *Bugia*, and hauing wonne one Fort built by the *Spaniards*, determined to encounter another, hoping if he could obtaine that also, that he should soon conquer the whole Kingdom of *Bugia*. Howbeit, all matters fell not out according to his expectation: for a great part of his Souldiers being husbandmen, when they perceived the time of sowing come to approach, without any leave or licence they forsooke their General, and returned home to the Plough-tails. And many *Turkes* also did the like, so that *Barbarossa* failing of his purpose, was constrained to keepe the siege. Howbeit, before his departure, he set on fire with his owne hands twelue Gallies, which lay in a Riuer but three miles from *Bugia*. And then with forty of his Souldiers, he retired himselfe to the Caste of *Gegel*, being from *Bugia* aboute sixtie miles distant, where hee remained for certaine dayes. In the meane while, King *Ferdinando* deceasing, the people of *Alger* released themselves from paying any more Tribute: for seeing *Barbarossa* to be a most valiant warrior, and a deadly enemy vnto Christians, they sent for him, and chose him Capitaine ouer all their Forces; who presently encountered the Fort, but to little effect. Afterward, this *Barbarossa* secretly murdered the Gouernour of the Cite in a certaine Bath. The said Gouernour was Prince of the *Arabians* dwelling on the Plaines of *Metegia*, his name was *Selm Ettemmi*, defended of the Familie of *Trelala*, and created Gouernour of *Alger*, at the same time when *Bugia* was taken by the *Spaniards*: this man was slaine by *Barbarossa*, after he had gouerned many yeeres. And then *Barbarossa* viurped the whole gouernment of the Cite vnto himselfe, and coined money, and this was the first entrance into his great and princely estate. At all the forsaide accidents I my selfe was present, as I trauielled from *Fes* to *Tunis*, and was entertained by one that was sent Ambassadour from the people of *Alger* into *Spaine*, from whence he brought three thousand bookes written in the *Arabian* tongue. Then I passed on to *Bugia*, where I found *Barbarossa* besieging the forsaide Fort: afterward I proceeded to *Constantina*, and next to *Tunis*. In the meane while I heard that *Barbarossa* was slaine: and that his brother called *Caradad* succeeded in the gouernment of *Alger*. Then we heard also that the Emperour *Charles* the first had sent two armies to surprize *Alger*; the first whereof was destroyed vpon the plaine of *Alger*, and the second hauing assailed the Towne three dayes together, was partly slaine, and partly taken by *Barbarossa*, in somuch, that very few escaped backe into *Spaine*. This was done in the yeere of the Hegira 922.

The Inhabitants of *Medina* being themselves vnclearned, so often as any learned man comes amongst them, they entertaine him with great honour, and caule him to decide all their controversies. For the space of two moneths, while I remained with them, I gained about two hundred Dicats, and I was assured with the pleasantness of the place, that had not my dutie enforced me to depart, I had remained there all the residue of my life.

Vnto *Temendjuf* belongeth a faire Hauon, where the Ships of *Alger* are safely harboured, for they haue no other Hauon so commodious. This Towne was at length destroyed by the *Goths*, and the greatest part of the wall of *Alger* was built with the stones which came from the wall of this Towne.

Scit. 1111.

After become
Tributary to
the King of
Spaine.

good Arabian
bookes.
A Voys: per-
formeu by Is-
ben.
This Alger is
nowe a case
of vna-leine
bit, as the nec-
ess of Turke-
christian Py-
ris.
Medina.

The Towne of
Tunis high.
His discourse
of the Mount-
ains is omis-
sed.

§. V.

The most remarkable things in JOHN LEO his fifth Booke of the
Historie of Africa, and a description of the Kingdomes
of Bugia and Tunis.

Bugia was subiect to the King of *Tunis*, and albeit, for certaine yeeres the King of *Telenin* was Lord thereof, yet was it at length recovered againe by the King of *Tunis*, who committed the Gouernment of the Cite vnto one of his Sonnes, both for the tranquillitie of *Bugia*, and also that no discord might happen among his Sonnes after his decease. Hee left behind him three Sonnes, the eldest whereof was called *Habiballah*, and vnto him he bequeathed the Kingdom of *Bugia*, as is aforesaid: vnto the second, whose name was *Hussein*, hee left the Kingdom of *Tunis*: and the third, called *Hammar*, he made Gouernour of the Region of *Dater*. This *Hammar* began forth-with to wage warre against his Brother *Hussein*, by whom being at length taken in the Towne of *Afrique*, and deprived of both his eyes, he was caried Captiue vnto *Tunis*, where he liued many yeeres blind: but his Brother *Hussein* gouerned the Kingdom of *Tunis* full forty yeeres. The Prince of *Bugia* being most louing and dutifull to his Brother, reigned for many yeeres with great tranquillitie, till at length hee was by King *Ferdinando* of *Spaine*, and by the seruises of one *Pedro de Nasaurra*, cast out of his Kingdom.

This ancient Cite of *Bugia* was built (as some thinke) by the *Romans*, vpon the side of an high Mountayne, neere vnto the Mediterranean Sea, is enuironed with wals of great height, and most stately in regard of their Antiquitie. The part thereof now peopled containeth aboute eight thousand Families: but if it were all replenished with buildings, it were capable of more then foure and twentie thousand Houholds, for it is of a great length. The Houses, Temples, and Colledges of this Cite are most sumptuously built. Professors of liberrall Sciences heere are great flocks, whereof some teach matters pertaining to the Law, and others professe naturall Philosophie. Neyther *Almogieras*, *Imet*, nor *Hispelle* erected after their manner are heere vnto this day: and their Market place is very large and fayre: their streetes either defend or ascend, which is very troublesome to them that haue any buisnesse in the Towne. In that part of the Cite next vnto the top of the Mountayne standeth a strong Caste, most sumptuously and beautifully walled: and there are such notable Letters and Pictures most artificially carued vpon the Playster-work and Timber, that they are thought to haue cost much more then the building of the wall it selfe.

The Citizens were exceeding rich, and vsed with their Wartlike Gallies continually to molest the Coasts of *Spaine*; which was the occasion of the vicer ouerthrow of their Cite. For *Pedro de Nasaurra* was sent against them with a Fleet of fourteen Sayles only. The Citizens, being added wholly to pleasure and ease, and being terrified with the rumour of Warre, began to be more neerer exercised therein, were no sooner aduertised of *Pedro de Nasaurra*'s approach, but all of them together with their King betooke themselves to flight, and left their Cite abounding with all kind of riches and wealth, to be spoiled by the *Spaniards*, so that it was easily taken, in the yeere of *Mahomet* his Hegira 917. Soone after *Pedro de Nasaurra* hauing sacked the Cite, built a strong Fort vpon the Sea shore, and repaired another which had lien a long time waste, furnishing them both with Souldiers and Munition.

The Inhabitants of *Gegel*, haue in despite of the Kings of *Bugia* and *Tunis* continued alwayes free from Tribute: for that impregnable Mountayne can be surprized by no siege nor encounter of the Enemy. As length they yielded themselves vnto *Barbarossa*, who demanded none other Tribute of them, but only the tenths of certaine Fruits and Corne.

The Inhabitants of *Necam* are very rich, liberrall, and curious in their apparrell. There is an Hospitall maintayned at the common charges of the Towne, to entertayne Strangers that passe by. Here is a Colledge also, the Students whereof are allowed their Dyet and apparrell. Neither is this Towne destitute of a most stately and wel-furnished Temple. Their women are white, haue blacke haire and a most delicate skine, because they frequent the Bath-stoues so often. Most of their houses are but of one story high, yet are they very decent, and I aue each one a Garden thereto belonging, replenished with Damaske Roses, Myrtles, Camomill, and other herbs and flowers, and being watered with most pleasant Fountaines. In the Garden likewise there are most stately Arbours and Bowres, the coole shadow whereof in Summer time is most acceptable.

No man can deny the *Romans* to haue bene Founders of this Cite, that shall consider the great strength, height and antiquitie of the wals, and how curiously they are beset and adorned with blacke stones. This Cite standeth vpon the South side of an exceeding high Mountayne, and is enuironed with steepe Rockes, vnder which Rockes and within the compass whereof runneth the Riuer called *Saffegmar*, so that the said deepe Riuer with the Rockes on either side,

A description
of the great
Cite of Bugia.

Scholars.
Lawyers.
Philosophers.

The Cite of
Bugia then by
Pedro de Na-
saurra.

Necam.

The Cite of
Constantina.

Tripolis taken
by a Fleet of
Genouefes.

Tripolis surpris-
ed by Pedro
de Naxarra.

The Moun-
taines are
commited.

The Arabians
of Barca met
eu. II. and
bloody
theuues.

Teffet.

as sandy and barren as the fields of *Namidia*. In this Citie were many faire Temples and Col-
lages built, and an Hospital, all for the maintenance of their owne poore people, and for the
entertainment of strangers. Their fare is very base and homely, being chiefly Beis or Dump-
lings made of Barley meale: for that Region affordeth so small quantitie euen of Barley, that he
is accounted a wealthy man that hath a bullell or two of corne in store. The Citizens are most
of them Merchants; for *Tripolis* standeth neere vnto *Namidia* and *Tunis*; neither is there any
Citie or Towne of account betwene it and *Alexandria*: neither is it farre distant from the
Isles of *Sicilia* and *Malta*: and vnto the Port of *Tripolis* Venetian Ships yeerely retort, and bring
thither great store of Merchandize. This Citie hath alwayes bene subiect vnto the King of
Tunis; but when *Abulhasen* the King of *Fec* besieged *Tunis*, the King of *Tunis* was constrained
to flee into the Desarts. Howbeit, when *Abulhasen* was conquered, the King
of *Tunis* returned to his Kingdome; but his subiects began to cypose themselves against him;
and so forth Common-wealth was afterward grievously turneyed with ciuill dissensions and
warres. Whereof the King of *Fec* hauing intelligence, marched the fifth yeere of the said
ciuill warre with an armie against the Citie of *Tunis*, and hauing vanquished the King thereof,
and constrained him to flee vnto *Constantina*, he so straitly besieged him, that the Citizens of
Constantina seeing themselves not able to withstand the King of *Fec*, opened their Citie gates
to him and to all his armie. Whereupon the King of *Tunis* was carried captiue vnto *Fec*, and
was afterward kept a while prisoner in the Castle of *Septa*. In the meane season *Tripolis* was
by a *Genouefe* Fleet of twenty failes surprisid and lacked, and the Inhabitants carried a-
way captiue. Whereof the King of *Fec* being aduertised, gaue the *Genouefes* fiftie thousand
Ducats, vpon condition, that he might enjoy the Towne in peace. But the *Genouefes* hauing
furendred the Towne, perceived after their departure, that most part of their Ducats were
counterfeited. Afterward, the King of *Tunis* being restored vnto his former libertie by *so-*
phism King of *Fec*, returned home vnto his Kingdome, and to the gouernment thereof re-
mained vnto him and his posteritie, till *Abulhasen* the sonne of *Hussein* together with his young
sonne was slaine in the Castle of *Tripolis* by a nephew of his, who afterward usurped the King-
dome; but he was slaine in a battell which he fought against *Habdal Mumen*, who presently
thereupon became Lord of *Tripolis*. After him succeeded his sonne *Zacharias*, who within a
few moneths dyed of the pestilence. After *Zacharias*, *Mucamen* the sonne of *Hesen*, and coun-
sin to *Zacharias* was chosen King; who beginning to tyrannize ouer the Citizens was by them
expelled out of his Kingdome; and afterward a certaine Citizen was advanced vnto the Royall
Throne, who gouerned very modestly. But the King which was before expelled, sent an army
of Souliers against *Tripolis*, who looting the field, were all of them put to flight. Afterward,
the King that began to Reigne so modestly, proued a very tyrant, and being murdered by his
kinsmen, the people made choise of a certaine Nobleman, leading as then a Heremite life, and
in a manner against his will appointed him their Gouernour: and so the gouernment of the
Citie of *Tripolis* remained vnto him and his posteritie, till such time as King *Ferdinando* sent
Don Pedro de Naxarra against it: who on the sudden encountering this Citie, carried away ma-
ny captiues with him. The Gouernour of *Tripolis* and his sonne in-law were sent prisoners vnto
to *Messina*. Where, after certaine yeeres imprisonment, they were restored by the Emperour
Charles the first, vnto their former libertie, and returned vnto *Tripolis*, which Towne was after-
ward destroyed by the Christians. The Citie of *Tripolis* being enuironed with most strong
walles, begin (as I vnderstand) to be replanted with new Inhabitants.

Þ. VI.

Collections taken out of JOHN LEONISTIS Booke of
the Historie of Africa.

THE *N Barcas* they haue not any Corne growing at all. But Corne and other necessaries
are brought vnto them by Sea from *Sicilia*, which that euery of them may purchase,
they are constrained to lay their monies to eggs, and then goe rob and rife traoulers
to redeeme them againe. Neuer did you heare of more cruell and bloody theuues:
for after they haue robbed Merchants of all their goods and apparrell, they powre warme milke
downe their throats, hanging them vp by the heeles vpon some tree, and forcing them to
cast their gorge, wherein the lewd varlets leech diligently for gold, suspecting that the Mer-
chants swallowed vp their Crowne before they entred that dangerous Desart.

Being about to describe all the Cities and Townes of *Namidia*, I will first begin with *Teffet*:
which ancient Towne built by the *Namidiens*, neere vnto the *Lihyan* Desarts, and enuironed
with walles of Sun-dried Bricke, defendeth scarcely the name of a Towne; and yet containeth
four hundred Families. It is compassed round about with sandy Plaines, fauing that neere-
vnto the Towne growe some store of Dates, of Mill-feed, and of Barley, which the miserable

Townes

Townsmen vie for food. They are constrained also to pay large Tribute vnto the *Arabians*
Inhabiting the next Desarts. They exercise traffique in the land of *Negrees* and in *Gusula*, in-
habiting that they spend most of their time in foreign Regions. They are of a blacke colour, and
destitute of all learning. The women indeed teach their young children the first rudiments of
learning, but before they can attaine to any perfection, they are put to labour, and to the Plough,
the said women are somewhat whiter then other women in this Region. Such as are
accounted richest in this Region, possess but very few Cattell. They Till their ground with
an Horle and a Camell, which kind of Plowing is vsued throughout all *Namidia*.

10 *Guaden* situate vpon the *Namidian* Desart, neere vnto *Libia*, is Inhabited by most miserable
and grosse people. Here groweth nothing but Dates: and the Inhabitants at such enemie
to their neighbours, that it is dangerous for them to goe abroad. Howbeit, they giue them-
selves to hunting, and take certaine wilde Beasts called Elamch and Ostriches, neither doe they
eat any other flesh. All their Goats they refuse for milke. And these people are also blacke
of colour.

The Province of *Dara* beginneth at Mount *Atlas*, extendeth it selfe Southward by the De-
sarts of *Libia*, almost two hundred and fiftie miles, and the breadth thereof is very narrow. All
the Inhabitants dwell vpon a certaine Riuer which is called by the name of the Province.
This Riuer sometime loo ouerfloweth, that a man would thinke it to be a Sea, but in Summer
it diminisheth, so that any one may passe ouer it on foot. If to be it ouerfloweth about the begin-
ning of April, it bringeth great plenty vnto the whole Region: if not, there followeth great
famine of Corne. Vpon the banks of this Riuer there are sundry Villages and Hamlets, and
certaine Castles also, which are enuironed with walles made of Sunne-dried Bricke and Mortar.
All their Beames and Planchers consist of Date-trees, being notwithstanding vsit for the por-
tuse for the wood of Date-trees is not solid, but flexible and spongie. On either side of the said
Riuer for the space of five or six miles, the fields abound exceedingly with Herbs, which with
goat keeping will last many yeeres: and as here are diuers kinds of Dates, so they are sold at
fundry prices: for a bullell of some is worth a Ducat, but others wherewith they feede their
Horses and Camels are scarce of a quarter so much value. Of Date-trees some are male and fe-
male: the male bringe forth flowers only and the female fruit; but the flowers of the female
male: the male bringe forth flowers only and the female fruit; but the flowers of the female
male: the male bringe forth flowers only and the female fruit; but the flowers of the female

10 be not toyed, the Dates will prouoke starke naught, and containe great stones. The Inhabi-
tants of *Dara* lue vpon Barley and other grosse meate: neither may they eate no bread but one-
ly vpon Festiuall dayes. Their Castles are Inhabited by Gold-smithes and other Artificers, and
so are all the Regions lying in the way from *Tombuto* to *Fec*: in this Province also there are
three or foure proper Townes, frequented Merchants and strangers, and containing many
Ships and Temples. But the principall Towne called *Ben Sabah*, and Inhabited with most vi-
liall and libellal people, is diuided into two parts, either part hauing a feuerall Captaine or
Gouernour: which Gouernours are ofentimes at great dissention, and especially when they
mouen their arable Grounds, by reason that they are so skanted of water. A Merchant
will most courteously entertaine a whole yeere together, and then friendly dismissing him,
they require naught at his hands, but will accept such libertie as he thinks good to bestow vpon
them. The said Gouernours lo often as they fall a skirmishing, hire the next *Arabians* to aide
them, allowing them daily halfe a Ducat: for their pay, and sometimes more, and giuing them
their allowance euery day. In time of peace they trim their Harquebuzes, Hand-guns, and o-
ther weapons: neither haue I euer (to my remembrance) more cunning Harquebuziers then at
this place. In this Province groweth great store of Indico, being an herbe like vnto the wilde
wood, and this herbe they exchange with the Merchants of *Fec* and *Tremis* for other wares.
Corne is very scarce among them, and is brought thither from *Fec* and other Regions, neither
haue they any great store of Goats or Horses, vnto whom in stead of Prouender they giue
Dates, and a kind of herbe also which groweth in the Kingdome of *Naples*, and is called by the

10 *Nespalitars* Earthe. They feede their Goats with the Nuts or Stones of their Dates beaten to the
powder, wherby they grow exceeding fat, and yeeld great quantitie of milke. Their owne
food is the flesh of Camels and Goats, being vsuall and displacant in taste. Likewise they
kill and eate Ostriches, the flesh whereof tasteth not much vnlike to the flesh of a dunghil-
cocke, fauing that it is more tough and made of a stronger smell, especially the Ostriches legge:
which consisteth of lime flesh. Their women are faire, fat, and courteous: and they keepe diuers
flanes which are brought out of the land of *Negrees*.

This Territory extendeth it selfe along the Riuer of *Ziz* from North to South almost twentie
miles, containeth about three hundred and fiftie Castles, besides Villages and Hamlets: three
of which Castles are more principall then the rest. The first called *Trengent*, and consisting of
a thousand and moe Families, standeth neere vnto the Citie of *Seggimeffa*, and is inhabited with
great store of Artificers. The second called *Tebubusan*, standeth about eight miles to the South
of *Trengent*, being furnished also with great numbers of Inhabitants, and so is quanted with
Merchants

Plowing with
a Horle and a
Camell. The village of
Guaden.

The beast cal-
led Elamch.

The Province
of *Dara*.

Dara Riuier.
The quality
thereof.

The strange
property of
the Palme or
Date-tree.
Bread dammed.

Indico.

Goats fed with
Dates.
The flesh of
the Ostrich.
The Province
of *Nespalitars*.
The Territory
of *Seggimeffa*.

The Kingdom
of Tombuto.

Professors.

The Prince of
Mediolan.The Kingdom
of Tombuto.Tombuto was
conquered by
the King of
Ala no 1199.from whence
he had for
years many
furns of
iron.But the
city was
altered by
the
state since
1566.The King of
Tombuto
daughters
married
into two
rich merchants.Great scarcity
of salt in
Tombuto,
which
commodity
is the
supplied
by the
English
Mer-
chants to
it is
not
possible
to gain.Reverence
used before
the King of
Tombuto.Poisoned
arrows
used in
Tombuto.Books.
Shells used
for Coin like
as in the
Kingdom
of Gago.The Town of
Cabra.

finer at Gago, where together with a certain Nobleman, he miserably died.

The Region of *Melle* extending it selfe almost three hundred miles along the side of a River which falleth into *Niger*, bordereth Northward vpon the Region last described, Southward vpon certain Defarts and drie Mountains, Weltward, vpon huge Woodes and Forrests, dischuting to the Ocean Sea shore, and Eastward vpon the Territories of *Gago*. In this Kingdom there is a large and ample Village containing to the number of five thousand or more Families, and called *Melle*, whereof the whole Kingdom is so named. And here the King hath his place of Residence. The Region it selfe yeeldeth great abundance of Corne, Fleish, and Cotton. Here are many Artificers and Merchants in all places: and yet the King honorably entertaineth all strangers. The Inhabitants are rich, and haue plenty of wares. Here are great store of Temples, Priests, and Professors, which Professors read their Lectures onely in the Temples, because they haue no Colledges at all. The people of this Region excell all other *Negros* in wit, civility, and industry: and were the first that embraced the Law of *Mohamet*, at the same time when the Vacle of *Iseph* the King of *Moroco* was their Prince, and the Government remained for a while vnto his posteritie: at length *Isechia* subdued the Prince of this Region, and made him his Tributaire, and so oppressed him with greivous exactions, that he was scarce able to maintaine his Family.

Tombuto is located of a certain Towne so called, which (they say) King *Musef* *Suleiman* founded in the years of the *Hegira* 610, and it is situate within twelue miles of a certain branch of *Niger*, all the houses whereof are now changed into Cottages built of Chalke, and covered with Thatch. Howbeit, there is a most lately Temple to be seene, the walls whereof are made of stone and lime; and a Princely Palace also built by a most excellent workman of *Granada*. Here are many shops of Artificers, and Merchants, and especially of such as wease Linnen or Cotton cloth. And hither doe the *Barbarie* Merchants bring cloth of *Europe*. All the women of this Region except *Mali* servants goe with their faces couered, and sell all necessary victuals. The Inhabitants, and especially strangers there residing, are exceeding rich, in so much, that the King that now is, married both his daughters vnto two rich Merchants. Here are many well, containing most sweet water: and so often as the River *Niger* couereth the place, they conueigh the water thence by certain sluices into the Towne. Corne, Cattell, Milke, and Butter, this Region yeeldeth in great abundance: but salt is very scarce here, for it is brought hither by land from *Tegassa*, which is five hundred miles distant. When I my selfe was heere, I saw one Camels load of Salt sold for eightie Duckats. The rich King of *Tombuto* hath many Plates and Scepters of Gold, some whereof weigh one thousand and three hundred pounds: and he keeps a magnificent and well furnished Court. When he traueleth any whither he rideth vpon a Camell, which is led by some of his Noblemen; and so he doth likewise when he goeth to warfare, and all his Souldiers ride vpon Horses. Whosoever will speake vnto this King must first fall downe before his feet, and then taking vp earth, must sprinkle it vpon his owne head and shoulders: which custome is ordinarily observed by them that neuer salute the King before, or come as Ambassadors from other Princes. He hath alwayes three thousand Horsemen, and a great number of footmen that doo carrye bowes, attending vpon him. He is also rich in Jewels, that he will not admit any into his Court, and what Jewels *Barbarie* Merchants he vnderstandeth to haue any dealings with the *Indies*, he presently causeth their goods to be confiscated. Heere are great store of Doctors, Judges, Priests, and other learned men, that are industriously maintained at the Kings cost and charges. And hither are brought diuers Manufactures or written Bookes out of *Barbarie*, which are sold for more money than any other Merchandize. The Coin of *Tombuto* is of Gold without any stamp or inscription: but in matters of small value they vse certaine shells brought hither out of the Kingdom of *Pezia*, four hundred of which shells are worth a Duckat: and fixe peeces of their Golden Coin worth two third parts weigh an ounce. The Inhabitants are people of a gentle and cheerefull disposition, and spend a great part of the night in singing and dancing through all the streets of the Cities: they keepe great store of men and women slaves, and their Towne is much in danger of fire: at my second being there half the Towne almost was burnt in twelue houres space. Without the Suburbs there are no Gardens nor Orchards at all.

Cabra a large Towne built without walles in manner of a Village, standeth about twelue miles from *Tombuto* vpon the River *Niger*: and heere such Merchants as trauell vnto the Kingdoms of *Ghana* and *Melle* embark themselves. Neither are the people or buildings of this Towne any whit inferior to the people and buildings of *Tombuto*: and hither the *Negros* resort in great numbers by water. In this Towne the King of *Tombuto* appointeth a Iudge to decide all controversies: for it was tedious to goe thither to oft as need should require. I my selfe am acquainted with *Abu Bac*, surnamed *Pargama*, the Kings Brother, who is blacke in colour, but most beautiful in mind and conditions. Heere breed many dunces which exceedingly displease the people: rather by reason of the fond and leasifull mixture of their meates; for they mingle Fish, Milke, Butter, and Fleish altogether. And this is the ordinary food all in *Tombuto*.

The great Towne of *Gago* being vnwalld also, is distant Southward of *Tombuto* almost foure hundred miles, and enuironeth somewhat to the South-East. The houses thereof are but meane, except those wherein the King and his Courtiers remaine. Here are exceeding rich Merchants: and hither continually resort great store of *Negros*, which buy Cloth here brought out of *Barbarie* and *Europe*. This Towne aboundeth with Corne and Fleish, but is much destitute of Wine, Trees, and Fruits. Howbeit, there is plenty of Melons, Citrons, and Rice: hither are many Wells also containing most sweet and wholsome water. Here is likewise a certain place where slaves are to be sold, especially vpon such dayes as the Merchants vse to assemble: and a young slave of fifteen yeares age is sold for fixe Duckats, and so are children sold also. The King of this Region hath a certain priuate Palace, wherein he maintaineth a great number of Concubines and Slaves, which are kept by Eunuchs: and for the guard of his owne person, he keepeth a sufficient troope of Horsemen and Footmen. Betweene the first Gate of the Palace and the inner part thereof, there is a place walld round about, wherein the King himselfe decideth all his subiects controversies: and albeit the King be in this function most diligent, and performeth all things thereto appertaining yet hath he about him his Counsellors, and other Officers: as namely, his Secretaries, Treasurers, Factors, and Auditors. It is wonder to see what plenty of Merchandize is daily brought hither, and how costly and sumptuous all things be. Horses bought in *Europe* for ten Duckats, are here sold againe for forty, and sometimes for fifty Duckats a peice.

There is not any Cloth of *Europe* to be had, which will not here be sold for foure Duckats an ell; and if it be any thing else, they will giue fifteen Duckats for an ell: and an ell of the Scarlet of *Venice*, or of *Turkie* Cloth is here worth thirty Duckats. A Sword is here valued at three or foure Crowns, and so likewise are Spurs, Bridles, with other like commodities; and Spices also are sold at an high rate: but of all other commodities, Salt is most extremely deare. The refuse of this Kingdom containeth nought but Villages and Hamlets inhabited by Husbandmen and Shepherds, who in Winter couer their bodies with beards skins; but in Summer they goe all naked, save their pigme members: and sometimes they weare vpon their feete certaine shoes made of Camels Leather. They are ignorant and rude people, and you shall scarce find one learned man in the space of an hundred miles. They are continually burthened with greivous exactions, so that they haue scarce any thing remaining to liue vpon.

Guber standeth Eastward of the Kingdom of *Gago* almost three hundred miles between which two Kingdoms lieth a vast Defart, being much destitute of water, for it is about forty miles distant from *Niger*. The Kingdom of *Guber* is enuironed with high Mountains, and containeth many Villages inhabited by Shepherds, and other Herdsmen. Abundance of Cattell here are both great and small: but of a lower stature than the Cattell in other places. At the inundation of *Niger* all the fields of this Region are ouerflowed, and then the inhabitants cast their seed into the water onely. In this Region there is a certain great Village containing almost fixe thousand Families, being inhabited with all kind of Merchants; and here was in times past the Court of a certain King, who in my time was slaine by *Isechia* the King of *Tombuto*, and his sones were kept, and accounted among the number of the Kings Eunuchs.

He which pleath the inhabitants of the Defart best is sure to be King of *Agadez*, the residue of this Kingdom lying Southward is inhabited by Shepherds and Herdsmen, who dwell in certain Cottages made of boughes, which cottages they carrie about vpon Oxen from place to place. They erect their Cottages alwayes in the same field where they determine to feede their cattell, like as the *Arabs* also doe.

The great Province of *Cano* standeth Eastward of the River *Niger* almost five hundred miles. The greatest part of the inhabitants dwelling in Villages are some of them Herdsmen, and others Husbandmen. Here groweth abundance of Corne, of Rice, and of Cotton. Also here are many Defarts and wild woodie Mountains containing many Springs of water. In these Woods grow plenty of wild Citrons and Lemons, which differ not much in taste from the best of all. In the midst of this Province standeth a Towne called by the same name, the walles and houses whereof are built for the most part of a kind of Chalke. The inhabitants are rich Merchants, and most call people. Their King was in times past of great puissance, and had mighty troopes of Horsemen at his command; but he hath beene constrained to pay tribute vnto the Kings of *Zegzeg* and *Cafena*. Afterward, *Ischia* the King of *Tombuto* finding friendship vnto the two fore said Kings, treacherously slew them both. And then he waged warre against the King of *Cano*, whom after a long sidge he took, and compelled him to marrie one of his daughters, restoring him againe to his Kingdom, conditionally that he should pay vnto him the third part of his tribute: and the said King of *Tombuto* hath some of his Courtiers perpetually residing at *Cano* for the receipt thereof.

Cafena bordering Eastward vpon the Kingdom last described, is full of Mountains, and drie fields, which yeeld not withstanding great store of Barlie and Mill-feed. The inhabitants are all extremely blacke, haue great noses and blabber lips. They dwell in most forsorne and bare Cottages: neither shall you find any of their Villages containing above three hundred Families. And besides, their bare estate they are mightily oppressed with famine: a King they had in times

The Towne
and Kingdom
of Gago.Rich sale for
Cloth.

Swords.

Salt deare.

Of the King-
dome of Guber.Their manner
of dwelling.Corne at the
inundation of
Niger.The King of
Guber slain by
Isechia.Cottages
carried about.The Province
of Cano.The Kings of
Zegzeg and
Cafena.The King of
Cano subdued
by *Ischia*.The King of
Tombuto.The Kingdom
of *Agadez*.

Ighia.

The Kingdom
of Zamfara.

Ighia.

The Region of
Zamfara.
The King of
Zamfara slain
by Ighia, and
the people
made tri-
butary.
The Towns
and Kingdoms
of Zamfara.
Gold.
Ighia.The Kingdom
of Zamfara.Where no re-
ligious cer-
emonies are
men are said
to have no re-
ligion; yet
on better no-
tice of such
parts, always
an oblation
of and com-
munion with
the Devil is
found,
wherein ac-
knowledge
God as in
Babylon.
Also but yet
are said to
have no reli-
gion, but no
temples.
The Defeat
of Zamfara.
Fifteen or
twenty slaves
exchanged for
one Horse.
Vessels, &c.
Gold.
The Kingdom
of Zamfara.

times past whom the foresaid Ighia slew, since whose death they have all been tributary vnto Ighia.

The South-east part of Zamfara bordereth vpon *Cano*, and it is distant from *Cafena* almost an hundred and fiftie miles. The inhabitants are rich, and have great trafficke vnto other Nations. Some part of this Kingdom is plaine, and the residue Mountainous, but the Mountains are extreamly cold, and the Plaines intolerably hot, and because they can hardly indure the sharpest winter, they kinde great fires in the midst of their houses, laying the coles thereof vnder their high bedsteads, and so keeping themselves to sleepe. Their fields abounding with water, are exceeding fruitful, and their houses are built like the houses of the Kingdom of *Cafena*. They had a King of their owne in times past, who being slain by Ighia (as is aforesaid) 30

they have ever since bene subiect vnto the said Ighia.

The Region of *Zamfara* bordereth Eastward vpon *Zegzeg*, is inhabited by the most base and Ruffical people. Their field is abound with Rice, Mill, and Cotton. The Inhabitants are tall in stature and extremely blacke, their villages are broad, and their dispositions most salvage and brutish. Their King also was slain by Ighia, and themselves made tributary.

These Kingdoms of *Zamfara* adjoyne South-easterly vpon *Zamfara*. Southward thereof lyeth a Region greatly abounding with gold. But now they can have no trafficke with foreign Nations, for they are molested on both sides with most cruell enemies. For Westward they are opposed by Ighia, and Eastward, by the King of *Borno*. When I my selfe was in *Borno*, King *Abraham* having leised an huge Armie, determined to expell the Prince of *Guangara* out of his Kingdom, had hee not been hindered by *Homar* the Prince of *Gaga*, which beganne to assault the Kingdom of *Borno*. Wherefore the King of *Borno* being drawne hence into his assaile the Kingdom of *Borno*. Wherefore the King of *Borno* being drawne hence into his assaile the Kingdom of *Borno*. Wherefore the King of *Borno* being drawne hence into his assaile the Kingdom of *Borno*. 20

The large Province of *Borno*, bordering Westward vpon the Province of *Guangara*, and from thence extending Eastward fye hundred miles, is distant from the Fontaine of *Niger* almost an hundred and fiftie miles, the South part whereof adjoyning vnto the Defeat of *Ser*, and the North part vnto that Defeat which lyeth towards *Barda*. The Inhabitants, in Summer goe all naked save their priue members which they cover with a peece of leather: but all Winter they are clad in skinnies, and have beds of skinnies also. They embrace no Religion at all, being neither Christians, *Mohometans*, nor *Iewes*, nor of any other Profession, but living a brutish manner, and having wives and children in common; and as I understood of a certaine Merchant named according to his length, his fatnelle, or some other quality. He is a most pusilliant Prince, being lineally descended from the *Lahyan* people called *Barda*. He has at perpetual enmitie with a certaine people inhabiting beyond the Defeat of *Ser*; who in times past marching with an huge army of footmen ouer the said Defeat, waited a great part of the Kingdom of *Borno*. Whereupon the King of *Borno* sent for the Merchants of *Barda*, and wished dome of *Borno*. Whereupon the King of *Borno* sent for the Merchants of *Barda*, and wished dome of *Borno*. Whereupon the King of *Borno* sent for the Merchants of *Barda*, and wished dome of *Borno*. 40

Gaga bordering Westward vpon the Kingdom of *Borno*, and extending Eastward to the Confinnes of *Nubia*, adjoyne Southward vnto a certaine Defeat, situate vpon a crooked and winding part of *Nilus*, and is enclosed Northward with the frontiers of *Agypt*. It stretcheth from East to West, in length fye hundred miles, and is much in breadth. They have neither humane nor learning among them, but are most ruffical and savage people, and especially those that inhabit the Mountains, who goe all naked saving their priuities: Their houses are made of boughes and raves, and are much subiect to burning, and they haue great abundance of Cat-tell, whereinto they give diligent attendance. This Prince greatly honoureth all learned men, and especially such as are of the lineage of *Adhomet*. I my selfe being in his Court, a certaine Noble-man of *Damara* brought him very rich and royall gifts; as namely, a gallant Horse, a Turkish Sword, and a Kingly robe, with certaine other particulars, that cost about an hundred and fiftie Duckats at *Cairo*: in recompence whereof, the King gave him fye slaves, fye Camel- 50

five hundred Duckats of that Region, and an hundred Elephants teeth of wonderfull bignesse.

Nubia bordering Westward vpon the Kingdom last described, and stretching from thence vnto *Nilus*, is enclosed on the South-side with the Defeat of *Goran*, and on the North-side with the Confinnes of *Egypt*. Howbeit they cannot passe by water from this Kingdom into *Egypt* for the River of *Nilus* is in some places no deeper then a man may wade oer on foot. The principal Towne of this Kingdom called *Dangala*, is exceeding populous, and containeth the number of ten thousand Families. The Kingdom of *Nubia* is most rich in Come and Sugar, which notwithstanding they know not how to vll. Also in the Citie of *Dangala* there is great plenty of Gues and Sandal-wood. This Region aboundeth with lury likewise, because here are so many Elephants taken. There is also a most strong and deadly poyson, one graine whereof being diuided amongst ten perions, will kill them all within lesse then a quarter of an 10

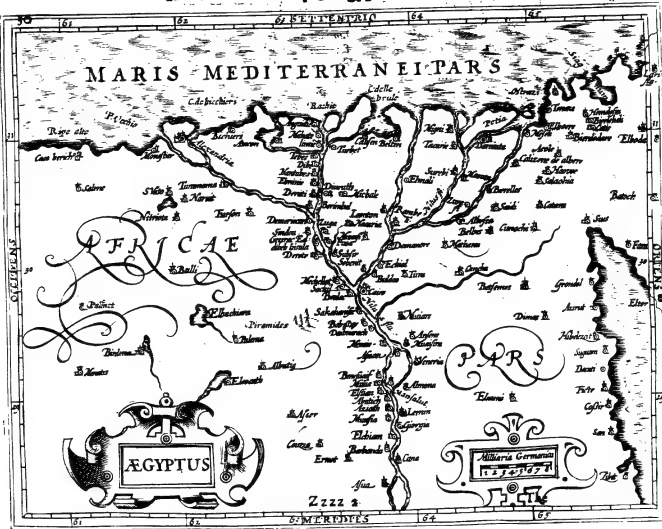
hour: but if one man taketh a grain, he dyeth thereof out of hand. An ounce of this Poyson is sold for an hundred Duckats; neither may it be sold to any but to the Merchants, and is sold for whomsoever buyeth it is bound by an Oath not to vie it in the Kingdom of *Nubia*. All such as buy of this Poyson are constrained to pay as much vnto the King, as to the Merchant: but if any man selleth Poyson without the Princes knowledge, he is presently put to death. The people themselves are called *Bughis*, and are most base and miserable, and live onely vpon Milk, Camels flesh, and the flesh of such beasts as are taken in those Desarts. Some times they receive Tribute of the Gouverneur of *Sennar*, and sometimes of the Gouverneurs of *Dangala*. They had once a rich Towne situate vpon the Red Sea called *Zibid*, whereunto belonged a commodious Haven, being opposite vnto the Haven of *Zidem*, which is forie miles distant from *Mecca*. But an hundred years since it was destroyed by the *Soldan*, because the Inhabitants received certaine 20

Wares which should have bene carried to *Mecca*, and at the same time the famous Port of *Zibid* was destroyed, from whence notwithstanding was gathered a great yearly Tribute.

§. VIII.

Notes of principal things in Iohn Leo his eight Booke of the Historie of Africa.

HONDIVS his Map of Egypt.



Kingdome. After the decaie of *Saladin*, the Dominion remained vnto his Family one hundred and fifty yeeres, and all his successors observed the Custome of buying fines of *Cressaia*: but the Family of *Saladin* growing at length to decay, the flauies by a generall content elected one *Papieris* a valiant *Mamuluk* of their owne compaignie to be their soveraigne Lord and Soldan: which Custome they afterward so inuolubly kept, that not the *Soldans* owne sonne nor any other *Mamuluk* could attaine vnto that high dignitie, vntill first he had bene a Christian, and had abured his faith, and had learned also exactly to speake the *Cressaia* and *Turkish* Languages. Insomuch, that many *Soldans* sent their sonnes in their childhood into *Cressaia*, that by learning the Language and fashions of the Countrey, they might procure in proceesse of time to beare the soveraigne authority; but by the diffention of *Mamuliks*, they were alwayes defeated of their puttinge in authority; 10

The *Eddasquader* being in dignitie second vnto the *Soldan*, and being as it were, his Vice-roy or Lieutenant, had authoritie to place or displace any Magistrates or Officers; and maintained a Family almost as great as the Family of the *Soldan* himselfe.

The *Amir Caber* hauing the third place of honour, was Lord Generall ouer the *Soldans* Militarie Forces; who was by oft bound to leauey armies against the ferriane enemye, especially *Arabs*; and to furnish the Castles and Cities with conuenient Garrisons: and hee tooke also had authoritie to dispend the *Soldans* Treasure, vpon such necessary affaires as hee thought good. 20

The fourth in dignitie after the *Soldan* called *Nai Beffan*, being the *Soldan* his Lieutenant in Syria, and gathering vp all the Tributes of *Affrica*, bestowed them at his owne discretion, and yett the *Soldan* himselfe was to place Garrisons in the Castles and Forts of those Provinces. This *Nai Beffan* was bound yearly to pay certaine thousandes of *Saragi* vnto the *Soldan*.

The fifth Magistrate called the *Offader*, was the great Master or Steward of the Palace; whose duetie was to provide apparell for the *Soldan*, with Viuals and other necessaries for his whole family. And vnto this dignitie the *Soldan* vied to aduance some one of his most ancient, Honourable, and Vertuous Nobles, vnder whose tuition himselfe had in times past bene trained vp. 30

The sixth called the *Amir Achor*, was Master of the Horfe and Camels; and distributed them vnto each man in Court, according to his degree.

The seventh Office was performed by certaine principall *Mamulukes*, being like vnto the Colonels of *Europe*: euerie of whom was Capitaine of a thousand inferior *Mamuluki*; and their Office was to conduct the *Soldans* Forces against the enemye, and to take charge of his army.

The eighth degree of Honour was allotted vnto certaine Centurions ouer the *Mamuluki*; who were continually to attend vpon the *Soldan*, either when he read any whittier, or when he exercised himselfe in armes.

The ninth person was the Treasurer, who made an account vnto the *Soldan* of all the Tributes and Customes of his Kingdome, disbursing money for the daily and necessary expenses of the *Soldans* Household, and layng vp the rest in the *Soldans* Coffer. 40

The tenth called the *Amir-fish*, had the armour of the *Soldan* committed to his charge, which being contained in a great Armoury was to be scoured, furnished, and renewed at his direction, for which purpose he had sundry *Mamuluki* place vnder him.

The eleuenth called the *Teficana* was Master of the *Soldans* Wardrobe, and tooke charge of all such Robes and Apparell as were deliuered vnto him by the *Offader* or high Steward of the Household; which Robes he distributed according to the appointment of the *Soldan*; for whom the *Soldan* provided vnto any dignitie, him hee apparelled also. All the said garments were of cloth of Gold, of Velvet, or of silk.

The great Citie of *Chacacalia* about fixe miles from *Cairo*, at the very entrance of the Desert lying in the way to Mount *Sinai*, is replenished with most rarely Houles, Temples, and Colleged. All the fields between *Cairo* and this Citie abound with great plenty of Dates: but from *Chacac* to Mount *Sinai*, which is an hundred and fortie miles, there are no places of habitation at all. Through this Citie lie two maine road-ways, the one leading to Syria, and the other to Arabia. This Citie hath no other water but such as remaine in certaine Channels after the inundation of *Nilus*; which channels being broken, the water runneth forth into the plaines, and there maketh a number of small lakes, from whence it is conueighed backe by certaine floues into the Cisternes of the Citie. 50

Vpon the same side of *Nilus*, standeth the faire Citie of *Munia*, which was built in the time of the *Mamulukes* vnder any *Chahib*, Lieutenant and Countrey of the *Califa* of *Bagdet*, vpon an high place. Here are most excellent Grapes, and abundance of all kind of fruit, which albeit they are carried to *Cairo*, yett can they not come thither fresh and new, by reason that this Citie is distant from *Cairo* one hundred and foure score miles. It is adorned with most rarely Temples and other buildings; and here are to be seene at this present, sundry ruines of the ancient *Egypt*. 60

tain buildings. The Inhabitants are rich, for they trauell for their gaine as farre as *Gangra*, a Kingdome of the Land of *Negros*.

At this present there are found at *Manf-Luth*, certaine huge and high Pillars and Porches, whereon are Verres engrauen in the *Egyptian* Tongue. Neere vnto *Nilus* stand the ruines of a stately building, which seemeth to haue been a Temple in times past; among which ruines the Citizens find sometimes Coyne of Silver, sometimes of Gold, and sometimes of Lead; hauing on the one side Hieroglyphicall notes, and on the other side the pictures of ancient Kings. The fields adiacent being very fruitful, are extremely scorched by the heate of the Sunne, and much haunted with Crocodiles, which was the occasion (as some thinke) why the *Romans* abandoned this Citie. The Inhabitants are men of indifferent wealth, for they exercise Traffick in the Land of *Negros*.

Asiuth founded by the *Egyptians* vpon the banke of *Nilus*, two hundred and fifty miles from *Cairo*, is most admirable in regard of the hugeness, and of the varietie of old buildings; and of Epitaphs engrauen in *Egyptian* Letters; and altho this present the greatest part thereof beeth desolate. When the *Mamulukes* were first Lords of this Citie, it was inhabited by honorable personages, and continueth as yet famous in regard of the Nobility and great wealth of the Citizens. There are in this Citie almost an hundred Families of Christians, and three or foure Churches still remaining: and without the Citie standeth a Monastirie, containing more then an hundred Monks, who eate neither Flesh nor Fish, but only Herbs, Bread and Oliues. And yett haue they dauntie Cates without any fat among them. This Monastirie is very rich, and giveth three dayes entertainment to all strangers that resort thither, for the welcomming of whom they bring vp great flocks of Doves, of Chickens, and of such like commodities.

Ichmen being the most ancient Citie in all *Egypt*, was built by *Ichmen*, the sonne of * *Mistran*, the sonne of *Chus*, which was the sonne of * *Hem*, vpon the Banke of *Nilus*, next vnto *Afia*, and three hundred miles Eastward from *Cairo*. This Citie the *Mamulukes*, when they first began to vnrue over *Egypt*, lo waisted and destroyed, for certaine causes mentioned in Histories, that besides the foundations and rubbish, they left nought remaining: for, transporting the Pillars and principall Stones vnto the other side of *Nilus*, they built thereof the Citie called *Musfia*, even as we will now declare.

Georgia was in times past a famous Monastirie of Christians, called after the name of Saint George, and being fixe miles distant from *Musfia*. It was inhabited by more then two hundred Monkes, who enioying large Territories, Possessions, and Reuenues, shewed themselves courteous and beneficiall vnto strangers; and the ouerplus of their yearly reuenues was sent vnto the Patriarke of *Cairo*, who caused the same to be distributed amongst the poore Christians: but about an hundred yeeres agoe, all the Monkes of this Monastirie died of a Pestilence, which spread it selfe ouer all the Land of *Egypt*. Whereupon the Prince of *Musfia* compassed the said Monastirie with a Wall, and erected diuers houses for Artificers and Merchants to dwell in. And being allured by the pleasant Gardens fruite amidit the beautifull Hills, hee himselfe went thither to inhabit: but the Patriarke of the *Iacobites* making his meane vnto the *Soldan*, the *Soldan* caused another Monastirie to be built in the same place, where in times past the old Citie stood; and assigned so much allowance thereunto, as might maintaine thirtie Monkes.

This little Citie of *Chien* was built in times past neere vnto *Nilus* by the *Mamulukes*, which notwithstanding is not now inhabited by them, but by the Christians called *Iacobites*, who employ themselves either in Husbandrie, or in bringing vp of Chickens, Geese, and Doves. There remaine as yett certaine Monasteries of Christians, that giue entertainment to Strangers. But *Mamulukes* (besides the Governour and his Family) there are none at all.

Barbada founded by the *Egyptians* vpon *Nilus*, about foure hundred miles from *Cairo*, was laid to waste by the *Romans*, that nothing but the ruines thereof remained, most of which ruines were carried vnto *Afia*, wherof wee will forthwith intreate. Amongst the said ruines are to be found many pieces of Gold and Silver Coyne, and sundry fragments of Smeralds or Emeralds. 50

The ancient Citie of *Cana*, built by the *Egyptians* vpon the banke of *Nilus* ouer against *Barbada*, and emioured with Walls of Sunne-dried Bricke, is inhabited with people of base condition applying themselves vnto Husbandrie, by which means the Citie aboundeth with corne. Hither are the Merchants brought against the streame of *Nilus*, which are sent from *Cairo* to *Mecca*: for the distance from hence ouer the wilderness vnto the Red Sea, is at least 230 miles, all which way there is no water at all to be found. And at the Hauens of *Chosfir* vpon the floure of the Red Sea, are diuers Cortages, wherinto the said Merchandises are vladen. And ouer against *Chosfir* on the side of *Afia* lieth *Lambah*, another Hauen of the Red Sea, wher at Trauellers going on Pilgrimage to see the Tombe of *Mahomet* at *Medina*, must make their rendezous or generall meeting. Moreover, *Chama* lieth betwixt *Medina* and *Mecca* with Corne, in which places they suffer great and continuall dearthe.

Afia in times past was called *Siena*. Round about this Citie there are to be seene diuers huge 60

The Citie of *Afich*.

Christians.

The Citie of *Ichmen*.

It is otherwise read in the tenth Chapter of *Genesi*, ver. 10. *Dicion*.

The Monastirie called *Georgia*.

A Pestilence.

The Citie of *Chien*.

The Citie of *Barbada*.

The Citie of *Cana*.

Antioch Galilee maketh large mention of this Citie. The Hauens of *Chosfir*.

The Citie of *Afia*.

The Cities of *Affrica*.

Snatches.

* *Bughies* are those which in old time were called *Tragelodyes*.The great Towns of *Libia*.

Of the *African* Beasts differing from the *European*. The manner of taking Elephants in *Ethiopia*. * As by a tame Female drawing him to an inclosed place and by a tame Male lighting with the wild one in the Wood, and means while men with ropes fastning him. The Beast called *Giraffe*. * Here is a word wanting in the original. The Camell.

huge buildings, and admirable Sepulchres, together with sundry Epitaphes engrauen both in *Egyptian* and *Latine* Letters.

The great, ancient, and populous Cite of *Affrica* was built by the *Egyptians* vpon the River of *Nilus*; about foure score miles Eastward from *Affra*. The soyle adiacent is most apt and fruitful for Cere. And the Citizens are exceedingly addicted vnto the Trade of Merchandise, because they dwell to nere vnto the Kingdom of *Nubia*, vpon the confines whereof standeth their Cite: beyond which Cite, *Nilus* dispersing himselfe ouer the Plains through many small Lakes, becometh innumerable. Also, the said Cite standeth nere vnto that Desart, ouer which they trauell vnto the Port of *Snatches* vpon the Red Sea, and it adioyneth likewise vpon the frontiers of *Ethiopia*. And here in Summer time the Inhabitants are extremely scorched with the heate of the Sunne, being of a swart or browne colour, and being mingled with the people of *Nubia* and *Ethiopia*. Here are to be seene also many buildings of the ancient *Egyptians*, and most high Towers, which they call in the language of that Country *Barkas*. Beyond this place there is neither Cite nor habitation of any account, besides a few Villages of black people, whose speech is compounded of the *Arabian*, *Egyptian*, and *Ethiopian* languages. These being subiect vnto the people called * *Bughies*, liue in the Fields after the *Arabian* manner, being free from the *Soldans* iurisdiction, for there his Dominions are limited.

And thus much concerning the principall Cities standing along the maine Chanell of *Nilus*: Some whereof I saw, others I entred into, and passed by the residue: but I had most certaine intelligence of them all, either by the Inhabitants themselves, or by the Mariners which carried me by water from *Cairo* to *Affrica*, with whom returning backe vnto *Cheoa*, I traueled thence ouer the Desart vnto the Red Sea, ouer which Sea I crossed vnto *Lambuth*, and *Ziddem*, two Hauens Townes of *Arabia Deserta*; of which two Townes, because they belong vnto *Affra*, I will not here discourse, lest I should seeme to transgresse the limits of *Affrica*. But as it shall please God to vouchsafe me longer life, I purpose to describe all the Regions of *Affra* which I haue travelled; to wit, *Arabia Deserta*, *Arabia Felix*, *Arabia Petrea*, the *Affra* part of *Egypt*, *Armenia*, and some parts of *Terraria*; all which Countries I saw and passed through in the time of my youth. Likewise, I will let downe my last Voyages from *Fez* to *Constantinople*, from *Constantinople* to *Egypt*, and from thence into *Libia*, which Iourney I saw diuers and sundry Islands. All which my Trauels I mean (by Gods assistance) being returned forth of *Europe* into mine owne Country, particularly to describe; deciphering first the Religion of *Europe* and *Affra* which I haue seene, and thereto annexing this my Discourse of *Affra*, to the end that I may promote the endeauours of such as are desirous to know the fate of foraine Countries.

§. IX.

Principal occurrences in JOHN LEO his ninth Booke of the Historie of *Affra*.

THE Elephant kepeth in the Woods, and is found in great numbers in the forests of the Land of *Nigrit*. They vie to go many in one company, & if they chance to meet with any man, they either hunt him, or giue place vnto him. But if the Elephant intendeth to hurt anyman, he casteth him on the ground with his long snout or trunk, and neuer ceaseth trampling vpon him till he be dead. And although it be a mighty and fierce beast, yet are there great store of them caught by the *Ethiopian* Hunters, in manner following. These Hunters being acquainted with the Woods and Thickets where they keepe, vie to make among the trees a round hedge of strong boughes and castes, leauing a space open on the one side thereof, and likewise a doore standing vpon the plaine ground which may be lift vp with ropes, where-with they can easily stoppe the haid open place or passage. The Elephant therefore coming to take his rest vnder the said boughes, entrench the hedge or inclosure, where the Hunters by drawing the said rope, and fastening the doores hauing imprisoned him, descend downe from the trees, and kill him with their Arrows, to the end they may get his Teeth, and make sale of them. But if the Elephant chanceth to breake through the hedge, he searcheth as many men as he can find. In *Ethiopia* the higher, and *India*, they haue other deuices * to take the Elephant, which, least I should seeme ouer tedious, I passe ouer in silence.

The *Giraffe* so fange and wild, that it is a very rare matter to see any of them: for they hide themselves among the Desarts and Woods, where no other beasts vie to come; and so loone as one of them espyeth a man, it dieth forthwith, though not very swiftly. It is headed like a Camell, eared like an Ox, and footed like a * : neither are any taken by Hunters, but while they are very young.

Camels are gentle and domestical beasts, and are found in *Affrica* in great numbers, especially in the Desarts of *Libia*, *Namudie*, and *Barbarie*. And these the *Arabians* esteeme to bee their principall possessions and riches: so that speaking of the wealth of any of their Princes, or Gouernours, he saith (say they) *so many thousand Camels*, and not so many thousand Duckets.

Moreover,

Moreover, the *Arabians* that possesse Camels liue like Lords and Potentates in great liberty, because they can remaine with them Camels in barren Desarts, whither no Kings nor Princes can bring armies to subdue them.

African Camels liue excell them of *Asia*; for travelling forth or fifty dayes together, without any prouender at all, they are valiant in the euening, and turne loose into the next fields, where they feed vpon *Grasse*, Brambles, and the boughes of trees; which hardeneth the Camels of *Asia* cannot endure, but when they set forth any iourney, they must be well padded and full of flesh. Experience hath taught, that our Camels hauing traueled liued fifty dayes together without any prouender; haue so wasted, first, the flesh of their buncies; secondly, of their bellies, and lastly, of their hips, that they haue scarce bene able to carry the weight of one hundred pounds. But the Merchants of *Asia* giue their Camels prouender, half of them being laden with wares, and the other half with prouender, and so their whole Carouan of Camels goeth forth and returneth home laden: by which means they keepe them in good plight. Of Camels there are three kinds; whereof the first being called *Hagams*, are groffe, and of a tall stature, and most fit to carrie burthens, but are foure yeeres end they grow vnpromisable; which time every Camell but of meane stature will carry a thousand pounds of *Italian* weight. When any of the said Camels is to be laden, being beaten vpon his knees and necke with a wand, he kneedeth downe, and when he feeleth his load sufficient, he riseth vp againe. And the *Africans* vie to geld their Camels which they keepe for the burthen, putting but one male Camell among ten females. The second kinde of Camels called *Bechets*, and hauing a double bunch, are fit both to carrie burthens, and to ride vpon: and these are bred only in *Asia*. The third kind called *Ragubills*, are Camels of a slender and low stature, which albeit they are vnfit to carry burthens, yet doe they not excell the two other kinds in swiftnesse, that in the space of one day they will trauell one hundred miles, and will go continue ouer the Desarts for eight or ten dayes together with very little prouender, and these doe the principall *Arabians* of *Namudie*, and the *History* of *Libia* usually rule vpon. When the King of *Tamboo* is desirous to send any message of importance vnto the *Namudian* Merchants with great celeritie, his post or messenger riding vpon one of these Camels, will runne from *Tamboo* to *Darcha* or *Sagueliffe*, being nine hundred miles distant, in the space of eight dayes at the farthest: but such as trauell must be expert in the way through the Desarts, neither will they demand lesse then five hundred Duckets for every iourney. The said Camels about the beginning of the spring inclining to their lust and vnerie, doe not onely hurt one another, but also will deadly wound such persons as haue done them any iniury in times past; not forgetting light and easie stripes; and whomsoever they lay hold on with their teeth, they lift vp on high, and cast him downe againe, trampling vpon him with their teete, and in this madde mood they continue foure dayes together. Neither are they so patient of hunger as of thirst; for they will abstaine from drinke, without any incumbrance, for fifteene dayes together: and if their guides water them once in three dayes, they loose them great art, for they are not usually watered once in one or nine dayes, or at an vrgent necessity once in fifteene dayes. Moreover, the said Camels are of a gentle disposition, and are indured as it were with a kinde of humane reason: for when as between *Ethiopia* and *Barbarie* they haue a dayes iourney to trauell more than their woot, their masters cannot driue them on, being so tired, with whips, but are faine to sing certaine songs vnto them: wherewith being exceedingly delighted, they performe their iourney with such swiftnesse, that their said masters are scarce able to follow them. At my being in *Cairo* I saw a Camell dance; which arte of dancing how he learned of his master I will heere in few words report. They take a young Camell, and put him for halfe an houre together in a place like a Bath-house prepared for the same purpose, the floore whereof is hatched with fire: then play they without vpon a drumme, whereas the Camell not so much in regard of the noyse, as of the hot pavement which offendeth his feet, and I feeleth vpon one legge after another in manner of a dance, and hauing bene accustomed vnto this exercise for the space of a yeere or ten monthes, if he then present him vnto the publicke view of the people, when as hearing the noyse of a drum, and remembering the time when he trode vpon the hot floore, he prettily salteth a dancing and leaping: and so, vie being turned into a kind of nature, he perpetually oblieth the same custom.

The Horses of *Barbarie* differ not in any respect from other Horses: but Horses of the same swiftnesse and agilitie are in the *Arabian* tongue called throughout all *Egypt*, *Syria*, *Asia*, *Arabia Felix*, and *Deserta*, by the name of *Arabian Horses*: and the Historiographers affirme, that this kind of wilde Horses ranging vp and downe the *Arabian* Desarts, and being broken and managed by the *Arabians* euer since the time of *Ismael*, haue so exceedingly multiplied and increased, that they haue replenished the mozt part of *Affrica*: which opinion I amareth of truth, for euert at this present there are great store of wilde Horses found both in the *African* and *Arabian* Desarts. And I my selfe saw in the *Namudian* Desart a wild Cole of a white colour, and hauing a curled maint. The most certaine triall of these Horses is when they can outtake the best called *Lant*, or the *Oilchin* in a race: which two, if they be able to performe, they are esteemed

The *African* Camels are the best.

Three kinds of Camels.

Camels of a word, will swimme, therefore called *Dromedaries*.

The Camell great abstinence from drinke.

How the Camels or *Cairo* leane to dance.Barbarie or *Arabian* Horses.

The Battayle.

and bounty in former times, was greatly beloued of all the Souldiers both of *Fez*, and also of *Morocco*. But this police of his herein took no place, for *Muley Sheek* after hee was fat at *Libertie*, made such speedie Iourneys that he came to the *Almohalla* of the *Bahja*, before the *Muley Sidan* had certain intelligence of his libertie, and yet hee entered the *Almohalla* but on the Tuesday, the battel being fought upon the Friday following. *Muley Sidan* vnderstanding for certain that his eldest Brother was come into the *Bahja* his *Almohalla*, thought it no time for him to deferre giuing of Battayle, least it should be knowne amongst his Souldiers, (many of whom in former times had serued the said *Muley Sheek*.) And therefore on Friday the sixt of January 1604, the Forces of each side met and ioyned together, betweene whom there was no long fight, for vpon the discharging of foure Peeces of Artillery, (which *Judar Bahja* had with him) some three or four times, a great part of the Souldiers of *Muley Sidan* beganne to fflye: except some choice men which were in that part of the Battayle where the *Muley* himselfe was: by reason of the resolution of their Commander, continued somewhat longer, but in the end fled when as the Canopie ouer *Muley Sidan* head was shot downe with a Piece of Ordnance. At which mischance, and not before, the *Muley* himselfe began to leaue the field, who in the meane time, he should not haue delayed two houres and more the present on-set, gazing in his Enemies face, and giuing them time to ready themselves to fight, whom otherwise hee might haue taken at the diuer-view, and his *Fez*es whom hee halfe mistrusted, no premeditation to reuolt or runne away. On *Muley Sheek* side few were slaine, and of *Muley Sidan* side the greatest number was some fixe hundred men.

The three Brethren thus strutting for the Golden Ball of Soueraignie, Iustice was trodden downe. The *Larbes* robbed one another, the strongest carrying away all. Quarrels betwixt Families and Tribes, which durst not be talked of in old *Muley Hamet* time, came to be decided with the Sword. After this battaile all wayes were stopp'd with Robbers, no trading from the Port Townes to *Morocco*, without great strength of men. *Muley Beferes* (who had the Imperiall seat) was neither free for aduice, or to doe Iustice, as *Muley Sidan* who had lost the day. And that the *Knights* called *Muled Enaid*, well knew, which presuming vpon the soft nature of *Beferes* and their owne strength, which consisted of fiftene thousand horse, forged vp to *Morocco* gates, fore-closed all passages for Trauellers, making Merchants goods their prizes: Where an exemplary punishment executed vpon them for their robbing in *Fez*, by *Muley Sidan*, whilst he reigned there, made them thinke the Countrey too hot: For *Sidan* commanded *Alkeid German* with two thousand Souldiers in hostile manner, to fall vpon the next *Drau* of Tents belonging to that Tribe, to burne Man, Woman, Child, Kine, Sheepe, and whatsoever belonged to them, not to spare it vpon his owne life from Fire and Sword, which fully executed, and so bloodily, that *Muley Sidan* sighed hearing the true report, yet it made *Fez* the peaceablest part in *Barbarie*. But returne we to *Sidan* fortunes after hee lost the field, hauing the ouerthrow, retired backe to *Fez*, and forthwith was *Alkeid Azou* (the onely man in the latter dayes of the old King, fauored by the whole Countrey) dispersed towards *Morocco*, to treat of a peace, and himselfe beganne to make head againe to resist such forces as should follow him: but before hee could bring his forces together againe, newes were brought vnto him that his Brother *Muley Sheek*, was at hand with certain companies of Horse-men, and that the whole *Almohalla* of the *Bahja* was not farr behind. So that then hee was rather to consider of, and to provide for his escaping by flight, than any wayes to resist: and hauing before put some nine hundred thousand Duckets in *Almorocha*, for the which money hee had sent one of his *Alkeids* after his returne from the battayle; hee thought it his best course to passe that way, and to take that money along with him, but hee was followed so hardly by *Alkeid Abdula Wahad*, and *Alkeid Vnsoud Vmbile*, *Beferes* Seruants, that hee was forced to fflye directly towards *Trimisine*, and to leaue that Treasure behind him which was taken by his Brother *Muley Sheek*.

In cheefe his frowning fortunes, the most of his *Alkeids* left him, and amongst others *Mumme Boerafia* flying to *Morocco*, in whom hee put no small trust: and more then the Seruants of his house, hee had no man of account but tooke him, onely *Alkeid Abdalucke*, *Hadu Tabid*, and *Muslepha*; the two latter of them being his household Seruant, and belonging to him in his Fathers time, left him not in his aduertise: So that any *Alkeid* of the *Cassu* or *Casser* in *Barbarie*, hee had no more then *Abdalucke*, who rather then hee would leaue him (although allured by the persuasions of his Brother *Alkeid Abdula Wahad*, and entreated by the teares of his Sonne to returne, both of them then being in the pursuit of *Muley Sidan*, and in a Playne ouertooke the said *Abdalucke*, yet hee left his house and children at the mercie of *Muley Beferes* his Master and Enemy. *The Alkeids* who followed in pursuit of *Muley Sidan*, followed him so hard, that besides the treasure of *Almorocha*, they likewise tooke much of the *Muleys* Treasure that hee carried along with him, although with that small company of Horse, which were no more then twentie Horse-men or thereabout, hee returned many times, and fought with those who pursued him, in person, being still one of the foremost in these Skirmishes, vntill *Alkeid Vmbile* who pursued him, admiring his resolution, and pitying his miserable estate, requested his Ma-

¶ III.

MULEY SHEEK proclaimeh himselfe King in Fez. SIDAN goeth to Taflet, from thence into Sus. Peace concluded betweene MULEY BOEREFES, and MULEY SIDAN. ABDELA SHECKS Sonne Capteih Sir ANTHONY SHRELEYS Embassage, Bountie and State.



After *Muley Sidan* fight in this manner, *Muley Sheek*, entred *Fez*, where hee was ioynfully recieued of them, proclaimed himselfe King, and not Gouverneur vnder his Brother *Beferes*. And it being in the time of *Rummadan*, all the *Almohalla* of *Morocco* returned home against the *Pascha*: from whence after the celebration of the Feast, they were sent forth to all parts of the Countrey against the *Larbes*: among whom were as great Ciuill Warres, as among the Brethren, for in this time of so many Kings, they would acknowledge none, or pay duty to any of the three Brethren. Whereupon *Hamet Monfore* with three thousand Souldiers, was sent into *Sus* in the month of April, 1604, but his men dying of the Plague (which was very hot at that time) and thereby the *Larbes* little regarding his power, would bring him no vntoals, so that with the remainder of his men, hee was constrained to returne towards *Morocco*. Diuers other *Almohalla* were sent abroad into seuerall parts of the Countrey, but in the beginning of Iune, newes coming of *Muley Sidan* returne from *Trimisine* to *Taflet*, they were all sent for by *Beferes* to returne to *Morocco*, and hee ioyned together the second time against *Muley Sidan*: who hauing home few moneths liued about *Trimisine* with some fiftie Souldiers, went towards *Taflet*, about which part liued the *Cassa* or *Casse* of *Alkeid Abdalucke* (who was Master of the Hawkesto *Muley Hamet* and brought to *Sidan*, of his *Casse* some twelue hundred Horse, with which force hee entered *Taflet*: *The Alkeid* of *Muley Beferes* flying to *Dera* or *Drau* with his Souldiers. In *Taflet*, *Muley Sidan* stayed some forty dayes, where hee vnderstood perfectly of the estate of *Sus*, and had Letters from diuers of his Well-willers there: vnderstanding of *Alkeid Hamet Monfore* departure from thence: And that the *Shebanies* which is the greatest *Cass* in all *Barbarie*, and the *Cass* or *Cass* of the *Muleys* Mother, would not acknowledge *Beferes* for King, and likewise, how much of all the *Cass* in *Sus* desired his coming thither: Whereupon hee prepared what Forces hee could there get, to goe into *Sus*. *Muley Beferes* vpon the first newes of his Brothers coming to *Taflet*, called in all his *Almohalla*, and ioyning home foure thousand of them besides Horse, sent them from *Morocco* to *Drau*, vnder the command of his Son *Alkeid Abdelmelech*, with whom went diuers principall *Alkeids*, as *Alkeid Gomie*, *Umbile*, and *Mumme Boerafia*, who in the first battayle of *Muley Sidan* was a principall man of command on his side, and after his ouerthrow fled from him to *Morocco*, with diuers others. The cheefe intent of these Forces was to stop the passages from thence to *Sus*, which *Muley Sidan* perceiving before the coming of their whole Forces, hee passed by *Aleatany*, where the Horse-men on each side skirmished, the Footmen not being able to come vp, and some flane of either side, but no man of account, fane onely *Alkeid Mumme Boerafia*, who as some reported dyed with thirst, being ouer-heated (the battayle being fought in the middle of Iuly) or as others reported, being wounded, and returning to his Tent, calling for water, after hee had drunke it presently dyed; whose death was little lamented or pitied of the *Morocco*, they saying, hee was nully rewarded for being a Traytour to *Muley Sidan* his Master, who was not onely contented to leaue him in his misfortunes, and to fflye to his Brother, but also to goe forth into the field against him.

Muley Sidan Forces were so small, that hee was not able to match in strength the Forces of his Enemies, & therefore was constrained to passe into *Sus* by the way of the *Sahara*, and durst not passe by *Drau*: In which *Sands* for want of water, both he and his whole company had almost perished, and after much misery indured in that Iourney, hee arrived at *Acu*, where *Sidie Abdela Imbach*, the great *Foker* dwellecth, the friendship of whom obtayned, hee knew that all his Brothers Forces could not dispossesse him of the Kingdoms of *Sus*, in such great reuerence is that Church-man held in those parts, that the people will obey none, but whom hee commandeth them.

He being come thither, the *Foker* by letters to *Muley Beferes*, then at *Morocco*, procured that there might be a Treaty of peace betweene the two brethren: In whereupon, in August following,

Rummadan, is Lent.

Ciuill combu-
stions amongst
the Larbes.Death of Bo-
erafia.Sahara, the
Country, or
Deserts of
Sahel.
The reputa-
tion of Hamet, late
of Fez.

Phases end.

Siden Master of the field and Master of Morneues.

The Kings Houle a Castle

Sanctuary taken in the Great Church belonging to the Kings Houle.

Perfidious cruelty.

Famine followeth Warre, as in the Perfidence.

Faithlesse butchery.

Thirty or forty English Companies taken by Abdila.

was the end of them, who had liued in the Streights of *Gibraltar*, and the Mediterranean Sea, not as Merchants by honest Trading, but having committed spoylle vpon diuers Sea-faring men, stole the bloodie hand of a barbarous Nation, (as a deserved punishment sent from God) to execute Iustice for their manifold committed wrongs and out-rages.

This battayle being lost with the greatest blood-shed that any hath bene since these Warres beganne, *Muley Abdila* led to *Fez*, a hundred persons of his whole Army not left alive to beare him company: And *Siden* Master of the field, enred the Citie of *Morneues*, having another taske to take in hand ere he could settle himself quietly in his owne Nest. For the Kings Houle being Castle-wife builded, and seuered from the Citie with a detensible and a strong wall, lacking no kind of Munition for the defence thereof, had within it, besides Souldiers of *Morneues*, three thousand *Fezians* who were not at the last battayle, but left there to guard the place for *Abdila*.

These presuming on their owne valour and strength of the place, denyed to render it vpon any termes to *Siden*, though they were solicited, during the space of two dayes, by all faire means thereunto: *Siden* bringing his Artillery to the wals, yet delayed, as loth to deface a building so strong, costly, and beautiful: So that in the meane time a Captaine whose house layned to the wall by itself with hue hundred men, killed and wonne the top of the wall, crying Victory for *Muley Siden*, which so amazed the Souldiers within, thinking the Forces which were entered farre greater then they were, without more adoe or offering to resist, they tooke Sanctuary in the great Church belonging to the Kings Houle, every man with his Peace and Furniture about him.

Muley Siden vpon this, sent *Balsa Seleman*, willing them to deliuer vp their Armes, with promise they should bee pardoned, (which presently they did, yielding all and allying both Swords and Peeces. Thus disarmed, they, silylly folles came forth, when presently after, mesage came from the King to butcher and cut the throats of them all, which was executed. A pittifull matter in my iudgement, for many men yielding vpon good composition, after fury of battayle, vpon cold blood to bee made lo pittifull a spectacle: it was bootlesse for them to allege either Law or reason in defence of their liues: such is the misery and flauerty of that people, whose goods and liues lyeth alwayes in the will of the King, eyther to saue, or destroy at his pleasure.

Now is *Siden* sided in *Morneues* but scarce secure, for the chieftest men in the Citie withted an alteration, because their King to get their money and wealth to maintaine his owne estate, beganne to picke quarrels with them, making some who began to speake and repine at his doings, lost their heads, *Quoniam Comis mortuus non latet*: The common people whose naturall condition is alwayes to desire Nouelties, withted for a new King, feeling his oppression, and the Famine whereof many dyed, grew carlesly of peace, thinking every change would bring a remedie, when indeed it was. Like the Incision of an vnskillfull Surgeon, not curing the Malady, but making the wound wider, Gangrened, and incurable. *Siden* purposing to purge this male-contented humour of the Commonalty, rayed an Army of twelue thousand Foot, and fixe thousand Horse, determining to take *Fez*. The chieftest men of command ouer this Army, were these, *Balsa Mustapha*, *Abdila Hames Benbrahim*, *Alkaid Ally Tabla*, *Alkaid Gago*, and *Alkaid Hadda Tobli*, with diuers others: *Muley Siden* not going in person with this Army, left in his absence *Morneues* the Seat of the Empire should rest. *Alkaid Sherk*, hearing these newes, went to *Algeria*, there to take a great *Flammish* ship from the Merchants, with all the goods in her, therein shipping his Treasure, determining to runne away, if his Sonne *Abdila* should lose *Fez*. *Abdila* omitted no time to gather new Forces, so that in small time he thought himselfe sufficient to meete the *Sidians* in open field, and so he did nere to *Michenas*, where the people on *Siden* part, misting their King in the field, or any one of the Blood Royall refused to fight, and in stead of striking, fell to parley; That if *Abdila* would pardon them, they would yeeld, and so they did, yet most of them ranne away, except three thousand *Morneuans*, who presuming vpon *Abdila* gentle nature, stayd with him, hoping kind entertainment into his pay, in stead whereof, *Muley Abdila* commanded all their throats to be cut, granting them onely this fauour: first, to be strippd for fowling their clothes.

Thus we may see, mercilesse *Siden* butcher poore soules at *Morneues*, pittiflesse *Abdila* murder these vntfortunate slaues at *Michenas*, both verifying the old Prouerbe, *Quocumq; delinquit Reges, peius autem Actum*. In this battayle were taken betwixt thirte and forty Englishmen, who serued *Muley Siden* as Cannoniers, yet not any of that company which fenced *Abdila* at *Morneues*, when he lost the Citie and his Army, but other Voluntaries, part of these fled with the bodies of the seruices the Nation had done him, as also for the present vice he was to employ them in. In this Expedition of *Siden*es comming to vnlooked a disaster, male him find forth his Commanders with diuers companies, to the *Arabians*, for fresh supply of Men and Treasure amongst which as Chieftest was disposed *Balsa Seleman*, Master of the old Kings Horse for *Taflet*, there

gouerne the Countrey, carrying with him some fiftene hundred Shot, of which fixe hundred were *Shracies*, people of the King of *Chams*, or *Consoes* Countrey, who hath alwaies warres with the *Mysers* or *Argiers*. These *Shracies* were borne in the Mountaines at *Atlas*, being of a fierce and bloody nature, not respecting the *Turkes* might or government, no more then the Mountaines of *Morneues*, will acknowledge the Soueraigntie of the *Barbarians*. Some twelue hundred of these had *Siden* in his pay, halfe part whereof he kept at *Morneues*, the other was sent with *Sidians*. These amongst themselves fell into a muteny, neither for want of pay, or ill vantage, but in desire to doe a mischief by force cut off the *Balsas* head, carrying it with them as a Trophy of their victorie, and a fit present to win *Abdilas* fauour, who was then at *Fez*, whether they went for intertainment, *Siden* herewith withdrew, made Proclamation, that for three months what *Shracies* fouler, Souldier, or any other were to be found in *Morneues*, or elsiwhere in his Dominions should be put to the Sword, and to haue it better & more fully executed; it was proclaimed, that the Man-killer should haue the goods of the *Shracies* he killed. Many rich men of this Nation that the Man-killer in *Morneues*, felt the furie of the Sword, for the folly and foule fault of their Treachery as could get packing, ran away: others of the better fort, their friends held them in their houses, vntill *Siden* feared with newes of *Abdilas* comming towards him, proclaimed general pardon for the remainder left alive, and free passage of trading or commerce for any *Shracies*, which would venture to *Morneues*. Yet few durst come vpon these goodly termes, or those who lay hid in *Morneues*, if they were worth any thing, shew themselves in publicke, for feare this were

a pretence to bring the residue vnto the halber. Those *Shracies* who were sole causes of this massacre, being with *Abdila* at *Fez*, daily moued him to goe towards *Morneues*, vowing euery man to die in his cause and for reuenge of their Wives, Children, and Friends, who had starred for their sakes. *Abdila* something animated with their offers, yet delayed, knowing his Forces farre inferior vnto *Siden*es, yet still full vrged by the *Shracies*, which had brought from the Mountaines some flow of their Kindred, very able and resolute men to his aide, he set forwards about the latter end of August, towards *Morneues*, determining to giue battell once to *Muley Siden*. Of what strength *Abdilas* Army consisted, the certainty is not knowne, but guessed to bee very nere fiftene thousand Horse and Foote.

Muley Siden was very strong, for beside his owne Souldiers, the *Morneuans* aided him with eight thousand men, and diuers tribes sent supplies to augment his forces. He had two hundred English, the most of them voluntaries, sixtie field Peeces, with sufficient Shot and Powder. Over the English and all the Christians, was Generall Captaine *Iohn Giffard* a Gentleman of a worthy spirit, and descended from the ancient and honourable Stem of the *Giffards* in *Buckinghamshire*. Vpon his first entertainment and welcome into the Countrey, *Siden* bestowed vpon him a rich Sword, valued at a thousand Markes, and a Scarlet Cloake, richly embroidered with Pearle, sent as a present to *Muley Hames*, the Kings Father, from our late Soueraigne of famous memorie Queene *Elizabeth*, besides many other extraordinary fauours of good value; and often conversed familiarly; yea, sometimes visiting Captaine *Giffard* at his owne Tent. His entertainment was twentie five shillings per diem, besides many supplies proceeding from the Kings bounty. With him as secondary men in charge, was one Master *Philip Giffard*, his neere and very deare Kinsman; Captaine *Iaqes*, a very valiant Souldier; Captaine *Smith*, one of the best exquisite Engineers in *Europe*; Captaine *Baker*, an ancient Brittain Souldier; Captaine *Tier*, Captaine *Faukes*, Captaine *Chambers*, Captaine *Iack*, men euery way able to vndergoe the severall commands. These were daily stipendiaries, at twelue shillings a man, except the two *Siden* Captaine *Iack*, and *Chambers*, who had foure shillings a day, and euery common Souldier twelue pence truly payd them. These preparations considered, *Muley Siden* had small reason to leaue the field, or treat *Abdilas* forces being nothing in respect of his. But certaine it is, the *Muley* sending for his Wizzards, Soothsayers, willing them to fore-tell, what he might foreknow the successe of his embattailed Army. Their answer was; He should loose the battell, hee diuined into *Ser*, within five monthes should regaine *Morneues*, and there during life enjoy the Kingdom. Vpon this answer, the *Muley* giuing great credit thereto as the nature of a *Barbarian* is very suspicious, commanded *Balsa Mustapha*, with three thousand Souldiers to poeppay away his Mother, Wines, and Children. To *Alkaid Hames Benbrahim* and *Hadda Tobli* hee commended the charge of his Treasure, who laded sixtie Mules with Gold, guarding them and the Muleters, with two thousand of his choyestest Shot.

This dispeided, it may appeare *Siden* but houerred, and would follow, yet the battell met the 26 of Nouember, 1607, some sixtente mile from the Citie of *Morneues*, the Cannoniers of *Muley Siden*, part hauing in the forefront discharged, their Enemies being somewhat farre off, & before they could charge againe, the Enemy was with them. The *Shracies* did not once discharge a Pece great nor small, but joyning themselves close to the *Abdilians*, charged the *Sidians* very nercely with their Sabres, in reuenge of the *Sidians* tyrannie showed vpon their Kindred, entering their minds and conseres, or their iustitish promise (which they forgoe to make good) to *Abdila*, made them put the *Sidians* to flight, or else it was *Siden*es feare, that hee should not make good his Soothsayers Prophecie, which made his men to runne away: for at the first encounter,

Stracius muteny.

Their treachery.

Bloody decree.

Two hundred English Ensigne Siden. Captaine Iohn Giffard.

A present sent from Queene Elizabeth, giuent to Captaine Giffard.

Captaine Iaqes. Captaine Smith. Captaine Baker. Captaine Faukes. Captaine Chambers. The Kings treasure. The battell.

Faith and promise broken.

Triumphal bed.

An Arch triumphal.

Munitions of warre lying within the Castle.

forth: swearing vnto them by the head of his great Lord, and his owne, that they should all be deliuered and let at liberty, according to the first conuenitions agreed vpon. Which the Knight beleeuing, went to report vnto them these good newes: which they receiued with such ioy, that without any further care or consideration of their mischance, and prepared for them, they ran to the preate with their wives, children, and best mouables, prailing who should first goe forth. But they were not so faine issued, but were cleane spoiled, and of the enemies, part of the Knights were sent to the Gallies, and the rest to the *Bascha*, who hearing by the Knight *Valier* admonition of his faith, which hee had twice giuen, answered, that there was no promise to be kept with dogges, and that they had first violated their Oath with the great Lord, vnto whom at the giuing out of the *Rhodes*, they had sworn that they neuer would take on armes against the *Turkes*. The Castle being taken and spoiled, and about two hundred *Moorers* of that Countrey that had serued the Knights, cut in peeces, with great cries and shouts, reioicing of their victory, they discharged a great peale of Ordnance.

Although the howles and buildings within the Towne be ruined, yet it is inuironed with very faire and strong walls, accompanied with a great number of Turrets, double Ditches and false breaches, and the same are on the three parts inuironed with the sea, and within them are very good Wells and Fountains. We saw in the middle of the Towne an Arch triumphall of white Marble with foure faces vpon foure pillars of Corinth foure square, being drawn in the Front that looketh towards the East (by excellent Sculpture) a Chariot drawn by two great Griffins, and within it was *Vilory* sitting with two wings: Toward the Well was grauen a Chariot, whereupon was sitting *Pallas*, and about the edge were written diuers *Romane* letters, but were so ruined, that scarce they were to be knowne. Notwithstanding, by that which can be read, we vnderstand, that they were made in the time of *P. Lantulus*, which is a good witnesse to beleue that this City, as before I haue said, was builded by the *Romans*. The inside of the Arch was full of diuers enrichments, and above after the fashion of a foure-square Turret: and two other faces looking towards the North and South, were cut as from the vpper part of the body vnto the girdle without any heads, two great figures of the ouercome. All the rest was set forth with all sorts of weapons in forme of *Trophies*, not farre from thence was seene a great foure-square place, inuironed with many great and high Pillars in two ranks, after the manner of a Porch, and nere that are the destructions of a high Tower, which in times past was (as a *Moor* of that Countrey told me) the great Temple or *Mosque* of the Citie: there are a number more of antiquities ruined. The *Chausse* being come was sent by the *Bascha*, we returned towards the Castle, but might not at that time enter in all, because the *Bascha* had giuen commandment, that there should not enter with the Ambassadors above five or sixe at the most, which were *Saint Viceroy de Clergy*, *de Montmartre*, *Bastoumy* and the *Drapoman*, and I at the entry we met with *Monsieur de Clergy* and the Capitaine which had the charge of the Castle, which caused vs to be brought vpon the Rampards, to the end we might the better view and consider of all things, and hauing seene both above and below, we perceived for certaine, that all things were well repaired and furnished, and well appointed with fixe and thirty peeces of Ordnance, as well small as great, and that there was a great number of Pikes, and potts to cast fire, abundance of all kind of victuals and other Munitions, a good Well and Fountaine: and that at the time when the siege was laid to it, there was as well of Knights as Souldiers of diuers Nations, about fixe hundred, and the best Gunners of the world, it is an euerslasting shame to them that so faint-heartedly surrendered the same vnto those barbarous people without any warlike reason. All which hauing well considered, with a heavy mind we returned againe to our Gallies, whither incontinent the *Bascha* sent to desire the Ambassador that the next day he would come to his solemne dinner, which he pretended to make for ioy of his victory, and taking of the Castle, and that he would bring *Valier* with him, which he would not refuse, thinking by such occasion to recover the rest of the two hundred Knights and Souldiers which were yet to be deliuered: and therefore the day following being the sixteenth day of August, 1551, accompanied by the Gouverneur *Valier*, the Knight *de Seur*, *Cotignac*, Capitaine *Coffe*, *Montmar* and me, went towards *Bascha*, being within the Ditch against the breach of the Castle, where for a magnificence were set vp two faire Pavillions, the one for him, ioyning vnto a very faire Fontaine: and the other for the Ambassador and his company: and so foonges he had sent his presents, as well to the *Bascha*, as to others his familiars (which of old time hath bene the manner and custome that they that haue to do with the *Turks* must obserue) he was brought vnto the Pavillion that was prepared for him, and forthwith serued with all magnificence, honour, and superfluity of meats as well of flesh as fish, diuersly dressed according vnto their fashion: and with wines very excellent that they had found within the Castle, and this seruise was done with noyse of all their instruments, and by Officers in number about one hundred, appointed for the most part in long Gownes of fine cloth of Gold, tufted or figured, and the other of Velvet and Crimson Damaske, and diuers others colours. The *Bascha* was no longer let downe, but all the Ordnance of the Gallies, Foills and Gallions of the army (being in all one hundred and forty, besides the great Gallion and two Mahumetz) was discharged, with such a noyse and clun-

dring, that it seemed the heavens and skies did shake. The rest being taken vp, the Ambassador and Gouverneur *Valier* entred into the Pavillion of the *Bascha*, which in the end agreed to deliuer the two hundred men which he had promised: and moreover, gaue twenty vnto the Ambassador vpon promise, that he should cause to be released the thirty *Turkes* taken at *Malta*, at the landing of the army. But the most part of them that were deliuered, were *Spaniards*, *Sicilians*, and *Calabres*, and few *French-men*: for the most part of them were put to the ranke of criminals forsworne: that day were brought into our Gallies, the Coasters of *Valier*, within which were found certaine apparell, a lacke with money, and a cup of siluer, the rest which he said to be more worth then two thousand Crownes, the *Turkes* had taken away and spoiled: besides, two Pavillions which he esteemed worth three hundred Crownes. The *Turkes* hauing in their hands an ancient Gunner of the Castle, named *Iohn de Chalon*, borne within the Towne of *Roan*, in *Dauphine* (to the end that their feat of victory should not be vnsumished of some fame) for that with a Canon he had shot off the hand of the Clerke general of the crifice of cruelty) for that with a Canon he had shot off his hands and his nose, they put him army, brought him into the Towne: and hauing cut off his hands and his nose, they put him quickie into the ground euen to the girdle head, and there with a cruelty was persecuted, shot at with arrows, and in the end for to accomplish the execution of his glorious martyrdom, they cut his throat. About eight a clocke in the evening, were lighted vpon all the Gallies, Gallions, Foills, and other vessels, all along vpon the Tackles, Yards, and other ropes and poulders, in euery of them about three hundred candles, with cries and shouts accustomed, and sound of drums and other instruments. To make an end of all their triumphs, they againe discharged all their Ordnance. The next day being the leuenteenth, the *Bascha* sent to be presented vnto the Ambassador a gowne of cloth of Gold tufted, and with the same his leaue to depart, which he so long had desired: and was not receiued without a present giuen him after another, as a sort of uers other Officers of the *Bascha*, and in all his dayes came running one after another, as a sort of wounds, to haue their fee and their Gums, for they are the most barbarous, couetous, and cruell Nation of the world, and in whom there is neither truth nor fidelity, neuer observing the one halfe of that they promise: and yet men must alwayes bee giuing to them.

CHAP. V.

A Large Voyage in a Iournall or briefe Reportary of all occurrents, hapning in the Fleet of ships sent out by the King his most excellent Maiestie, as well against the Pirats of Algiers, as others; like whole body of the Fleet, consisting of eighteene Sails. Sixe of his Maiesties ships, ten Merchant-ships, two Pinnaces. Under the command of Sir Robert Mansell Knight, Vice-Admiral of England, and Admiral of that Fleet: and a Council of Warre appointed by his Maiestie. Written by one employed in that Voyage, formerly published, and heere conuulid.



It Robert Mansell, Knight. Sir Richard Hawking, Knight. Sir Thomas Burton, Knight. Sir Henry Palmer, Knight. Capitaine Arthur Manwarren, Esquire. Capitaine Thomas Lane, Esquire. Capitaine Samuel Argell, Esquire. Edward Clerke, Esquire, and Secretary to the Council of Warre.

The names of the Capitaines, Ships, their burdens, number of men and Ordnance in his Maiesties fixe Ships.

First, Sir Robert Mansell Admiral in the *Lyon*, burden fixe hundred Tuns, men two hundred and fiftie, Peeces of Brasle Ordnance forty. Secondly, Sir Richard Hawking, Vice-Admiral in the *Vanguard*, burden fixe hundred and sixtie Tuns, men two hundred and fiftie, Brasle Ordnance forty. Thirdly, Sir Thomas Burton Rear-Admiral in the *Raine-bow*, burden fixe hundred and sixtie Tuns, men two hundred and fiftie, Brasle Ordnance forty. Fourthly, Capitaine Arthur Manwarren in the *Constance Reformation*, burden fixe hundred and sixtie Tuns, men two hundred and fiftie, Brasle Ordnance forty. Fifthly, Sir Henry Palmer in the *Antelope*, burden four hundred Tuns, men one hundred and sixty, Brasle Ordnance thirty and four. Sixthly, Capitaine Thomas Lane in the *Concorerie*, burden fixe hundred Tun, men two hundred and twenty, Brasle Ordnance fixe and thirty.

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In the Merchants Ships.

First, Capitaine *Samuel Argall* in the *Golden Phoenix*, burden three hundred tunnes, men one hundred and twenty, Iron Ordnance, foure and twenty. Secondly, Capitaine *Christopher Harris* in the *Samuel*, burden three hundred tunnes, men one hundred and twenty, Iron Ordnance two and twenty. Thirdly, Sir *John Fearn* in the *Mary-Gold*, burden two hundred and twenty tunnes, men one hundred and twenty. Fourthly, Capitaine *John Pennington* in the *South Phoenix*, burden two hundred and eighty tunnes, men one hundred and twenty, Iron Ordnance fixe and twenty. Fifthly, Capitaine *Thomas Porter* in the *Barberis*, burden two hundred tunnes, men eighty, Iron Ordnance eighteen. Sixthly, Sir *Francis Tanfield* in the *Cassius*, burden two hundred tunnes, men one hundred, Iron Ordnance two and twenty. Seventhly, Sir *John Haden* in the *Prime-rope*, burden one hundred and eighty tunnes, men eighty, Iron Ordnance eighty. Eighthly, Capitaine *Enslay Case* in the *Hercules*, burden three hundred tunnes, men one hundred and twenty, Iron Ordnance foure and twenty. Ninthly, Capitaine *Robert Houghton* in the *Neptune*, burden two hundred and eighty tunnes, men one hundred and twenty, Iron Ordnance one and twenty. Tenthly, Capitaine *John Chidley* in the *Merchant Benamere*, burden two hundred and sixty tunnes, men one hundred and ten, Iron Ordnance, three and twenty. Eleventhly, Capitaine *George Raymond* in the *Refove*, burden one hundred and thirty tunnes, men fifty, Iron Ordnance ewdue. Twelfthly, Capitaine *Thomas Herbert* in the *Marmaduke*, burden one hundred tunnes, men fifty, Iron Ordnance twelue.

The Fleet thus furnished for layle in the found of *Plimmouth*, the twelfth of October in the morning, in the year 1650.

The one and thirtieth of October, in the morning wee turned into the Road of *Gibraltar*, where were riding at anchor two of the King of *Spaines* ships of warre, the Vice-Admirall of a Squadron with the *Kings Armes* in his fore-top and another, who looone as they perceived vs weighed their Anchors, set layle, and comming Lee-ward our Admirall, strooke his flag, saluting him with their small shot and great Ordnance, after hailed him with voyces; our Admirall striking his flag, answered them with voyces, gaue them his Ordnance and small shot, all the Fleet following in order: this done, we saluted the Towne with our Ordnance the Towne adoeing the like by answering vs. Our Admirall being at anchor, the *Spanish* Capitaine accompanying with other Gentlemen, came aboard our Admirall, who told vs that there were great store of Pirats abroad, and that two of the Pirats shippes had fought with seuen *Spanish* Gallies, and had slaine them foure hundred men, and that they had beene at *Sterria* a small Towne with thirty faye of ships and ten Gallies, and had taken it, and carryed away diuers Prisoners, and that they had threatened to take *Gibraltar*; there the Admirall sent his sicke men ashore, hauing houses and lodgings prouided for them, amongst whom was Capitaine *John Fearn* who here dyed.

The second of Nouember, about seuen in the morning, hauing a fresh gale at North-west, the Admirall with the rest of the Fleet weighed Anchor and standing off, met North the Reare-Admirall of the *Spanish* Fleet, who saluting vs North his Ordnance and wee stood on our course North-east and by East, being bound for *Malaga*. The third, about two in the morning, wee came to an Anchor in *Malaga* Road, and about eight of the clocke wee saluted the Towne with our Ordnance and diuers Volleys of small shot; here diuers *Spaniards* of account came aboard our ships whom we kindly entertained, here he likewise expected Letters but heard none of any.

The sixth, our Admirall dispatched a Gentleman, one Master *John Dappa*, with Letters to the *English* Embassador at the Court of *Spain*, to let him know of our arrival and proceedings. This day about eleven of the clocke, the Fleet weighed Anchor and set layle the wind at North-west. But before wee weighed, our Admirall gaue order to the Fleet to diuide themselves into three Squadrons, the Admirall Squadron was kept fixe leagues from the shore, with pendants in the mayne tops for their signey, the Vice-Admirals Squadron three leagues without him, on his Bow with pendants on his fore-top the Reare-Admiral three leagues within him on his quarter with pendants on their Mizen tops, who diuided themselves according to their order ittered away East and by South along the shore, being bound for *Alicant*.

The seuenth, about fixe in the morning, it being calme, and all the Fleet together, the Admirall tooke in all her fayles, and lay a hull, all the Fleet doing the like, the Admirall put out his flag of generall Council which was Saint *George*. Whereupon all the Captaines and Masters repayed aboard him, where it was concluded, and thought meet that we two hys of least danger out of water, and one Pinnafe should hale the thoure close aboard to see if any Pirats were at an Anchor, eyther in Bays or Coves, and to free the thoure; here likewise was given a word whereby to know our owne Fleet from others, if any strangers should chance to fall amongst vs in the night, the word was *Greenwich Tower*. The Council ended, and euery man repayed aboard

his owne shippes, in the evening the whole Fleet in their order fyled alongt towards Cape *Degat*.

The eight and ninth dayes hauing but little wind, we gayned not much way. The tenth, in the morning, falling with the point of *Mastrill*, and hauing the wind Southerly, the whole Fleet put into the Road and there anchored.

The nineteenth, in the morning, we came to Anchor in *Alicant* Road, where the whole Fleet saluted the Towne with their Ordnance, and the Towne vs; here our Admirall hauing prouided houses for his sicke men, as before hee had done at *Gibraltar*, sent thirty seuen sicke men of his owne ships Company ashore, here likewise he dispatched one Master men of his ships Company ashore, with Letters of aduice; but all this while could receiue no such Letters as we expected.

The five and twentieth, being fitted with Wine, Water, and other such necessities as wee wanted, the wind being Northerly, the whole Fleet set layle, leauing behind the *Good Will*, out of whom our Admirall had taken most of her men to supply his wants for those sicke hee left ashore, and being vnder layle we shaped our course South-west for *Argier*.

The seven and twentieth, about ten in the morning, wee came to Anchor in *Argier* Road, and seuen and twentieth fathome water, out of command of the Towne or Caille, the Admirall and Reare-Admirall wearing white Ancients on their Pops, the rest of the Fleet wearing no Ancients at all, going in the whole Fleet, saluted the Towne with their Ordnance, but the Towne gaue vs none againe.

The eight and twentieth, our Admirall sent a Gentleman ashore, one Capitaine *Squire*, with a white flag of Truce in his Boat, to giue the Vice-Roy to vnderstand the cause of our coming; hereupon the Vice-Roy sent a Boat aboard our Admirall, with a white flag and foure men in her, one principall man in the Towne who deliuered our Admirall, signifying the Vice-Roy, had received command from the *Grand Seignior*, to vie vs with all respect, and that our men might haue the free libertie of the thoure to buy fresh victuals or whatsoever they wanted; they promised our Admirall if on the morrow hee would send any Gentleman of qualitie ashore with the Kings Maiesties Letters, that vpon the shooting off a Peece of Ordnance, according to our Admirals demand, he should receiue sufficient Hostages aboard for his safetie: this night the Pirats brought in three Prizes, one *Fleming*, the other two *Englishmen*, the one a *Plimmouth* man, and the other of North *Tarmouth*.

The third of December, came fixe of the King of *Spaines* ships into the Road, the Admirall striking his flag, saluted our Admirall with small shot and Ordnance, this done, he came aboard our Admirall in his Boat, and told him hee came in pursuite of certaine Pirats, who had taken diuers of their men, who being in a ship of seuen hundred tons neere *Carthagena*, in fight with a *Turkish* Pirat, had boorded her, entered her men and taken her, had not their owne ship unfortunately false on fire with a mischance hapning, they were forced to forsake the *Turkish* ship to save their owne, and so lost both, for being not able to quench the fury of the fire, were forced to yeeld themselves to the slavery of the *Turkes* to save their liues, being in all three hundred men, whereof thirty perished in the fire. This *Spanish* Admirall sayling neere the Towne, the *Turkes* let fyve seuentie foure great shot at him, and hee gaue them some sixtene backe in exchange, but the distance betweene them was so farre, that the shot falling short no harme was done on eyther side.

The fourth, our Admirall receiued from the Towne an answer of the Kings Letters.

The sixth, after long debating, finding the *Turkes* perfidious and sicke, as well in deteyning our Messenger, who deliuered his Maiesties Letters, notwithstanding we had sufficient Hostages for him, as in breaking all other promises: in the end it was agreed thus, vpon leasing a Consull with them, they would let our Messenger come aboard againe; whereupon the Admirall sent a common man, well clothed, by the name of a Consull, whom they receiued with good respect, and sending our Messenger aboard, receiued their owne pledges, and deliuered vs some forty poore Captiues, which they pretended was all they had in the Towne, this was all wee could draw from them. The seuenth, in the morning, our Admirall sent a Letter with instruction to our Council, with another Letter to the *Bajbow*, to let him know how ill wee tooke his perfidious dealing.

The eight, in the morning, our Admirall and all the rest of the Fleet weighed Anchor and set layle.

The tenth day at night, the wind shifted to the South and East, and so to the East. The fourteenth, came to Anchor in the Road of *Alicant*, on the North side of the said Island, we found this to be a very good place, yeelding vs Wood, Water and Ballast, whereof we had need, the people very kind courteous, bringing vs great store of all manner of provisions which we bought at eates, whereby wee supplied our wants, and releued our sicke men, whereof we had great store in our morning, the Fleet weighed Anchor and set layle.

The foure and twentieth, in the morning, the Fleet weighed Anchor and set layle. The five and twentieth, about nine at night, came eight or nine faye of *Turkes* into our Fleet,

called Boats of rescue, well filled with armed men, who were to rescue and releue the Boats of execution, if they should chance to be pursued by other Boats or Gallies at their coming off. There had also fire-works in them, to fire the ships which rode without the Mould; these Boats being all aboard, the Admirall sent for most of the Captaines and Masters in the Fleet, to advise whether it were fit to attempt it with Boats and Brigandines, in regard it was little wind, and that Westerly, so that it was impossible for the ships to get in. After some deliberation, it was concluded, that it was not fit, for that the surest and most certaine meane of firing was by the ships which were to bee made fast to the shippes in the Mould, and to burne with them. Whereupon it was deferred for that time till a fitter opportunitie was offered. The two and twentieth at night, there were like preparations made, but deferred for like reasons. The three and twentieth, in the beginning of the night wee had a fresh gale of wind at South by South-west, continuing the space of two houres or more, with Thunder, Lightning, and some drops of Raine: the two ships weighed, and with the Brigandines and Boats set forwards towards the Mould, but the wind shifting before they came neere, they were forced also to give ouer for that night.

The foure and twentieth at night, after a great shewre of Raine, wee had the wind out of the Bay at South South-west, the weather then clearing vp, both the ships and Boats advanced themselves towards the Mould, as before they had done: but coming within lesse then Musket shot of the Moulds head it fell calme, so that the ships could by no meane get in, the Boats and Brigandines finding that they were discouraged, by reason of the brightnesse of the Moon, which was then at full, and hearing it reported by a Christian Captiue which did swimme from the Towne the night before to the ships, that the *Turkes* had left their ships without guard, leaving one or two in a ship, as fearing no such attempt from vs. And moreover, hearing the Alarm given to the Towne by those which kept watch on the walls, with good resolution went on, but wanting wind to nourish and disperse the fire, the fire-works tooke no effect at all. In this seruice were onely sixe men slaine outright, foure or fise dangerously hurt (which not long after dyed) and some thurterne fleightly hurt, yet notwithstanding, the attempt was giuen vnder the wals of the Towne, where both small shot and Ordnance played continually vpon them: the hurt done our men was their coming off, for that they were got into the Mould before the Towne was risen, and being in, the shippes in the Mould defended them both from small shot and Ordnance of the Towne, our Boates still keeping the shippes betweene them and the Towne.

The fise and twentieth, there came in foure faye of Pirates by the Wester-most point of Land, notwithstanding fixe ships were appointed to lye off at that place, for the wind being Westward and a great Current setting to the Eastward our ships were put so farre to leeward that they could not prevent the Pirates coming in betweene the shoare and them, but yet the *Romanes* looked so neere, that there passed some shot betweene her and the Pirates ships, but no hurt done: this night our Admirall and the whole Fleet weighed Anchor and stood off to the Sea.

The six and twentieth, the fore-part of the day, the wind was shifting to and fro, from the South-east to the South-west; in the after-noon at South, and South South-east had gale and raynie weather; and at night hauing the wind shifting at South and South-west, we played off and on all night by a wind.

The eight and twentieth, we had faire weather the wind Westerly, this night the *Romanes*, and the *Hercules* put a Pirat ashore, he hauing an hundred and thirtie *Turkes* in her, and twelve poore Christian Captiues, they were all drowned but twelve *Turkes*, who got to the shoare by swimming.

The one and thirtieth in the morning, our Boates tooke vp two *Genoway* Captiues, who adventured to swimme from the Towne to the ships. They told that the same night our shippes stood off to Sea, there came into the Mould seuen of the best ships belonging to *Algier*, and that if we had slayed they had fallen into our laps. They likewise told vs, that the *Turkes* had Boomed vp the Mould, so that it was not possible for eyther shippe or Boate to get into to fire the ships, which were now filled with armed men, besides three Gallies and fiftene Boates which lay continually well fitted without the Mould before the Boome for a Guard, &c.

The rest of this Iournall containing their returne, &c. is for breuitie omitted, Among which the English which since the firing of this Waipes Nest, haue bin thung, we haue thought fit to adde to the glory of God, and honour of the English: these two strange deliuerances followed, the lowering, the Stories of two ships of *Brissol* which tooke their tackes.

CHAP. VI.

The Relation of the Iacob, a ship of Brissoll, of one hundred and twentie Tunnes, which was about the end of October, 1621. taken by the Turkish Pirates of Argier: and within five dayes after, foure English youths did valiantly overcome thirteene of the said Turkes, and brought the ship to Saint Lucas in Spaine, where they sold nine of the Turkes for Gallie-slaves: with mention of some other like English adventures.



Eere the latter end of October last, 1621. a ship belonging to the Citie of *Brissol*, being about the burden of one hundred and twenty Tunns, was mee withall and set vpon by *Turkes* or Pirates of *Argier*, where after a long and sharpe fight (being in the mouth of the Straits of *Gibraltar*) the English ship being oppress with the multitude of their enemies, was taken, and at the mercy of the insulating *Barbarians*, who to make their worke the surer, tooke all the English-men out of the ship, except foure youths, whose names were, *John Cooke*, *William Ling*, *David Jones*, and *Robert Turke*, into which ship the *Turkes* did put thirteene of their owne men to command the English ship, and to bring the ship ass prize to *Argier*; amongst which one of the Pirates was appointed Captaine, being a strong, able, itterne, and resolute fellow.

These foure poore youths being thus fallen into the hands of mercilesse Infidels, began to studie and complot all the meanes they could for the obtaining of their freedoms: First, they considered the lamentable and miserable estates that they were like to be in, as to be debarred for euer from seeing their friends and Countrey, to be chained, beaten, made slaves, and to ease the bread of affliction in the Gallies, all the remainder of their vnfortunate liues, to haue their heads thrust, to feed on coarse dyet, to haue hard boords for beds, and which was worst of all, neuer to be partakers of the heavenly Word and Sacraments.

Thus being quite hopelesse, haplesse, and for any thing they knew, for euer helpless, they sayled five dayes and nights vnder the command of the Pirates, when on the fifth night, God in his great mercy shewed them a meane for their wished for escape, for in the dead of the night, the wind began to arise, and in short space it blew so stiff that they were enforced to strike both their top Sayles; and at last, it encreased to such a gulf or storme, that they must take in their maine Saile, and being vnable to doe it themselves, *John Cooke* and *William Ling* did call to the *Turkes* for helpe: whereupon the Captaine himselfe came to helpe them; who standing by the ships side, betweene the foresaid *John* and *David Jones*, lending his hand to hale in the saile, the said *John* and *David* suddenly tooke him by the breech and threw him oale in the saile, the said *John* and *David* suddenly tooke him by the breech and threw him oale in the saile, but by fortune hee fell into the bunt of the saile, where quickly catching hold of a rope, hee (being a very strong man) had almost gotten into the ship againe: which *John Cooke* perceiving, leaped speedily to the Pumpes, and tooke off the Pumpe brake or handle, and cast it to *William Ling*, beseeching him to knocke him downe, which he was not long in doing, but lifting vp the wooden weapon, he gaue him such a palt on the pate, as made his braines forsake the possession of his head, with which his body fell into the Sea.

An Obiection may be made here, why the *Turke* cried not to his fellowes at first for helpe, or how these things could be done, but the rest of his company must either see or heare it so which I answered, that at Sea a Gult, Flaw, or Storme, hath many times a louder voice then a man; besides, when Mariners doe hale or pull any thing, they doe make a noyse, as it were crying *ho*, *ho*, *ho*, *ho*, *ho*, which with the noyse of the wind whizzing and hizzing in the shrowds and corderge, would overcome and drowne the voice or cry of any man whatsoever. Besides, his companions were all busie some at the mizen, some at the sprit-faile, some to trim the fore-faile, and the night exceeding darke, all these things concurring, and chiefly, God graciously assisting, thus these braue Lads began the businesse luckily.

Nor must I forget *Robert Turke*, who was employed all this while in a place of maine importance, for he stood at the Helme, and in all the weather guided the Ship: now after the Captaine was thus calied, *John Cooke* ran hastily vp the halfe Decke to the Masters Cabine, neere which, were standing fix or seuen *Turkes*, but hee being nothing daunted or discouraged for them, slipped roughly by them, and gat out two good Cuttleaxes, or short Swords, one of which hee deliuered to *William Ling*, withall saying, courage my fellowes and Countrey-men, God strengthen and assist vs; with that, they laid about them so manfully, that they droue the *Turkes* from place to place in the Ship, and hauing coursed them from the Poope to the Fore-castle, they there valiantly killed two of them, and gaue another a dangerous wound or twy, who to escape the further fury of their Swords, leapt suddenly ouer-board to geerke his Captaine.

ney, or torment them to fure their owne turnes. Now their customes and vsages in both these was in this manner.

First, concerning the first. The *Bassaw* had the ouer-seeing of all prisoners, who were preferred vnto him at their first coming into the harbour, and so chose one out of euery eight for a present or fee to himselfe: the rest were rated by the Captaines, and so sent to the Market to be sold; wherat if either there were repining, or any drawing backe, then certaine *Mooris* and Officers attended either to beate you forward, or thrust you into the sides with Goades; and this was the manner of the killing of Slaves.

Secondly, concerning their enforcing them, either *Quene Turke*, or to attend their filthines and impieties, although it would make a *Christian* heart bleed to heare of the same, yett muo the truth not be hid, nor the terror left vnold. They commonly lay them on their naked backs or bellies, beating them so long, till they bleed at the nose and mouth; and if yett they continue constant, then they strike the teeth out of their heads, pinch them by their tongues and vie many other sorts of tortures to conuert them; nay, many times they lay thent their whole length in the ground like a graue, and so couer them with boards, threatening to flane them, if they will not turne; and so many euen for feare of torment and death, make their tongues betray their hearts to a most fearefull wickednesse, and so are circumscribed with new names, and brought to confesse a new Religion. Others againe, I must confesse, who neuer knew any God, but their owne sensuall lusts and pleasures, thought that any religion would feneue their turnes, and so for preement or wealth very voluntarily renounced their faith, and became *Renegades*: in despite of any counsell which seemed to interpect them: and this was the first newes we encountered with at our coming first to *Argier*.

The 26. of the same month, *John Rawlins* his Barke, with his other three men and a boy, came late into the Mould, and so were put all together to be carried before the *Bassaw*, but that they took the Owners seruants, and *Rawlins* Boy, and by force and torment compelled them to turne *Turkes*: when were they in all fouen *English*, besides *John Rawlins*, of whom the *Bassaw* took one, and sent the rest to their Captaines, who for a valuation vpon them, and so the *Souldiers* hurried vs like dogs into the Market, whereas men sell Hacknies in *England*, we were tossed vp and downe to fee who would giue most for vs; and although we had heavy hearts, and looked with sad countenances, yett many came to beholde vs; sometimes taking vs by the hand, sometime turning vs round about, sometimes feeling our brawnes and naked armes, so fo beholding our priues written in our breasts, they bargained for vs accordingly, and at last we were all sold, and the *Souldiers* returned with the money to their Captaines.

John Rawlins was the last, who was sold, by reason of his lame hand, and bought by the Captaine that took him, euen that dog *Vila Rife*, who better informing himselfe of his skill fit to be a Pilot, and his experience to bee an ouer-seer, bought him and his Carpenter at very easie rates. For as we afterwards vnderstood by diuers *English Renegades*, he paid for *Rawlins* but one hundred and fiftie Doublets, which make of *English* money futen pound ten shillings. Thus was he and his Carpenter with diuers other slaves sent into his ship to worke, and employed about such affaires, as belonged to the well rigging and preparing the same. But the villanous *Turke*, perceiving his lame hand, and that he could not performe to much as other Slaves, quickly complained to their Patron, who as quickly apprehended the inconuenience; whereupon hee sent for him the next day, and told him he was vnseruiceable for his present purpose, and therefore vnlesse he could procure fiftie pound of the *English* there for his ranfome, he would send him vp into the Countrey, where he should neuer see *Christendome* againe, and endure the extremity of a miserable banishment.

But see how God worketh all for the best for his seruants, and confoundeth the presumption of Tyrants, frustrating their purposes, to make his wonders knowne to the fonnies of men, and releuees his people, when they least thinke of succour and releasement. Whilest *John Rawlins* was thus tormented with the dogged answere of *Vila Rife*, the Exchange of *Brissaw* a ship formerly supplied by the Pirats, lay all virgined in the Harbour, till at last one *John Goodale* an *English Turke*, with his confederates, vnderstanding there was a good faile, and might be made a proper Man of Warre, bought her from the *Turkes* that took her, and prepared her for their owne purpose: now the Captaine that set them on worke, was also an *English Renegado*, by the name of *Ranmetham Rife*, but by his Christian name *Henric Chandler*, who refused to make *Goodale* Master ouer her; and because they were both *English Turkes*, hauing the command notwithstanding of many *Turkes* and *Mooris*, they concluded to haue all *English* Slaves to goe in her, and for their Gunners, *English* and *Dutch Renegades*, and so they agreed with the Patrons of nine *English*, and one *French* Slave for their ranfoms, who were presently employed to rig and furnish the ship for a Man of Warre, and while they were thus busied, two of *John Rawlins* men, who were taken with them, were also taken vp to serue in this Man of Warre, their names, *James Roe*, and *John Dunes*, the one dwelling in *Plimmouth*, and the other in *Foy*, where the Commander of this ship was also borne, by which occasion they came acquainted, so that both the Captaine and the Master promised them good vsage, vpon the good seruice they should performe in this

voyage, and withall demanded of him, if he knew of any *Englishman* to be bought, that could serue them as a Pilot, both to direct them out of Harbour, and conduct them in their voyage. For in truth neither was the Captaine a Mariner, nor any *Turke* in her of sufficiency to dispose of her through the Straites in securitie, nor oppole any enemy, that should hold it out brauely against them. *Dunes* quickly replied, that as farre as he vnderstood, *Vila Rife* would sell *John Rawlins* his Master, and Commander of the Barke which was taken, a man euery way sufficient for Sea affaires, being of great resolution and good experience; and for all he had a lame hand, yett had he a sound heart and noble courage for any attempt or adventure.

When the Captaine vnderstood thus much, he employed *Dunes* to searh for *Rawlins*, who at last lighting vpon him, asked him if the *Turke* would sell him; *Rawlins* suddenly answered, that by reason of his lame hand he was willing to part with him; but because he had disbursed money for him, he would gaine something by him, and so prized me at three hundred Doublets, which amounteth to fiftie pound *English*; which I must procure, or incurr futen ranfomes. When *Dunes* had certified this much, the *Turke* a ship-boord conferred about the matter, and the Master whole *Christian* name was *John Goodale* ioynted with two *Turkes*, who were considered with him, and disbursed one hundred Doublets a peece, and so bought him of *Vila Rife*, sending him into the said ship, called the Exchange of *Brissaw*, as well to superuise what had been done, as to order what was left vndone, but especially to fit the sailes, and to accommodate the ship all which *Rawlins* was very carefull and indulgent in, not yett thinking of any peculiar plot of deliuerance, more then a generall desire to be freed from this *Turkish* slaueerie, and inhumane

abuses. By the futenenth of Iamuarie, the ship was prepared with twelve good cast Pieces, and all manner of munition and prouision, which belonged to such a purpose, and the same day hailed out of the Mould of *Argier*, with this company, and in this manner.

There were in her fixtie three *Turkes* and *Mooris*, nine *English* Slaves, and one *French*; foure *Hollenders* that were free men, to whom the *Turkes* promised one pribe or other, and so to returne to *Holland*; or if they were disposed to goe backe againe for a *Freigier*, they should haue great reward and no enforcement offered, but continue as they would, both their religion and their customes; and for their Gunners they had two of our *Souldiers*, one *English* and one *Dutch* Renegado; and thus much for the compass. For the manner of setting out, it was as vsual as in other ships, but that the *Turkes* delighted in the oftentons brumerie of their *Streamers*, Banners, and Top-sayles; the ship being a handsome ship, and well built for any purpose: the Slaves and *English* were employed vnder Hatches about the Ordnance, and other workes of order, and accommodating the shipp: all which *John Rawlins* marked, as supposing it an intolerable slaueerie to take such paines, and be subiect to such dangers, and still to enrich other men and maintaine their voluptuous filthinesse and lues, returning themselves as Slaves, and misting more then their Dogs amongst them. Whereupon hee burnt out into these, or such like abrupt speeches: Oh Hellish slaueerie to be thus subiect to Dogs! Oh, God strengthen my heart and hand, and something shall be done to reuee vs from these cruel *Mahometan* Dogs. The other Slaves pitying his distraction (as they thought) had him speake softly, lest they should all fare the worse for his distemperance. The worse (quoth *Rawlins*) what can be worse? I will either attempt my deliuerance at one time, or another, or perill in the enterprise: but if you would be contented to hearken after a release, and ioyne with me in the action, I would not doubt of facilitating the same, and shew you a way to make your credits thriue by some worke of amazement, and augment your glorie in purchasing your libertie, I prethe be quiet (said they againe) and thinke not of impossibilities: yett if you can but open such a doore of reason and probabilitie, that we be not condemned for desperate and distracted passions, in pulling the Sunne as it were out of the Firmament: wee can but sacrifice our lues, and you may be sure of fecrecie and taciturnitie.

The futenenth of Iamuarie, the morning water brought vs neere *Cape de Gatt*, hard by the shoare, so we hauing in our companies a fine *Turkish* ship of Warre, that followed vs out of *Argier* the next day, and now ioyning with vs gave vs notice of futen small vessels, five of them being *Satties*, and one *Pollack*, who very quickly appeared in fight, and so we made toward them: but hauing more aduantage of the *Pollack*, then the rest, and loth to lose all, we both fetcht her vp, and brought her pait hope of recouerie, which when the percieued, thare then she would voluntarily come into the slaueerie of these *Mahometans*, she ran her selfe a shoare, and so all the men forsooke her; we still followed as neere as we durst, and for feare of splitting, left all our anchors, making out both our boates, wherein were many Musketeers, and some *English* and *Dutch* Renegades, who came aboard home at their *Congee*, and found three pieces of Ordnance, and foure Morcheeres: but they straight way threw them all ouer-board to lighten the ship, and so they goe her off, being laden with Hides, and Logwood for dying, and presently sent her to *Argier*, taking nine *Turkes*, and one *English* Slave, out of one ship, and six out of the lesse, which we thought sufficient to man her.

In the rising of this *Catagymia*, our *Turke* fell at variance one with another, and in such a manner,

E e e e e

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Execrable tortures by Hellish Pirats. Based on the English to make them Renegades and Apostates.

Sale of the English.

The Exchange of Brissaw.

Chandler's Renegado.

gines more imitating therein the *Armenians*, or imitated by them. Thee principall gates there be to this Citie, *Bake Nasir*, or the Gate of Victorie, opening towards the Redde Sea; *Bab Zaida* leading to *Nizam*, and the old Towne (betweene these the chiefe street of the Citie dooth extend) and *Babel Tawdi*, or the Port of Triumph, on the North of the Citie, and opening to the Lake called *Euphrate*. Three filds thereof are filled with goodly buildings, hauing galleries of pleasture which sette ouer, sustented vpon Pillars. On the other side (now a heape of ruines) Rood the stately Pallace of *Durake*, Wife to the *Sultan Caubem*: in which were doores and Iammes of Iuorie; the wallages and pauements checkered with discoloured Marble, Columns of Porphir, Alabafter, and Serpentine: the feelings flourished with Gold and Azure, and inlaid with *Indus Ebony*, a Tree, which being cut downe, almost equals a stone in hardnesse. In a word, the magnificence was such as could be deuised or effected by a woman curiofite, and the Purse of a Monarch, leuelled with the ground by *Septimus*, the stones and ornaments thereof were coueied vnto *Constantinople*.

The Lake both square and large, is but only a Lake when the Riuer ouer-floweth, joynted thereunto by a channell, where the *Barges* (rowed up and downe in Barges, shaded with Damasques, and Stufles of *India*) accustom to solace themselves in the euening. The water flath, yet the place rather changeth then loseth his delightfulness: affording the profit of *fine Harueths* in a yeare, together with the pleasure, frequented much in the coole of the day. I cannot forget the iniurie rectified in this place, and withall the iustice. Abused by a beggerly *Moor*, (for suchonely was) who then but seemed to begin his knauerie, wee were glad to hie vnto another for succour, seeming a man of good foot; and by kissing of his garment, insinuated into his fauour; who rebuked him for the wrong hee did vs. When crossing vs againe, ere wee had gone farre, he vsed vs farre worse then before: we offering to returne to the other, which he fearing, interposed; doing vs much villany to the meriment of the beholders, esteeming of Christians as of *Dogges* and *Infishes*. At length we got by, and againe complained. Here in a maruolous rage made his slaves to pursue him; who caught him, stript him, and beat him with Rods all along the Leuell, calling vs to bee lookers on, and so conueied him to the place of correction, where-by all likelihood he had a hundred blowes on the face to feele his paines. Beyond this are a number of straggling houses, extending full-nigh to *Babul*, which is the Key vnto *Cairo*, a large Towne, and stretching along the Riuer, in the fashion of building, in some part most intricate as they doe their fish, in which grow variety of excellent fruits; as Oranges, Lemons, Pomegranates, Apples of Paradise, Sicamor eggs, and others, (whose barks they bore full of holes, the trees being as great as the greatest Oaks, the fruit not growing among the leaues, but out of the hole and branches) Dates, Almonds, Casia fistula, (leaved like an *Alh*, the fruit hanging downe like *Saulages*) Locust, (that, and of the forme of a *Cycle*) Galls growing vpon *Tamarix*, Apples no bigger then Berries, Plantains that haue a broad faggie leafe, growing in clusters, and shaped like Cucumbers, the rind like a *Pecod*, sold within, without stones or kernels, to the taste exceeding delicious, (thus the *Mahometans* lay was the forbidden fruit, which being eaten by our first Parents, and their nakednesse discouered vnto them, they made them Aprons of the leaues thereof) and many more, not knowne by name, nor seene by mee else-where: some bearing fruit all the yeare, and almost all of them their leaues. To these adde those whole fields of *Palmes* (and yet no prodigious to the vnder-growing *Cornes*) of all others most delightful.

In the aforesaid Orchard there are great numbers of *Cameleons*: yet not easily found, in that nere to the colour of that whereon they sit. A creature about the bignesse of an ordinary *Lizard*. His head vnsupportably bigge, his eyes great, and mouing without the writhing of his necke which is inextensible, his backe crooked, his skinn spotted with little tumors, lesse eminent as neuer the belly; his tayle slender and long: on each foot he hath fise fingers, three on the out-side, and two on the in-side flow of pace, but swiftly extending his tongue, of a marvellous length for the proportion of his body, wherewith he preys vpon Flies, the top thereof being hollowed by Nature for that purpose. So that deuicied they be who thinke that they eat nothing, but only lise vpon Ayre; though surely Aire is their principall sustentance. For those that haue kept them for a whole yeare together, could neuer perceiue that they fed vpon any thing else, and might obtaine their bellies to swell, after they had exhausted the Ayre, and closed their iawes; which they expaue against the rayes of the Sunne. Of colour greene, and of a dusky yellow: brighter and whiter towards the belly, yet spotted with blue, white, and red. They change not into all colours, as reported: laid vpon greene: the greene pre-eminant vpon yellow the yellow: but laid vpon blue, or red, or white, the greene reuoluntly his hue notwithstanding: only the other spots recurre a more orient lufre: laid vpon black, they looke black, yet not without a mixture of greene. All of them in all places are not coloured alike. They are said to beate a deadly haire to the Serpent, inasmuch as when they eipe them basking in the Sunne, or in the shade, they will climbe to the ouer-hanging tranches, and let downe from their mouthes a thred, like to that of a Spinnifer, hanging at the end a little round drop, which shineth like Quicksilver, that falling on their heads doth destroy them: and what is more to be adu-

admir'd, if the boughs hang not so ouer, that the thred may perpendicularly descend, with their former feet they will to direct it, that it shall fall directly.

Also, and nere the top of the Mountaine, against the South end of the Citie, stands the Castle (once the stately Mansion of the *Mamluck Sultans*, and destroyed by *Septimus*) ascended vnto by one way only, and that betweene out of the Rocks; which rising leisurely with steep steps and spacious distances, (though of a great height) may be on horse-backe without difficultie mounted. From the top, the Citie by reason of the *Palmes* dispersed throughout, appeareth most beautifully: the whole Countrey below lying open to the view. The Castle to graze, that it seemeth a Citie of it selfe; situated with high walls, diuided into partitions, and entred by 10 doores of Iron; wherein are many spacious Courtes, in times past the places of exercise. The ancient buildings all ruined, doe only shew that they haue beene sumptuous; there being many Pillars of solid Marble yet standing, of so huge a proportion; that how they came thither is hard to be wondered at. Here hath the *Bassa* his Residence, wherein the *Dinan* is kept, on hiser lesse to be wondered at. Fortie *Jawazars* he hath of his Guard, attyred like those at *Constantinople*, the rest employed about the Countrey, for the most part are not the fonnies of Christians, yet faithful vnto such as are vnder their charges, whom should they betray, they not only lose their liues, but also the pay which is due to their Posteritie. Such is this Citie; the fairest in *Turkie*, yet differing from what it was, as from a body being young and healthfull, doth the same growne old and wasted with Distempers.

Now *Cairo*; this great Citie is inhabited by *Mooris*, *Negres*, *Iewes*, *Cypriots*, *Greekes*, and *Armenians*: who are here the poorest, and every-where the honestest, labouring painfully, and liuing loosely. Those that are not *Isabek* to the *Turks*, if taken in warres, are freed from bondage; who are, lise freely, and pay no Tribute of Children as doe other Christians. This privilege they enjoy they for this certain *Armenian* foretold of the greatness and glory of *Maron*. They once were vnder the Patriarke of *Constantinople*: to whom the Hieremie of *Eusebius* ascribed they shill from his government, and communion with the *Greeks*; about the year 1053. after they shill from his government, and communion with the *Greeks*; about the year 1053. all other res baptizing such as conuert to their Sect. They beleue that there is but one nature in Christ, not by a comixtion of the diuine with the humane, as *Eusebius* taught, but by a conjunction, euen as the soule is ioyned to the body. They deny the Reall Presence in the Sacrament, and admitteth it as the *Copites* doe: with whom they agree also, concerning Purgatorie, and not praying for the dead: as with the *Greekes*, that the Holy Ghost proceedeth only from the Father, and that the dead neither doe nor shall feelle joy or torment vntill the day of Doome.

Their Patriarke hath his being at *Tyberis* in *Perfia*: in which Countrey they lise wealthiest; and in good estimation. There are three hundred Bishops of that Nation; the Priests marry not; and twice: eat flesh but fise times a yeare, and then left the people should thinke it a sinne to eate, in regard of their abstinence. They erre that write, that the people abstaine from all meates prohibited by the *Mosaicall* Law; for Hogges flesh they eate where they can, without offence, to the *Mahometans*. They obtrude the Lent most strictly, yet eate flesh vpon Fridayes betweene Easter and Whitsonide. As for Images they adore them not. Here they haue their Assemblies in obscure Chambers. Coming in (which was on a Sunday in the after-noon) we found one sitting in the middle of the Congregation, in habit not differing from the rest, reading on a Bible in the *Chaldean* Tongue. Anon the Bishop entred in a Hood and Velt of blacke, with a staffe in his hand, to which they attributed much holinesse. Firft, hee prayed; and then sung certaine *Psalmes*, assisted by two or three; after all sung ioynly, at interims praying to themselves: resembling the *Turkes* in the posture of their bodies, and often prostration; the Bishop excepted; who erecting his hands bothe to his head, and belowe their Almshouses, he laying the other on their heads, and blessing them. Lastly, preibeth succeeding Fasts and Festiualls. Where is to be noted, that they fast vpon the Day of the Natiuitie of our Saviour.

Here also is a Monastierie of *Greeke Coloiers*, belonging vnto the capitall Monastierie of Saint Katherine of Mount Sina, from *Cairo* some eight dayes iourney ouer the Desert; laid to bee the daughter of King *Cosus*, a King of *Cyprus*, who in the time of *Maxentius* conuicte many vnto Christ. Tortured on a Wheele, and finally beheaded at *Alexandria* (where two goodly Pillars of *Theban* Marble (though halfe swallowed with ruines) preserve the memory of the place,) she was conueyed (as they asseme) by an Angel, and buried in this Mountaine. It hath three tops of a marvellous height: that on the West-side of old called Mount *Harb* where God appeared to *Moses* in a bush, fruitful in pastures; the lower, and shadowed when the Sunne is seized by the middlemost, that whereunto God gaue the Law vnto *Moses*. The Monastierie stands at the foot of the mountaine, resembling a Castle, with an Iron doore; wherein they shew the Tombe of the Saint much visited by Pilgrims, from whence the top by fourteen thousand steps of stone is ascended, where stands a ruined Chappell. A plentiful Spring descendeth from thence

and watering the Valley below, is againe drunke vp by the thirftie Land. This strong Monafferie is to entertaine all Pilgrims, (for there is no other place of entertainment) hauing an annuall Reuenue of fixtie thousande Dollars from Christian Princes. Of which foundation fixe and twentie other depend, dispersed through diuers Countries. They giue also daily Almes to the *Arabs*, to buye their *Armes*, & to be sold for their Country. Yet will they not suffer them to enter, but let it downe to the *Battlements*. Their Orchard aboundeth with excellent Fruits: amongst which Apples, rare in these Countries, transferred from *Damasco*. They are neither fished to the *Pope*, nor Patriarke, but haue a Superintendent of their owne, at this present in *Cairo*. These heere made vs a collation, where I could not but observe their pulling in of Wine with a deare felicity, wherof they haue their prouision from *Candy*.

and welcome to our abode here, a Caravan went forth with much solemnity, to meet and relieve the great Caravan in their return from *Mecca*, which consisteth of many thousands of Pilgrims that trauele yearly thither in deuotion and for Merchandize; every one with his handroll in his hand, and their Camels gallantly trickt (the Alcoran carried vpon one, in a precious case covered ouer with needle-work, and laid on a rich pillow, insinoured with muske and saffron, chanting Priests) guarded by discipline, and armed with the sword, and the field piece. Forty eache dayes followe the Carauan from hence; diuised by a wilde-seede of fad, that lyeth in drinke, and dangerously moueth with the wind, through which they are guided in many places by flocks, as flocks in the Ocean.

Then *Cave No. C* can be more populous, nor better fringed with all sorts of promouion. Here hatch they eggs by artificial heat in infinite numbers; the manner as *Scene* thus briefly. In a narrow entry on each side flood two rows of Ovens, one ouer another. On the floors of the lower they lay the ovals of fished; ouer those Mats, and vpon them their eggs, at least fix thousand in an Oven. The floors of the vpper Ovens were as roofes to the vnder, grated ouer like Kilnes, only hauing tunnels in the middle, with couers vnto them. These gratings are couered with Mats, on them three inches thicke lyeth the dry and puluerized dung of Camels, Buffaloes, &c. At the higher and farther sides of these vpper Ovens are Trenches of Lome; a handfull deepe, and two handfull broad. In these they burne of the forefild dung, which giueth a smothering heat without visible fire. Vnder the mouthes of the vpper Ovens are conueyances for imoke, hauing round roofes, and vents at the top to flur and to open. Thus lyeth the Eggs in the lower Ovens for the space of eight dayes, turned daily and carefully lookt to that the heate be but moderate. Then oull they the bad from the good, by that time distinguishable (holding them between a Lampe and the Eye) which are two parts of three for the most part. Two dayes after they put out the fire, and conuey by the passage in the middle, the one halfe into the vpper Ovens: then flurting all cloie, they let them alone for ten dayes longer, at which time they become disclofed in an instant. Thus they praeforme from the beginning of January vntill the midde of Iune, the Eggs being then most fit for that purpose; neither are they (as reported) preiudiced by Thunder: yet these declare that imitated Nature will neuer be equalled, all of them being in some part defective or monstrous.

Molt of the Inhabitants of *Cairo* consist of Merchants and Artificers: yet the Merchants frequent no foreign Mart. All of a Trade keep their shops in one place, which they shut about the hour of five, and place themselves for the rest of the day. Cooks excepted, who keep their shops open all day, and are not distinguished by any particular dress. The women are all of the same hue, which the men dye by ready drest the women too fine finger to meddle with household wry, who ride abroad upon pleasure on ass-going Aides, and tyre their Husbands to the benevolence that is due; which if neglected, they will complain to the Magistrate, and procure a Divorcement. Many practitioners here are in Phyltick, imited thereunto by the force of Simples brought hither, and here growing, an Art wherein the *Egyptians* have excelled from the first.

A kind of Rue is here much in request, wherewith they perfume themselves in the mornings, not onely as a preservative against infection, but esteeming it prevalent against hurtfull spirits.

the extremity of heat lifting vp his feet one after another. This practise they for certaine moneths together, for that at length whensoever he heareth the fiddle, he will fall a dancing. After they will teach to doe such tricks, as if possessed with reason : to whom *Banks* his horse would haue proued but a *Zany*.

The time of our departure proroged, we rode to *Maturea*, hie miles North-east of the City. By the way we saw land cast vpon the earth, to moderate the fertility. Here they say, that our Saviour, and the blessed Virgin, with *Ioseph*, reposed themselves, as they fled from the fury of *Herod*, when oppressed with thirst, a Fountaine forthwith bunt forth at their feet to refresh them. We saw a Well enuironed with a poore mud wall, the water drawne vp by * *Buffalos* in-

[illegible]

§. III.

*The Pyramides viewed, S P H E N X and other antiquities.
Journey from Cairo to Gaza.*

Day or two after, we crost the *Niuisi*. Three miles beyond on the left hand left we saw the place whereupon Good-fayle the armes and leges of number of men appeared stretched forth of the earth, so the astonishment of the multitude. This I have heard confirmed by *Christians*, *Mohometans*, and *Jewes*, as fencen upon several faiths. An impoftury perhaps contrived by the water-men, who fetching them from the *Mammies*; (whereof there are an incountable number) and keeping the myftery in their families, doe fticke them our night in the fand, obtaining thereby the year-ly Perrying of our many thoufand of paffengers. Three or four miles further, on the right hand, in fight, thwart the Plains, the ground extends a little higher, and is all the way in light, and compoſed of high, and fue in breadth, of ſmooth and figured ſtone; built by the builder of the Pyramids, for a Paffage over the loft and vnliftinging earth with weighty carriages. Now hauing ridden through a goodly Plains, ſome twelue miles our (in that place the whole breadth of a *Day*) we came to the foot of the *Luban* Defarts.

Full West of the Circle, close upon these Debarfs, aloft on a Rockie Leuell adjoining to the Valley, stands those three Pyramids (the fabulous Monuments of prodigality and vainglory) to universally celebrated. The name is derived from a flame of fire, in regard of their shape; broad below, and sharpe above, like a pointed Diamond. By such an emblem did expre the original of things, and that formelesse forme-taking lubricance. For as a Pyramis beginning at a point, and the principall height by little and little mounting up to the top, so the creature proceeding from nothing, and the world from chaos, by little and little mounting up to the height of the Soveraighe Essence, receiveth diversitie of formes, efflued into severall kinds and multitudes of figures; wanting all in the figurehead from whence all excellencies issue.

Molt manifest it is, that chafe, as the rest, were the Regall Sepulchers of the *Egyptians*. The greatest of these, and chiefs of the Worlds seven wonders, being square at the bottom, is supposed to take up eight Acres of ground. Every square being three hundred paces in length, the square at the top consisting of three ftones only, yet large enough for threecore to stand upon: ascended by two hundred and fiftie fteps, each ftep about three feet high, of a breadth proportionable. No ftone fo little thorough the whole, as to be drawn by our Carriages. yet were thefe hewn out of the *Troien* mountaynes, farre off in *Arabia*, fo called of the

Effit 3

Capture

med, they layd the corps in a boate, to be wafted out *Acherusia*, a lake on the South of the City; by one onely whom they called *Charon*, which gave to *Orpheus* the invention of his infernal Ferry-man: About this lake stood the shady Temple of *Hecate*, with the Ports of *Cerberus* and *Obolion*, separated by barres of brasse, the original of like fables. When landed on the other side, the body was brought before certain Judges, to whom if commended of an euill life, they deputed it of buriall; if otherwise, they suffered it to be interred as aforesaid. So *Suspension* were they in these houses of death, lo carefull to preserve their carcases, Forasmuch as the souls, knowing it selfe by daime infamit immoral, doth desire that the body (her beloved companion) might injoy (as faine foorth as may be) the like felicity; gining, by erecting such little Pyramides and thole dyes of funerall, all possible eternity. Neither was the losse of this life feared, then the continuing courtesie.

Returning by the way that we came, and having repast the *Nile*, we inclined on the right hand to see the ruines of the old Citie adioyning to the South of *Cairo*, called formerly *Babylon*, of certaine *Babylonians* then suffered to inhabit by the ancient *Egyptian* Kings; who built Caste in the same place where this now standeth, defended before, which was long after the Garrison Towne of one of the three Legions, set to defend this Countrey in the time of the *Romans*, and anciently gave the name of *Babylon* vnto this Citie below, now called *Misraim*, which by the *Arabians*, said to have beene built by *Omair* the successor vnto *Mahomet*; but surely, rather redified by him then founded, having had in it such store of Christian Churches as testified by their ruines. We past by a mighty Cisterne doled within a Tower, and standing vpon an in-let of the River, built as they heare say, at the charge of the *Tewes*, to appeale the anger of the King, incited by them against the innocent Christians; who by the removing of a Mountaine (the task imposed vpon them for this) converted him vnto their Religion, and his displeasure vpon their accusers. This firth the Caste with water running along an aquaduct borne vpon three hundred Archies. The sturges of the Citie are great, so were the buildings; amongst which, many of Christian Monasteries and Temples, one lately (the last that stood) throwne by this *Bassa* (as they say) for that it hindered his prospect: If so, he surely would not have giuen leave vnto the Patriarche, to rebuild it; for which he was spitefully spoken of by the *Moores*, as a suspected fauourer of the Christian Religion, who subuerted forthwith what he had begun. Whereupon the worthy *Cerril* made a Voyage vnto *Constantinople*, to procure the Great *Seraphim* Commandment for the support of his purpose, when by the *Greeks* there, not altogether with his will, he was chosen their Patriarch, but within a short space displaced (as the manner is) by the bribery of another, he returned vnto *Cairo*. Besides, here is a little Chappell dedicated to our Lady, vnderneath it a grove, in which it is said that he hid her life, when pursued by *Hirad*. Much frequented it is by the Christians, as is the Tombe of *Nasif* (here being by the *Mohometans*).

The few inhabitants that here be, are *Greeks* and *Armenians*: Here we saw certaine great *Serragius*, exceeding high, and propt vp by buttresses. These they call the Granaries of *Seyph*, wherein he hoarded come in the year of plenty against the succeding famine. In all these between, three standing and employed to the silf same vyle, the other ruined. From thence vnto the River for twenty miles space, there is nothing but ruine; thus with the day We ended our Progreffe.

Vpon the fourth of March we departed from *Cairo*, in the habites of Pilgrims, four of vs *English*, hired with three *Italians*, of whom one was a Priest, and another a Physician. For our selues we carried three Camels with their keepers; two to carry vs, and the third for our provision. The price we shall know at *Casa*, vpon the diuiding of the great *Caravan*, and vnto the successe of the journey. We also hired a *Coptic* for halfe a Dolor's day, to be our interpreter, and to attend on vs. Our provision for so long a Voyage we bore along with vs, *viz.* Barley, Rice, Raisins, Figs, Dates, Almonds, Olives, Oyle, Sherbets, &c. buying Pewter, Brasse, and such like implements, as if to set vp house-keeping. Our water we carried in Goat skins. We rid in shallow Cradles (which we bought also) two on a Camell, harboured above, and covered with linnen, to vs exceeding vnease; not so to the people of these Countreys, who sit crosse-legged with a naturall facility. That night we pitched by *Hangia*, some foureteen miles from the Citie. In the evening came the Captaine, a *Turke*, well mounted, and attended on. Here we stayd the next day following, for the gathering together of the *Caravan*; paying foure Madens a Camell vnto them of the Village. These as (these elowthers) doe nightly guard vs, making good what ouer is stolne. Euer and anon one crying *Walad*, is answered, *Elowther*; by another (oyntly signifying one onely God) which passing about the *Caravan*, doth assure them that all is in safety. Amongst vs were duers *Iewish* women: in the extremity of their age vnder-taking so wearisome a journey, only to die at *Ierusalem*, bearing along with them the bones of their Parents, Husbands, Children, and Kinsfolke; as they doe from all other parts where they can conveniently. The Merchants brought with them many *Negros*; not the worst of their Merchandizes. These they buy of their Parents, some thirty dayes journey about, and on the West side of the River. As the wealth of others consists in multitudes of cattell, so theirs in the multitude of their children, whom they part from with a little passion; neuer after to be

Religion.

See Lib.

Hunger.

Vnnaturall Parents.

be seene or heard off, regarding more the price then condition of their lauerie. These are descended of *Chus*, the Sonne of *Cursh* (*Lam*); as are all of that complexion. Not by reason of *Chus* Curse, nor heat of the Climate; Nier of the Soyle, as some haue supposed; for neither haply their Seed, nor heat of the Climate; Nier of the Soyle, as some haue supposed; for neither haply will other Races in that Soyle prosper; Iack, nor that Race in other Soyles grow to better complexion; but rather from the Curse of *Noe* vpon *Ham* in the Patriarche of *Chus*. About ten of clocke in the night the *Caravan* did lodge, and at seuen the next morning pitched at *Bahijah*, which is in the Land of *Goshen*. Paying two Madens for a Camell; at mid night we departed from thence. Our Companions had their Cradles strucke downe through the negligence of the Camellers, which accident cast vs behind the *Caravan*. In danger to haue bene surprized by the *Deafians*, we were by a *Spahie* that followed, deliuered from that mischiefe. About nine in the forenoon, we pitched by *Catara*, where we payed foure Madens for a Camell.

Here about, but neerer the *Nile*, there is a certaine Tree, called *Achur*, by the *Arabs*, the Tree *Al-leas* thereof being dried and reduced into powder, doth dye a reddish yellow. There is yareness of this through the *Turkish* Empire, to the value of foureteen thousand *scutelles*. They spent of this through their haire and nayles, some of them their hands and feet; and not a few, the moeth of their bodies tempered onely with Gamme, and had on in the *Banias*, that they may penetrate the deeper. The Christians of *Bosnia*, *Valachia*, and *Russia*, doe vnto it, as well as the *Mohometans*. Trees also here be that doe bring forth Cottens. The next morning before day, we removed and came by nine of the clocke to *Salhia*, where we ouer-tooke the rest of the *Caravan*; all Christians of thole Countreys riding vpon Mules, and *Affes*. Who had procured leave to set forward a day before; desirous to arrive by *Palme Sunday* at *Ierusalem*, (this *Caravan* staying ten dayes longer then accustomed, because of certaine principall Merchants, but they did not by themselves yettore ouer the mayne *Deuers*: which all this while we had treated, along and now wretches, the through).

A little beneath it is the Lake *Serchus*, called by the old *Egyptians*, the place of *Typhon* exhalation, now *Bayezia*, diuiding *Egypt* from *Syria*. A place to such as knew it not, in this time, full of vn suspected danger. Then two hundred furlongs long, being but narrow, and bordered on each side with hills of sand, which borne into the water by the winds, lo thickened the same, as norby the eye to be distinguished from the part of the Continent; by means whereof whole Armies haue bene deoured. For the lands nere hand seeming hie, a good way entered the farther off, and left no way of returning, but with a fugging stricte I swallowed the ingoed: whereupon it was called *Barathrum*. Now but a little Lake and waxing I feddally the path: long since choaked vp which hee lad into the Sea. Close to this handeth the Mountaine *Cassio* (so other then a huge mole of sand) famous for the Temple of *Iupiter*, and Sepulchre of *Pompey*, there obscurely buried by the pietie of a priuate Souldier; vpon whom hee is made by *Lucus*, so below this Epitaph:

Here the Great Pompey lies, so Fortune pleas'd
To infill this stone, when Cæsars selfe would haue
Interr'd, before he should haue mis'd a Graue.

Hic fons est magnus placet hoc Fortuna sepulchrum
Dicere Pompei: quo condis multus illius
Quem terra caruit Socii.

Who lost his head not farre from thence by the treacherie and commandement of the ingratefull *Plotinus*, His Tombe was sumptuously re-edified by the Emperour *Adrian*. North hereof lyes *Iudaea*, betwene *Arabia*, and the Sea extending to *Iudea*.

The *Subasse* of *Sabia* inuited himselfe to our Tent, who feeding on such provision as we had, would in conclusion haue fed vpon vs; had not our commandement (which stood vs in foure *Shawies*) from the *Bassa* of *Cairo*, and the favour of the *Captaine*, by means of our *Physician* protested vnto her right or wrong, had bin but a silly plot to haue couetously armed with power. We seuen were the *Frankes* that were in the company, we heard how hee had serued others, and reioyced not a little in being thus fortified against him. The whole *Caravan* then assembled, consists of a thousand Hories, Mules and *Affes*; and the hundred Camels: These are the ships of *Arabia*, their Seas are the Deserts. A Creature created for burthen. Sixe hundred weight is his ordinary load; yett will hee carrie a thousand. When in lading or vnlading he lyes on his belly, and will life (as it is said) when laden proportionally to his strength, nor suffer more to be laid on him. Foure dayes together hee will well trauell without water, for a needfull fourcaine: in his often belchings thrusting vp a Bladder, wherewith hee moynteth his mouth and throat, when in a Iourney they examine them with Barley dough. They are, as some say, the onely that ingender backward. Their paces slow, and inuoluble hard, being full of vitall vnure of foot, where neuer so little sleep or vneuen. They are not made to amend their paces when weary, with blowes; but are encouraged by Songs, and the going before of their Keepers. A beast gentle and tractable, but in the time of his Vnery: then, as is remembering his former hard usage, he will bite his Keeper, throw him downe and kicke him: fortie dayes continuing in that sort, and then returning to his former meeknesse. About their neckes they

Black colour whence.

The Caravan described.

they hang certaine Charms included in Leath'her, and writ by their *Dervises*, to defend them from malignances, and the poyson of ill eyes. Here we paid five Madeins for our Camell.

Arabia petraea.

Having with two dayes rest refreshed them, now to begin the worth of their Journey, on the tenth of March we entered the mayne Desert, a part of *Arabia petraea*: so called of *Petræa*, the principall Citie, now *Baidabed*. On the North and West it borders on Syria and Egypt, Southward on *Arabia Felix* and the Red Sea; and on the East it hath *Arabia* the Desert: a barren and desolate Countrey, bearing neither Grasse nor Trees, save only here and there a few Palms, which will not forsake those forsaken places. That little that grows on the Earth, is wild-figs, whereupon they doe pasture their Camels, a Creature content with little, whole Milk and flesh is their principall sustenance. They have no water that is sweet, all being a meere Wilderness of sand. The winds having raised high Mountaines, which lye in Drifts, according to the quarters from whence they blow.

Assinets of wild Arabs.

About mid-night (the Soldiers being in the head of the Canaan) these *Arabs* assailed our Wile. The clamour was great, and the Passengers, together with their Leaders, fled from their Camels. I and my companion imagining the noise to bee only an encouragement vnto one another, were left alone; yet preferred from violence. They carried away with them dozen Hules and Asses laden with Drugges, and abandoned by their Owners, not daring to fly too long, nor cumber themselves with too much luggage, for feare of the Soldiers. These are detested of *Israel*, called also *Sarracens of Syria*, which signifieth a Desert, and *Sabæ*, to insublie. And not onely of the place, but of the manner of their lues, for *Sarrack* imports as much as a Thiefe, as now, being ciuen from the beginning vnto Theft and Rapine. They dwell in Tents, which they remove like walking Cities, for opportunitie of prey, and benefit of pasturage. They acknowledge no Soueraigne, nor worth the conquering, nor can they bee conquered, retreating to places impassable for Armies, by reason of the rolling sands and penurie of all things. A Nation from the beginning vnmixt with others, boasting of their Nobilitie, & at this day having all Mechanical Sciences. They hang about the skirts of the habitable Countreies; and having robbed, retire with a marvellous celeritie. Those that are not detected persons, frequent the neighbourly Villages for protection, and traffick without molestation, they not daring to treat them euilly. They are of meane stature, raw-boned, rawnie, having feminine voyces, of a swift and noyless pace, behind you ere you are aware of them. Their Religion *Mahometanisme*, glorying in that that the Impostor was this Countreiman: their Language extending as farre as that Religion extendeth. They ride on swift Horses (not misshapen, though leane) and patient of labour. They feed them twice a day with the milke of Camels, nor are they esteemed of, if not of sufficient speed to overtake an Obridge. Of those there are store in the Deserts. They keepe in flocks, and oft affrighted the stranger Passenger with their fearful sheeches, appearing as farre off like a troupe of Horsemen. Their bodies are too heauie to bee supported with their wings, which velleie for flight, doe fence them onely to runne the more speedily. They are the simplest of Fowles, and Symbols of folly. What they find, they swallow, without delight, euen flowers are from their hands laid on the ground, they leaue them the better of a Culster (whereof there are great numbers to be sold in *Cairo*) they leaue them, and vnmindfull where, sit on those they next meet with. The *Arabs* catch the young ones, running aspace as fowles as discoloured and when fatted, doe eat them, so doe they some part of the old, and sell their skines with the feathers vpon them. They ride also on Dromedaries, like in shape, but lesse than a Camell, of aumping gait, and incredible speed. They will carrie a man (yet vnto for burthen) a hundred miles a days living without water, and with little food satisfied. If one of these *Arabians* vndertake your conduct, he will performe it faithfully, neyther will any of the Nation molest you. They will lead you by vnknewne nearer wayes, and farther in foure dayes, then you can trauell by Canaan foureteen. Their Weapons are Bowes, Darts, Stings, and long Iavelins headed like Partridges. As the *Turkes* sit crosse-legged, so doe they on their heeles, differing little in habit from the Rustick *Egyptians*.

Obridges.

Dromedaries.

Jewish Superstition.

Frendes petraea, rewarded with pie fructus. Cite.

About brake of day we pitched by two Wells of brackish water, called the Wells of *Dur-deer*. Hither followed the *Subasse* of *Saltina*, with the *Imes* which we left behind, who would not trauell the day before, in that it was their Sabbath. Their Superstition had put them to much trouble and charges as of late at *Tunis* it did to meaine paine. For a sort of them being to imbarke for *Salomonie*, the wind comming faire on the Saturday, and the Master then hofing foyles, loth to infringe their Law, and as loth to lose the benefit of that passage, to coozen their consciences, they hyred certayne *Tanissaries* to force them aboard, who tooke their money, made a iest of beating them in earnest. At three of the clocke we departed from thence, and an houre before mid-night pitched by the Caffe of *Catie*, about that which there is nothing vegetiue, but a few saltie Palmes. The water bad, inso much that the Captaine drinckes is brought from *Tine*, a Sea-bordering Towne, and twelue miles distant. Three score Soldiers lye here in Garrison. We paid a piece of Gold for euery Camell, and halfe a Dollar a piece for Horses, Mules and Asses, to the Capitaine, besides, five Madeins a Camell to the *Arabs*. It seemeth strange to me, how these Merchants can get by their Wares so far fetched, and traueilling through such a number of expences.

The

The thirteenth spent in paying of *Capbar*, on the fourteenth of March by five of the clocke we departed, and drieth about noone by the Wells of *Shues*. Hither followed the Gouernour of *Catie*, accompanied with twenty horse, and pitched his tentbesides vs. The reason why he came with so light a Conduct, through a passage so dangerous (for there, not long before, a Canan of three hundred Camels had bene borne away by the *Arabs*) was for that he was in fee with the chiefe of them, who vpon the payment of a certaine tax, secured both goods and passengers. Of these there were diuers in the company. Before midnight we did lodge, and by fixe the next morning, we pitched by another Well of brackish water, called the Well of the mother of *Assan*. In the afternoon we departed. As we went, one would haue thought the Sea to haue bene hard by, and to haue remoued vpon his approaches, by reason of the glittering Nitre. And no doubt, but much of these Deserts face in times past bene Sea, manifested by the saltneis of the soile, and fleis that lye on the sand in infinite numbers. The next morning by five of the clocke, we came to *Ariffe*, a small Caffe, environed with a few houses; the Garrison consisting of a hundred Soldiers. This place is something better then *Defart*, two miles removed from the Sea, and blest with good water. Here we paid two Madeins for a Camell, and halfe as much for our Asses; two of them for the most part rated vnto one of the other. On the fouteenth of March, we did lodge betimes in the morning, resting about noone by the Wells of *Feare*; the earth here looking greene, yet waste, and vnhusbanded. In the evening we departed. Having passed in the night by the Caffe *Hannier*, by the brake of day they followed vs to gather their *Capbar*; being three Madeins vpon euery Camell. The Coun rey from that place pleasant and indifferent fruitfull. By seven of the clocke, we pitched close vnder the Cite of *Galea*.

Nitre.

Africa.

Hannier.

And here we will leaue him till our *Assan* opportunity doth requite vs: returning now to the more Southerly and Westerly parts of *Africa*, passing from *Nilus* to *Niger*. Onely in the way, we will with our Author touch at *Malta* an African land, and with his eyes observe the rarities there.

§. IIII.

Arriuall at Malta, and observations there.

Now out of sight of *Candie*, the Winds both flacke and contrary, we were forced to beare Northward of our course, vntill we came within view of *Zant*, where our Master purposed to put in (since we could not shorten our way) but anon we discovered five sailes making towards vs; and imagining them to be men of warre, made all things ready for defence. But to our better comfort, they proved all *English*, and bound for *England*; with whom we comforted to furnish the ship with fresh water, and other provisions: they hauing supplied our necessities.

Five English ships.

So on the second of Iune being Sunday, we entred the Hauen that lies on the East side of the Cite of *Valencia*, which we saluted with eighteen peeces of Ordnance, but we were not suffered to come into the Cite (though euery ship had a neat Patent to shew, that those places from whence they came were free from the infection) nor suffered to depart, when the wind blew forth; which was within a day or two after. For the Gallies of the Religion were then setting fire, to make some attempt vpon *Barbarie*. The reason thereof, left being taken by the Pyrats, or trucking vpon occasions; *Tripoli*, *Tunis*, or *Argire*, their designs might be by compulsion, or voluntarily revealed: nor would they suffer any Frigate of their owne, for feare of supply, to goe out of the Hauen, vntill many dayes after that the Gallies were departed. But because the *English* were so strong (a great ship of *Holland* putting also in to seeke company) and that they intended to make no more Ports: On the fixt of Iune, they were licensed to sit saile, the Masters hauing the night before, in their severall long-boats, attended their returne of the great Master (who had bene abroad in his Gallie to view a Port that then was in building) and welcomed him home with one and twenty peeces of Ordnance.

But no intreaty could get me abroad, choosing rather to undergoe all hazards and hardnesse whatsoeuer, then to lose a Voyage by sea, to my nature so irksome. And to was left alone on a naked promontory right against the Cite, remote from the concourse of people, without provision, and not knowing how to dispose of my selfe. At length a little boat made towards me, rowed by an officer appointed to attend on strangers that had not practique, left others by coming into their company, should receive the infection; who carried me to the hollow barging of a rocke, where I was for that night to take vp my lodging: and the day following to be conveyed by him vnto the *Lacinaire*, there to remaine for thirty or forty dayes before I could be admitted into the Cite. But behold an accident, which I rather thought at the first to haue bene a vision, then (as I found it) real. My guardian being departed to fetch me some victuals, I had alone, and musing on my present condition, a *Phalocis* armeth at the place. Our of

Curiosity of admitting strangers.

Expt. Alotius of Whigian-county, Great Master of the Hospitall of Saint Johns of Jerusalem, Prince of Malta, and Gozo: for albeits a Fryer, (as the rest of the Knights) yet is he an absolute Soveraigne, and is haually attended on by a number of gallant yong Gentlemen. The Clergie wear the Cognizance of the Order, who are subiect to lay Lawes except in military matters.

There are seuerall Villages in the Island, vnder the command of ten Captaines, and foure Cities. *Qila Malta* is seated (as hath bene said before) in the midst of the land, vpon a hill, and famed like a Scorching; held of us of great importance, yet kept by a Garrison. In it there is a Grot, where they lay Saint *Paul* away, when he suffered shipwracke; of great deuotion amongst them. The reformed Round thereof they cast into little Medals, with the Effigies of Saint *Paul* on one side, and a Vine on the other, *Aguu Dei*, and the like: of which they vent fore to the Ro-

maine. They say, that being drunke in wine at doth cure the venome of Serpents, and will, though they be many Serpents in the land, that they haue not the power of hurting although handled, and are good betwixt their venome, since the being here of the Ascoffe. The other three Cities (if they may all be so termed) are about eight miles distant, and are much without a Musket shot each of other, neere the East-end, and on the North-side of the land, where there is a double Haven diuided by a tongue of rocks, which extendeth no further then the conveniently large entrance. The East Haues resembleth the home of a Stag; the first branch (as the Palace) according an excellent harbour for the greatest shippes, and the second for Gallies, the rest are shallow. Close by the uppermost toppe there is a Fountayne of fresh water, which plentifully furnisheth all the Cities that doe enter. On the tip of the forehead tongue stood the Citie of Saint *Hermes*, the first that the Turke besieged, which after many furious assaults, twente thousand Canons shot (whose horrible roarings were heard to *Melina*) and the loss of ten thousand liues, they took in the year 1695. in the month of Iune, but to the great glory of the manly valour, which hath ever since shined, the two branches of that Haven, where the Ships and Gallies haue their stations, on a steep rocke stands the Citie of Saint *Angelo*, whose strength appeared in frustrating those violent batteries (being next besieged by the Turke) whereof it yet boreth the scars. At the foot of the Rocke are certain Canons planted; that from the mouth of the Haven: This Citie is onely diuided by a Trench out through the Rocke, from the *Burgo*, a little Citie which possideth the rest of that Promontory, being all a Rocke, between hollow withing for their better defence; by a great deep Ditch from the Land. South of this, and on the next Promontory, stands another Towne, which is called, *La Vala*, on the point of a steepe platforme, and at the other end the strong Fort of Saint *Andrew*, yet inferior in strength to that of Saint *Angelo*. Here remember we the picture of a Mahometan, defended, no doubt of Christian Persecution, and favouring our Religion, who in the time of the first siege, and smallest comfort to the besieged, kept in the Sea, and managrell the shot that was made at him, (swamme to this Citie: where first requiring and receiving, Baptisme, hee made knowne vnto them the secrets of the Exemie; aduised how to frustrate their purposes, and brauely thrust himselfe forward in querey extremitie. And the Knights of the Order assisting one another by their proper velours, so nobly behaved themselves, that the Turke began to despair of successe, and vpon the rumoured approach of the Christian succours (which in the best construction by the over-circumpect Vice-Roy of *Sicilia* had bene dangerously protracted) imbarqued themselves, and departed. But all, insuing *Burgo* and Saint *Angelo*, reduced into powder, and the returne of the Turke distressed, it was proposed amongst the Knights, to abandon the land, rather then runny to repaire, and end-vour to defend thole lamentable ruins, the Adversaries unequal power, and back-vard ayde of the Christian Princes continuing it being as it were both the Key and Bulwarke thereof, inasmuch that the Pope, the *Elemeine*, and the rest of the Princes of *Italy*, encouraged them to stay, assisting them with money, and all necessary prouision, but especially the King of *Spain*, who our and about did first then three thousand Pioners, leysed in the Kingdoms of *Naples* and *Sicilia* to repaire their old Fortresses, and began a new Citie vpon that tongue of Land which diuideth the two Havens, now almost absolutely finished.

This is called the Citie of *Valletta*, in the honour of *Iohn de Valletta*, who then was Great Master. Not grown, but faire, exactly contained, and strong above all others, mounted aloft, and so where assailable by Land, but at the South end. The walls of the rest doe ioyne to the vpright Rocke, as if of one piece, and beaten vpon by the Sea. That towne the land, is but a narrow *filme*, where the Rocke doth naturally rise, the Ditch without, between downe exceeding broad, and of an incredible profunditie, strongly flankt, and not wanting wth fortification can doe. This way openeth the onely gate of the Citie, (the other two, whereof one leadeth to Saint *Hermes*, and the other to the Haven, being but small Portemes) and hard within are two great Bulwarke, planted on the top with Ordnance. At the other end (but without the wall) stands the Citie of Saint *Hermes*, now stronger then ouer, whereof (as of that Saint *Angelo*) no French man can be Gouverneur. Almost euer where there are platformes on the

The Village, and Cities.

Serpens non hornfull.

Their glorious withstanding the Turke.

Picture of a Mahometan.

Valletta.

Saint Hermes.

the walls, well filled with Ordnance. The walls on the inside not above sixe foot high, without battail, and the like on the outside, the buildings throughout a good distance off both to leaue room for the Souliards and to secure them from batterie. Neere the South end, and on the West side, there is a great pit, hewne into the rocks, out of which a Port cut vnder the wall into the West Haven, intended (for yet vnfinished) to haue bene made an Arsenal for their Gallies, (that harbour being too shallow for shippes) a worke of great difficulty. The market place is spacious, out of which the streets doe point on the round. The buildings for the most part vniforme, all of free stone, two stories high, and flat at the top; the upper rooms of moit hauing out tarrasses. The Great Masters Palace is a Princely structure, having a Tower which overlooketh the whole land. The chamber where they sit in Council, is curiously painted with their fights by Sea and by Land, both forraine and defendue. The seuen Alberges of the Knights, be of no meane building, amongst whom the Citie is quartered. Magnificent is the Church of *S. Paul*, and that of Saint *Iohn*: the one the seat of a Bishop, and the other of a Prior. And Saint *Iohn* Hospitall doth merite regard, not onely for the building, but for the entertainment there given. For all that fall sicke are admitted thereunto, the Knights themselves there lodge when hurt or diseased, where they haue Physicke for the bodie, and for the soule also (such as they giue.) The attendants many, the beds ouer-spread with faire Canopies; quere fortnight hauing change of Linnen. Served by the Junior Knights in flure, and euer Friday by the Great Master, accompanied with the great Croffer. A seruice obligd vnto from their first institution; and thereupon called Knight-hospitaliers. The Iesuits haue of late crept into the Citie, who now haue a Colledge a building. Heere bee also three Nunneries; the one for Virgins, another for penitent Whoeres, (of impenitence here are foure) and the third for their ballards.

The barrenness of this Ile is supplied with the fertillie of *Sicilia*, from whence they haue their prouision. The Citie is watered for three yeeres, kept vnder the ground, and supplied with new as they spend of the old. They haue some fresh water Fountaines, and the raine that falleth, they reserve in Cisternes. Besides the Knights and their dependants, the Citizens and I-lande, be within the muster of their forces; in which there are not of liuing foules about twentie thousand. They keepe a Court of guard nightly, and almost euer y minute of the night, the watch of one Fort giues two or three tolls with a bell, which is answered by the other in order.

The Religion hath onely Rue Gallies, and flinted they are, as I haue heard, to that number, (if more, they being vnto priuate men) and but one ship. The custom is, or hath bene, ha-

ving hung out a flagge, to lend money to all comers: that would dice it, if they win, to repay it with advantage; it is to serve vntill their entertainment amount to that summe. Now the expeditious that they make, are little better then for bootie; sometimes landing in the night time on the maine of *Africa*, and surprising some village, or scouring along the coasts, take certain small Barks, which disburdened of their lading and people, they suffer to hull with the weather. For they made good profit of their slaves, either employing them in their nudgeries, (they hauing at this instant about fiftene hundred of them) or by putting them to rancome. For

euer and anon you shall haue a little boat with a flag of treaty, come hither from *Tripoli*, *Tunis*, or *Algiers*, to agree for the redemption of captiues, as doe the *Maltese* to those places who are ferued with the same measure. During my abode here, there arrived a Barke, brought in by eight English men, who had for a long time ferued the Turkish Pirates of *Tunis*; they bound for *Algiers*, tooke weapons in hand, and droue the distressed *Turkes* (being twice as many) into the ferme, kept there by two, whilst the other dressed the sailes for *Malta*. Amongst them there was one, who saying he would neuer be slau to a Christian, stript himselfe secretly, propping vp his gowne, and laying his Turbant vpon it, as if still there, and dropt it into the Sea. But the deceiver was deceiued by the high land which seemed neerer then it was, and so wearied with swimming, sunke in their fights. The Inquisition would haue seized both on their persons and purchase, because they had ferued the Infidell: but they were protected by the Great Master (being desirous to ferue him) who would not suffer their cruell authoritie to enter into the new City, so that they are faine to reside in *Burgo*.

The *Maltese* are little lesse Townie then the *Moore*s, especially those of the Country, who goe halfe clad, are indeed a miserable people; but the Citizens are altogether Frenchified; the Great Master, and maior part of the Knights being French men. The women wear black llokes, wherewith they couer their faces (for it is a great reproach to be seene otherwise) who conuerse not with men, and are guarded according to the manner of *Italy*. But the zealous arbiter secured, by the number of allowed Curtizans (for the most part *Grecians*) who sit playing in their doors on instruments; and with the arte of their eyes imagined these content by vow, but contrary in practise, as if chastite were onely violated by marriage. They here fire early and late, in regard of the immoderate heat, and sleepe at noontide. Their markets they keepe on Sundays.

Now were the Gallies returned with indifferent successe, and yet my stay was proroged by the approaching festiual of their Patron; for vntill that was past, no boat would stirre out of the

The Palace, The seuen Alberges.

Saint Johns Hospitall.

Their Gallies.

Their expeditions.

The people.

Pompous solemnities.

the Harbour. The Palace, Temples, Alberges, and other principall houses, were sticke round on the outside with lampes, the cuning before: and amongst other solemnities, they honoured the day with the discharge of all their Artillery. The Forts put forth their Banners, and every Alberge the Ensigne of his Nation, at night hauing Bone-fires before them; five great ones being made in the Court of the Palace; whereof, the first was kindled by the Great Master, the second by the Bishop, the third by the Prior, the fourth and fifth by the Marshall and Admirall. On the foure and twentieth of June, I departed from *Malta* in a Phalucco of *Naples*, rowed by five, and not twice so big as a Wherry, yet will for a space keepe way with a Gally. They vie to set forth in such boats as these, two hours before Sun-set, and if they discover a suspected faile betwene that and night (for the *Turkes* continually lie there in waite) doe returne againe: if not, they proceed; and by the next morning (as now did we) reach the Coast of *Swiss*.

The end of the Sixth Booke.

NAVI-



NAVIGATIONS, VOY-
AGES, AND DISCOVERIES OF
THE SEACOASTS AND INLAND RE-
GIONS OF *AFRICA*, WHICH IS GENERALLY
CALLED *ÆTHIOPIA*: BY ENGLISH-
MEN AND OTHERS.

THE SEVENTH BOOKE.

CHAP. I.

A true Relation of Master RICHARD IOBSON'S Voyage, employed by Sir WILLIAM SAINT IOHN, Knight, and others; for the Discoverie of *Gambra*, in the *Sion*, a ship of two hundred tuns, Admirall; and the Saint Iohn five, Vice-Admirall. In which they passed nine hundred and sixtie miles up the River into the Continent. Extracted out of his large Journal.



We set saile from *Gravesend*, on Saturday the fift of October, 1620. From *Gravesend*. On the five and twentieth, we departed from *Dartmouth*, we sailed from *Dartmouth* to the *Cannaries*.

The fourteenth of February, we came to an anchor in *Tranisco* Road, where we found three *Frenchmen*, and one *Fleming*. *Francisco* a *Portugall* here dwelling was busie to enquire if we went to *Gambra*, hauing a letter as he said from *M. Cramp*, who had lately departed thence for *Sierra Leone*, set forth by the Company. This *Portugall* bearing just reuenge for the ship taken and neen betrayed and murdered by them in *Gambra*, had procured a Letter in behalfe of some of his friends. In the River of *Borsall* we entred, where we tooke a small Boat belonging in part to *Hector Numez*, the principall in that Treachery and Murder afore said, and detaind some of his goods therein for satisfaction, taking thereof a publike Inuenticorie, that if any other could lay iust claime they might be restored. This was done by punishing *Numez*, and to terrifie others from like trecherous attempts, not without effect. The *Portugals* were glad they foresaw, knowing and cursing *Numez*'s villanie. The *Portugalls* which trade here, and inhabit the River are banished men, Renegados and bader people, and becaue themselves accordingly.

We built a Shallop, and lanchd it the two and twentieth. The next day we set saile vnder the River, and the tyde spent, anchored against a little land on the South-side some foure leagues vp. From October till May, the winds are generally Easterly, and downe the River which much hindred our course vp the same. We paft vp by tydes, intending to stay at a Towne called *Tanheronelle*, but ouer-shot it in the night, and the next morning were against another Towne foure leagues

The *Katharine* betwene *Gravesend* and *Dartmouth*.*Portugals* which trade, *Gambra*.

The generall wind.

Tanheronelle.

tweene them, because it is a great scandall vnto him, and oftentimes there groweth so great strife about it, that hee seeketh to murther the man that doth the fault, and although he hath paid the fine imposed vpon him, the married man hath the Priuledge to driue him out of the Towne.

Polymy. Further, when they keepe house together, if the man beginneth to thriue, and hath meanes to buy an other wife, he may not buy her without the content of his first wife, vntlesse he were at controuertise with her, and put her away for some thing that he could charge her withall; but with her good will he may buy another. He giueth his first wife Ihesu. Engliſh of gold, or two, three, foure or five, or sixe, or he hath more, he giueth to his first wife. Ihesu. He that to wife, or to her husband, or for his Egiptiſa, or in our Language, his Whore or Concubine, to whom he beareth not so great affection, nor is not so ialous of her, as of, and to his wife, and thofe rare for every man, for he may complaine of no man for her, nor caule him to pay fine her for. His first wife waxing old, and her mind being not so much aduised vnto lust, if he perceiue it, then he cleaueth to his younger wife, to haue his pleasure with her, and euer after esteeming moit of her, marrieth to her the house hold, and the goods, giuing her the house and drink as long as she liueth. He putteth her not away, but he is forced to leaue the young wife, and she neuer trouble her life with any thing, but only to eate and drink well, to haue a care to please her husband, and to doe whatsoeuer he commaundeth.

Although an hath as many wives as he is able to keep, yet all are not of one, but of several ages, the one younger than the other, that they may be the better ruled by their wives. For when the eldest can do no more for age, (that he may not want work) and that the youngest have might do him much more good than he can do for them, he is obliged to have a younger wife, to help his old wife, although he had ten wives, as many of them have. The wife keeps her husband's money, and when he needeth any, he fetcheth some of her. They eat not one with the other, but either of them alone by themselves: the husband eateth with one of his companions that he dealeth with, and she with another, so that they have no great company. The friends or neighbours, come once bringing their meat with them, and so make good cheer together, and at evening, the women go home to their houses again, and are together but in the

Beds. day time. The man and wife lie each of them in a feather room, at night, spreading a mat vpon
 the ground, and lay a wooden futtle vnder their heads, in stead of a pillow, and then making
 a little fire of wood, when it burneth they lie downe, with the ficles of their feett before it, that
 the heat thereof might draw out the cold, which they by day haue drawne vpon into them from
 the earth (by goinge to the woods, to gett their good firewood, in which waye they make ali-
 ues for knowledge. Now, when he hath a defire to vfe any of his wises, either he calleth or fetcheth her,
 and that might helpe with her, & the next day, the goeth to her house againe, where she dwel-
 leth, not once making any of the reft acquainted, which was the good thing that, and that her hus-
 band liue with her, for then they would be too ielous.

Being with child, *when* their time of aduldurance, and bringing forth their child into the world cometh, *when* it is in labour both men, women, maids, young men & children, run va- to her, and in the most shameless manner, is delivered before them' all. I would say much more hereof but in respect of the credit of women, I will leave it. When the child is borne, she goes to the water to wash & make clean her face but has little notice dreaming of being in need of a 40
Cousins of Ireland, and other wives, as women here with vife to die; do, the wife no Nurfes to help them when they lie in child-bed, neither looks to die lainty and fof; it but they presently take a spoonfull of Oyle, and a handfull of Maaseiter or Graine, where they make a drinke, and drink it vp.

dren to goe very young, for they make no reckoning thereof, and suffer them to creepe and runne abroad when they are very little, and teach them to speake very loone, whereby you find many children there among them that can both goe and speake ere they be a yeare old; and some of them speake so plainly, that you may understand what they say in their Language, for they speake and goe farre sooner then our children doe, which we wonder at, besides this, they are thicke, and well disposed, whereof we will speake hereafter in another place.

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to goe.
Every woman brings vp her owne children, and each child knoweth the Mother, and re-
mains with her, until the Father either buyeth it of her, or that it goeth away from the
30 Mother: it oftentimes falleth out, that the Husband taketh the child from the Mother, & selleth
it to other men for a slave. When they begin to goe, they presently learn to swimme, and so
runne into the water, and when they are first borne they are black, but as they growe, as the
35 *Brown* are called, they begin to turne white, and at last to be as blacke as Pitch,
and growe bigger, run vp and downe like Saunge men, *Boyes* and *Girls* together, fighting
one with another, taking each others meate from them, and from their child-hood upwards, be-
gin to be envious one against the other, and to grow bigger and exercise all kind of villanie and
40 knavery, their Parents not once teaching them any civillitie, but rather to be cruell to
those that suffer under them, both to their Parents and to others, as they were borne, with their
private members all open, without any shame or civillitie.

40 priue members all open, without any hande or chaine.
 41 They vie to beat and chafte their children most cruelly, striking them with great flaes, in
 42 such sort that we would not have thought they had not had their bones broken, which they doe not, but for
 43 some great cause (whereby their children respect them much) and for that they beate them
 44 cruelly, so that they doe not easily forget it. Other good Discipline they teach them not, but
 45 they grow up like wild trees: chaunging their time thus vncivilly, and beginning to be eight
 46 ten, or twelue yeares old, then their Parents begin to instruct and teach them to doe some thing,
 47 and to labour with their hands, the Fathers teach their Sonnes to plaine Thred make vntill
 48 of Trees, and to knit Nets, which hauing learned they goe to Sea with their Parents, and
 49 when they know how to make a boate they make three Boats, will goe out to
 50 together in a Canoe or Almada to fish, and that which they take they carrie to their Parents for
 51 food, but when they are eightene or twentie yeares old, then their Sonnes beginne to deale for
 52 themselves, and leaue their Fathers, and goe and dwell two or three of them together in a house,
 53 buying or hyring a Canoe, (which is one of their Boats) and therewith goe to Sea together,
 54 and what fish they they kill for Gold, fish, keeping as much as fureth for food for them-
 55 selves, with that they sell, they buy a fashome of Linen cloth, which they shew to their
 56 Parents, and afterwards when they are twenty yeares old, they buy their Canoe members, for then they
 57 begin to be frame-fashed, where they proceed further and beginne to deale and traffique with
 58 Merchandize, and to carrie it aboard the ship in their Canoes, and fene Merchants to carry them
 59 to and from their ships, and to leane to deale with young Wench, and to get some thing. After that,
 60 beginning to be amorous, and to looke after young Gales, then they are esteemed to be men,
 61 which when their Fathers perceive, they looke them out their Wives, and then they marrie, which
 62 they doe very young, fo that in the Country, they are counted as men, and when they are
 63 they also begin to be frame-fashed, that some what sooner than the Boyes, they leane to make
 64 Baskets, Mats and firs w Hits of greene Rushes, which they fold with their hands, they also
 65 leane to make Caps, Purcs, and apparell made of barkes of Trees, dyed with all kinds of Colours.

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lours, most cunningly done, as if they were fastened together with cords, much to bee wondered at, they also learne to grind their Corne or Millia, and thereof make Bread, which they goe and sell for their Mothers, and bring them the money to buy other meate withall, and whatsoever they get, they give it to their Mothers, who for that (when they marry) give them some gift, as I have said before. In this sort the Girls begin to labour, and to learne to doe household worke, wherein according to their manner of house keeping, they are very curious, and exceed the men in cunning workmanship.

Their limbs
and members.

The men in those Countries are of a very good proportion, with faire members, strong legs, and well-shaped bodies, which is easily to be seen, for that they goe almost naked of their bodies, they have round faces, and no great lips, nor wide mouths, as the *Barbarian Moors* have, but their Noses are flat, which they make flat when they are young, for they esteeme a flat Nose to be a great ornament unto them, and to say truth, it doth not amisse in them, for the according to the proportion of bodie, it beautifieth their faces: their eares are small, their eyes white, their eye brows very great, white teeth in their mouths, (for they keepe their teeth very cleane, scouring them with small fishes, and thereby make them very smooth, and shining like Iurie) they have little beard, and are at least thirtie yeares of age, before they have any. They have broad shoulders, thicke armes, great hands, and long fingers, and let their nails grow very long, which they keepe very cleane with kraping, for some of them let them grow as long as the ioynt of a mans finger, which they esteeme for a great ornament, for that causeth thinking themselves to be Gentlemen. The Merchants also that dwell within the Land, viz those long naires for a great shew, for they keepe them as white as Iurie, by scraping them, and againe they have good use for them, for that sometimes when they have not a Spooone by them, and that they vntie their Purles to weigh Gold, and wanting a Spooone to take it out, for haile they vntie their long naires, and therewith put the Gold into the Scales, and I have seene some of them at one time, take at least halfe an ounce of small Gold like sand out of their Purles. They have small bellies, long legs, broad feet, and long toes, little haire vpon their bodies, curled haire vpon their heads, but not so much curled as the *Tawnie Moors*, for theirs is almost like bristles, and not like Wooll. In the palmes of their hands, vnder their feet, and vnder their nails, they are very white, their skins are as soft as Velvet, and smooth, which they prize not, they likewise have a great priue member, whereof they make great account, therein they much surpass our Countreymen.

As they grow in yeares, they become blacker and blacker, at thirtie yeares of age being in their best time, but when they are fountie or eightie yeares old, then their blackness begins to decay, and their bodies become yellowish, and their skins begin to be rugged, and to wrinkle like *Spanys* Leather; they exceed all other *Moors* in *Africa*, for proportion and stature of bodie.

Their wits are
subtile.

The men are industrious and subtil persons as can be, good Workmen or Labourers, strong of bodie, frait, and very vpright, ingenious to learne any thing, and ready to conceive it for any thing whatsoever they see done before them, they will (some imitate and counterfeit; they are of a very sharpe sight, and see further then our *Netherlanders*, for if there be any ships at the Sea, they will see them sooner then we, they are subtil Merchants to traffique with all, and euerie day more and more learne of the *Netherlanders*, so that in time they will surpass them, for they have good skill and knowledge in the Merchandizes which we sell them, they are hard of complexion, and have very hot stomacks, for they are able to digest raw and moist strange meates (whereat we wonder) for if they had an Oftridge maw, they could not better digest such raw meate as they many times eat, as I will further declare, when I speake more of their manner of feeding. They are very envious and spitefull one against the other, and will beare malice against a man ten yeares together, and when they have the meanes to be reuenged, then they will make their malice knowne, and untill then keepe it secret.

Superstition.
Nicete.

They are Idolatrous, and very superstitious in their Religion. They haue strong complexion of favour of their bodies, much like Oyle of Palme, wherewith they often anoint themselves. They are very curious to keepe their bodies cleane, and often wash and scoure them. They are much troubled with Lice and Fleas. They are not ashamed to shew their naked bodies, but they are very carefull not to let a Part, if any bodie be by them; they wonder at our *Netherlanders*, that vie it so commonly, for they cannot abide that a man should *Part* before them, esteeming it to be a great shame and contempne done vnto them; when they see themselves, they commonly goe in the morning to the Towns end (where there is a place purposely made for them) that they may not be seene, as also because men passing by should not be notified with the smell thereof, they also esteeme it a bad thing that men should ease themselves vpon the ground, and therefore they make houses which are borne vp above the ground, wherein they ease themselves, and euerie time they doe it, they wipe; or else they goe to the water side, to ease themselves in the sand, and when these Priue-houses are full, they let fire in them, and let them burne to ashes: they pisse by Iobs as Hogs doe, and not all at one time; they are very courteous, and much addicted therunto, and they can begge so well, and are so expert therein, that they surpass all

Courte and
begging.

the beggars in our Countrey, who although they had set ten or twelue yeeres ordinarily at the Church doores, in *Holland* or *Zeland*; or gone from doore to doore to begge an almes; yet they cannot have their lessons so perfectly as these. And although they are very hard and niggardly, and will libbe but little, yet when they have gotten any thing by their begging, then they will be somewhat liberall thereof, when it costs them nothing.

They are very lecherous, and much addicted to vncleanesse; especially with young women, whereby they are much fabled to the Poze, and other vnclean diseases, that are gotten thereby; which they make small account of, and are nothing ashamed of them. They are no lesse given to drinking; for they are great drunkards, and dainty mouthed, and can eat and drinke to the full. In their feeding, they are very greedy. They cannot endure that any raime should fall vpon their bodies, and therefore they shun it. They are very great liars, and not to be credited. They are likewise much inclined to theft; for they will steale like dogs, for their Kings and Captaines practise it, and they are so well vied therunto, that they cannot leaue stealing. They are very expert and cunning to filch, and to tell the land, and in their apparell and going very proud, they are very stout, proud and curious in all their actions. They are not to be trusted nor credited, for they are no good pay-masters, you were as good give it, as trust them with any thing. They are of a very good manner, and will remember a thing long. They are by nature warme and hott, and therefore cannot endure cold, they are not frugal, for whatsoever they get, they spend it presently: for it grieues them to keepe it, so that therein they are like to little children, that can keepe nothing. They are excellent Swimmers and Diuers in the water, and are so expert therein, that they much surpass our Countreymen.

¶ III.

Of their Apparell, Customes within doores, Manner of diet, Merchandising, the use of Dache, & Wares carried thither.

Although their apparell and manner of dressing is not variable, yet they take a great pride therein as first, in cutting their haire, euerie one of a feshal fashion, and as shely as he can deuise it: some with a halfe moone, some crooke wise, others with three or four homes vpon their heads, and euerie one a feshal way, so that among fiftie men, you shall scarce find two or three that are cut alike. On their armes they hang Iron rings, three or foure vpon one arme, cut, some round, others flat, which are rased, and maketh as we make fairings for children. About their neckes they were a string of Beades, of diuers colours, which our *Netherlanders* bring them; but the Gentlemen wear Rings of gold about their neckes, on their feet, they wear many strange wreathes, which they call *Fetters*, (which name they deriue from their Idolatry) for when they eat or drinke, then they power meat and drinke vpon them: and first give them to eat and drinke. At their knees also they wear a string of Venice beades, with some gold among them, of diuers fashions, much after the manner that our young maidens wear their Corall bracelets about their armes. They wear caps made of Barkes of trees, with a long string hanging at them, which they bind about their heads, after the *Turkish* manner, in stead of a hat-band, painted and dyed of diuers colours. They also make caps of Reeds, they likewise haue hats of Straw, as we haue, and some of Greene Kuthies, they also make caps of Dogs and Goats skins; which they spread vpon a blocke of woode, all finely made, they wear at least two fathome of Linnen about the middle of their bodies, and betweene their legs, and round about them like a girdle, and let it hang downe beneath their knees, like the *Portugall* Breaches; and when they goe out of doores, they take a fathome of Linnen cloth, Sey, or Stuffe, and wear it about their neckes, and crosse vnder their armes like a Cloake, and in their hands they wear an Allagaie or two, and when they goe in this manner in the streets, they have a Boy or a Slave following them, which carrieth a stoole after them, and where they Ray, their haire flues sets downe their stooles for them to sit and prate; they are very proud in their going, for they goe very slowly, and vnder a long pace as they goe along through the streets, they looke forward, and neuer cast vp their eyes, untill some body that is better then themselves, speaketh vnto them, and with them they will stand and talke, and make them an answer; but if they be such as are of meane qualitie then themselves, to them they will make no answer: but with an angry countenance, and despitefully saying, hold your peace, speake not to me, esteeming themselves embayed, by speaking to a meane person then themselves in the streets; for there are very great men among them, very proud in speech, and doe much honour and reuerence to strangers, to the end you should doe the like to them.

When they goe to Sea, then they put off their clothes, and taking a little peece of Linnen or cloth, about a handfull broad, tie that about their bodies, and betweene their legs, before their priue members, and when they goe on land againe, then they put it off, and wash them-

Lecherie.

Drunkenesse
and greediness.

Lying and
stealing.

Cutting their
haire.

Rings.

Fetters.

Caps.

Page.

f. 106

Their Trees.

Palme-oile.

women that dwell in the Caste among the *Portugals* that can dreffe meate well, they eate also many Hens, Goats, Oxen, and Hartes, but such meate is not eaten by the common people, but those that eate them are Gentlemen, or such as are rich, and are able to buy them; they also eate Iugnamis, Bannanas, and Patates. They have three kind of trees, as the Palme-trees, whereof some are Females which yeeld no wine, but beare Grapes as bigge as Plummes, of an Orange colour, at the one end being some what blackish: those Grapes they peepe to the stones, and thereof they make Oile, which they call Palme Oile, which is verie delicate and good, which they vie to dreffe their meate withall, and make good sauce thereof for their fish, the thickest of this Oile they vie to anoint their bodies withall, to make them cleane, and the women vie to frizzell their haire, the wines are as great as Acornes, and as hard as a stone, at the end thereof having three round holes, they beate them in pieces, and within them find certaine Nuts, like little earthen pellets, much like hazel-nuts, but when you eate them, they taste of the wood, and are verie drie.

They likewise have many Beanes and Pease, whereof some are like *Turkie Beanes* of a purple colour, those Beanes are good and fat, which they dreffe with Oile of Palme, and it is a very excellent meate and nourisheth well, but the other kind of Beanes and Pease, they vie not to eate, for they have no great quantity of them, growing thereabouts. The Iugnamis also they vie in many places in head of bread. Their drinke commonly is nothing but water, but yet in some places they brew little Mais in water, which being foddren together, is almost like a kind of beere, which they also vie much to drinke and call it Poitout, others buy a pot of Palme-wine, and because that will not continue long, therefore some of them goe together, and buy a pot or two: a pot of theirs is ten pence of ours, and that they pay for together, which they poyne into a great Cabas, which growes vpon Trees, whereof some are halke as big as a Kilderkin, and will hold at least twelue Knales, and then sit downe round about it to drinke, whereof euerie man lendeth his loungeth and true wife a little pot full home to drinke, and the first draught that they drinke, they take it out of the Cabas with a smaller Cabas, and when the first man drinckes, the rest stand vp, and taking his Cap or Hat off, lay their hands vpon his head, and with a loud voice cries, *Tauzef, Tauzef*; at the first draught, they drinke not the Cabas full out, but leaue a little in it, which they throw vpon the ground, saying, *I. O. V.* as giuing their *Fessif* for that drinke, and if they haue other *Fessif* on their armes or feete, they spit drinke out of their moutnes vpon them, as if they gaue them drinke also; for they are of opinion, that if they doe it not, or forget to doe it, they should not drinke their wine quietly together, but that their *Fessif* would let them. Naturally they are great Drinke and vie no leafe vncleane in their feeding, but eate as vnmannerly and greedily, as if they were a companie of Hogs: for sitting downe vpon the ground to eate, they lay not till they haue eaten one morrell vp, but still cramme in, and they put not their meate into their moutnes, but pull their meate in pieces, and take it vp with their three middlemost fingers, and gaping cast it fo right into their moutnes, that they neuer faile nor cast it beside their moutnes, whereto we wondred much. They are alwayes hungry, and would willingly eate all day long, which shewes that they haue very hot mawes, and although the Countrey is very hot, whereby the heate of the Aire commonly should fill men stomakes, yet they are hungrie, and wee *Netherlanders* are not weake stomaked there, but alwayes haue good appetites, whereby I am of opinion, that heate in those Countreies makes men hungrie: but because I am no DoBor of Physicke, I will not inuente thereof. And because they make great account of this drinke together, they are verie earnest and industrious to get something, and to make provision of Gold, which hauing gotten, they cannot be frugal of spending, but presently goe and drinke it with their companions, now one, and then another, euerie one his turne, and if one gets more then his fellows, then hee must be liberaler then his fellows, that is, when they begin to deale with the Merchants, and to goe aboard the ships, and he that is poore or hath not much, can hardly beare companie to drinke, because they are not sparing, when they haue gotten any thing.

As I haue vnderstood by the Inhabitants of those Countreies, before the *Portugals* came thither to deale with them, they had very little or no kind of Merchandize to traffique withall, or to lue by, but lue vpon that which they got from others by force, which was not much, specially to get any thing to apparel themselves, for before that time they went all naked, as I said before, much lesse had they any cattle or victuals for their maintenance, but only such as the *Portugals* brought thither, and by that means the Countrey was filled and replenished with diuers kinde of beastes and Come, whereby at this day, there is almost all kind of things that are necessarie and needfull for mans sustenance, and otherwise to bee had in those Countreies. And within a while after, the *Portugals* began to traffique and deale with the Saage Inhabitants, they likewise began to know their Merchandize.

At the first, in former time they came and brought their Gold vnto the *Portugals*, and bought of them such things as they wanted, as Linnen Cloth, &c. but the people dwelling further within Land, durst not venture to come to the *Portugals* to deale with them, as wondring at them,

Drinking.

Vnciuill feeding.

Strange hunger in so hot a Climate.

Good fellowship or prodigality.

Their trading.

First simplicity.

First trading.

them, it being a fearful thing vnto them to see white men apparelled, and they themselves blacke and vnapparelled, (as the like happened vnto our men; for at the first they were afraid to see *Blacke Men*;) Just therefore they brought their monie to those that dwell on the Sea side, where the *Portugals* traffique, and told them what wares they would haue, and they went to like Caille, and bought such things as they desired, as Iron, Tinne, Copper Balons, Knives, Cloth, Linnen, Kettles, Corals, and such like wares, and the Merchants that sent them to the *Portugals*, paid them for their paines, vpon euery Peco of Gold by them disbursed, so that if they bestowed many Pecos, they received a good deale of monie for their Factoridge, and by that means they got their luings.

- 10 But after that, when we began to traffique thither, (the first that went from hence thither out of Holland, to deale with the *Negros*, being called *Barent Brinken of Amsterdam*;) and found what profit the *Portugals* did there, we increased our Trade thither, and sent many ships with the said *Barent*, as a fit man for it, because he knew the Coast; as having beene there with the *Portugals*. But hauing no place vpon the Land (as the *Portugals* had) to carrie our wares ashore, and to lay it in Ware-houses to traffique with them as time serued, and durst not, or else might not goe on Land, we were constrained to stay with our shippes at anchor before their Townes, attending for the Merchants, that came aboard our ships with their Canoes, at which time the *Negros* seeing that we had Merchandize aboard, imboldened them selues to traffique with vs, and brought their Gold aboard our ships, and for that at this present they deale but little with the *Portugals*, but only with our Countreymen, therefore I will then in what manner they deale with vs.

In the morning betimes, they come aboard our ships with their Canoes, or Scutes to traffique with vs, and the cause why their Merchants came so early aboard, is for that in the morning the wind, which they call *Befine*, blowes off from the Land, and then it is calme smooth water for about noone the wind which they call *Agem Breton*, begins to blow out of the Sea, and then they row to Land againe: for the people that dwell within the Land, can hardly brooke the Seas, for when they are aboard the ship, they can scarce goe or stand, but lie downe and feele like Dogges, and are verie Sea-sicke; but their Rowers and Pilots that bring them aboard, are hardie enough, and neuer are sicke, by reason of their daily vnto the Seas. But some of them

30 Merchants when they come aboard our ships, are so sicke, that they cast out all they haue within their bodies, and by reason of their being so sicke in their wretched, they are afraid of the wind (when the wares goe any thing high) that they make as much haste home as they can, and some of them dare not venture vpon the Seas to goe aboard the ships, but deliver their monie to the Pilots or Factors, telling them what Merchandize they desire to buy, and those *Talkers* come with the Gold aboard the ships, lauing a Purse which hangeth about their middles, wherein they put their Gold, and euery seuerall mans Gold is in a piece of Cloth or Paper by it selfe, and they can tell which is euerie mans, and what wares hee desireth to haue for it, and sometimes they haue twelue or ten mens Gold to bestow, which is called an *Englio* of Gold, and of some two, three, or four, and when any of their monies is not waight, then they put it into

40 their Purse, and carrie it to the man againe, for if they should put any thing to it, to make it full waight, the Merchant would not giue it them againe, for they weigh their Gold first vpon the Land, and know how much it is before they put it aboard the ship, for they credit not one the other, and when they haue bestowed their monie, then we must giue them some what to boot, which they call *Dache*.

When we begin to traffique here in the Countrey with two or three ships, as one of *Middelburgh*, one of *Amsterdam*, and one of *Schiedam*, and that all our ships met and lay at anchor together to sell our wares, the one ship seeing that the other trafficked more, and vented more wares then his fellows, to find the means to get the Merchants aboard their ships, they willed the Pilots (with whom they must hold friendship, for they carrie the Merchants aboard) to bring them aboard their ships, and they would giue them something for their labours; and the Pilots accordingly to get something, brought them aboard that ship, which had made them that offer, for they are verie courteous, which the other ships perceiving, willed the Pilots to bring the Merchants aboard their shippes, and they would likewise giue them something; and they made them answer, that if they would giue them as much as the other did, they would come aboard their ships, which they promised to doe, and gave them more *Dache* then the others, and by that means drew the Merchants, Pilots, and *Talkers* aboard their ships, which the other ships seeing, and thinking that their Merchants wares cost them no more then the others, gaue them more *Dache* then the others, and by that means struing one with the other, they diminished one and the other againe, and in fine, their gifts grew to such a rate, that at this day, their *Dache* amounteth vnto fixe or seuen per cent.

60 And now it is come to pass, that whereas the Countrey people and Merchants were wont to pay the Iritidge and brokeridge to the Pilots and *Talkers*, to carrie them aboard the ships, they fought to the Merchants and Countrey Factors to get them into their Canoes, for greediness of *Dache*, which they got of the Factors for their labours, to bring the Merchants aboard, and thereby

First Dutch Trade.

Wind in the morning from land & calme.

Dache.

Vndermining of Merchants.

thereby in stead of paying them for going aboard, they give the Merchants much *Dache*, in regard of the great profit they get thereby.

Many Merchants coming to the Sea side to buy wares, some of them a hundred or two hundred miles from within the land, bring great store of gold, & have divers flaves with them, which they lade with the wares which they buy in the ships, whereof some have twenty, others thirty, and some more, as they have means and according to the trade that they vie: which Merchants or *Moorish* country people, know the houses or lodgings, where they vie to lie, and weigh their money to their Tolk or Hoffs, and tell them what goods or wares they will have; & who coming aboard, commonly bring one of the Merchants with them, for they trust not one the other, and leave the rest with their flaves upon the land; which tell them what wares they desire to have, and if it be a Merchant that can speak no *Portugall* speech, they will presently tell you, and will the Factor not to speak *Affrigue* speech unto them, because their Merchant is one that dwells farre within the land; whereby giving you to understand, that they mean to deceive him, and to beguile him of much money. The poor Merchant being sicke, and lying in the ship spaining like a dogge, in the meane time the Brokers make the match for them, telling the Factors how much ware they desire to have for so much gold; for that the wares are commonly sold all at one price: The Tolkmen makes not many words with the Factors, but set certaius wares before the Merchant, as little as they can to content him for his money, and the price being made with him, he weighs their gold, and takes the wares, and goes on land againe; and the Merchant being gone home, then the Pilots and Tolkmen come aboard the ships againe, to fetch that which they have cozened the Merchant off: so that oftentimes the Merchants are deceived of a third part of their goods by such practices: others, while he looks about, or comes to spue, steale a peece of the Merchants gold, and put it into their Mouthes, Eares, or Nostrils, making the Merchant believe that his money is tooke by the Merchant for his part, seeing that by means of their cheaterie his money will not reach out; because it is too light, that it may weigh more then it is, blowes in the Balance, which the Factors oftentimes perceiving not, and thinking that they have their full weight, are by that means deceived, and come short of their reckoning; so that they have a thousand devices to steale, and to beguile the Merchants. At first they were wont to be very fine in their dealing, and trusted the *Neerlandes* very much, whereto we wondered: for they were of opinion, that white-men were Gods, and would not deceive them, and then took the wares upon their words, without reckoning it after them, wherby they were deceived; for, that as they bought ten fathom of Linnen cloth, they found but eight, and by that means, lost two fathome, and other things after the rate, which the Factors did so greedily, that the Merchants in the end perswaded it, and began to looke better to themselves, and grew so subtil in their reckoning, that if they bought one hundred fathome of Linnen, they could reckon it too fathome, and tell whether they had their measure or not; so that now if you doe them any wrong, by measuring or reckoning, they will not come aboard your ship any more; and which is more, for any bad looke, or badde word that you shall give them, they will never be friends with you againe.

Troubles and wares in the *Neerlandes*, constrained vs to seek Traffique here also, and to undertake this voyage, by that means to put the *Portugalls* from it, which in the end we did; for that since the *Neerlandes* came hither to traffick with the *Negrees*, *Moores*, the *Portugalls* have best trading, and are wholly decayed. First, we bring them great store of light Linnen cloth, whereof there is very much spent in those Countries, for they apparel themselves therewith, and it is the chiefest thing they vie for that purpose: besides this, we carry them great store of Basons, as little Basons, Barbers Basons, Basons to drinke in, Platters of Copper, the Basons, great broad Copper pans, at the least two fathome about, and small Poinets without edge: The small Basons they vie to put Olein, wherewith they anoint themselves, and the greater sort of them they fit in the gausse of dead, & vie them to carry divers things in: The Barbers Basons they vie to wash themselves in, & whenshey cut their hair, platters they vie to lay over others to cover them withall, to keepe dust and filth from falling into their things. The great broad Pans are by them vied to kill a Goat or a Hogge in, and to make it cleane therein, in stead of a Tub. The Poinets they vie to draw or cleane the meat in, which serveth them to very good purpose, they will not have them with flaves, as we vie them here with vs, and many other such like Basons of Copper, which our shipping bringeth in great quantities, and therewith fill the Countrie to full; and by means thereof, they are sold as good cheape there unto the *Negrees*, as they are bought in *Amsterdam*; and although there are many of those Basons brought thither, and no ware that wareth so much, as Linnen, yet you see but few old Copper things there, and therefore you may think, that there is great store of people inhabiting further within the land, which vie so great quantitie of such things.

We carrie thither great store of Kettles, which they vie to fetch water in, out of their pits and Valleys, and some red Copper pots Tinned within, wherein they vie to put water, in stead of a barrel of beere to drinke, earthen pots they vie also to drinke out of. Iron is vied by them to make their weapons as *Affrigue*, cutting Knives, Poinards, &c. The *Affrigues* and Poinards they

they vie for the warre. The cutting Knives, to Till and cut up the ground, in stead of Spades, and some to cut wood withall, and to vie about their Building, for they have no other Tooles: They also buy great store of Red, Blew, Yellow, and Greene Kupin cloth, which they vie for Girdles about their middles, to hang their Knives, Purfes, Poinards, and such like things at. They vie white *Spanish* Serges to wear upon their bodies, in stead of Clokes; Rings of Copper and Brasse, which they wear about their armes and feet for a great pride. They also vie Tin things, as Rings for their armes, but not many. They vie many Knives which wee make with vs in *Holland*, and call them *Docke Messen*. They also vie great store of *Unice* Beads, of all kinds of colours, but they desire some colours more then others, which they break in four or five peeeces, and then grind them upon a stone, as our children grind Cherrie stones; and then put them upon strings, making out of their fingers, ten or twelve together, and therewith Traffique much: Those round Corals they wear about their neckes, hands and feet. They also vie round Beads, and specially great round Counters, which they hang and plaist among their haire, and let them hang over their eares. Pins they vie to make Fish-hooks, Horis talles they vie when they dance, & also when they sit still, to keep the flies from their bodies; Looking glasses, and small Copper milke Kans, with many such like things. But the chiefest wares that are veted there, and most vied among them, is, Linnen, Cloth, Brasse, and Copper things, Basons, Kettles, Knives, and Corals.

At first we vied many times to deceive them, not only in measuring of Linnen, but in deliv-
ering them broken and patcht Basons, and peece Kettles for their money; rotten Cloth, through the which they might have fitted Basons; Knives that were too rustie, that they could hardly without breaking pull them out of their fingers, with such like wares. But now by vie and experience, they have attained to such skill in our wares, that they are almost able to Traffique vs therein. For first, when they buy any Linnen cloth, they looke if it be not to light and thin, and whether it be white and broad for they are very curious to buy white and broad Linnen, and respect not the strength so much as the breadth of the Linnen: for they vie to hang it about their bodies, specially the women, which desire to have it hang downe from vnderneath their breasts, to their knees. Secondly, they take Woollen cloth, and hold it up against the light, to see if it be thin. They draw the Knives out of the sheathes, to see if they be not rustie. They looke upon the Basons one by one, to see if they have no holes in them; or whether they be broken, and the least hole that they spie in them, they lay them away, and desire to have others for them; and also if they be but a little foule or greasy, they will none of them. And for quantitie and qualitie make triall of all other wares, as curiously as in *Europe* is done.

Their knowledge in our wares, and in all thereof.

¶ IIII.

What Custome the Merchants pay to their Kings. Their Measures, Weights, Scales, Markes: Also their Sabbath, Festivals, and superstitions.

THE Kings have their Customes dwelling upon the Sea Coast, where the ships lie to Traffique with the Countrey people, and they are placed there, to see that the Kings lose not their Rents and Impoits, and that it may be the better paid them, and no deceit vied, they appoint one of their Sons or some one of their nearest friends to be present with them. These Customers receive the Customs of the fish, which is taken in his precinct, or before his Haven, and to that end he hath a measure to measure it withall, and if the measure be not full (of any fish whatsoever) then it payeth no Custome, but if their fish bee 50 more then filleth that measure, then he taketh the fifth fish thereof, or as much as he thinketh good to take for his Custome, and that is presently sent to the King of that quarter by his flaves, which every morning come thither to fetch the fish.

Such Merchants as come thither a great way out of the Countrey, pay to the King of the Haven where they goe to Traffique, the weight of sixe pence in gold, for their passage through his Countrey, and whether they intend to buy much or little, the passage money is all one, and when they leave Traffique with the Factors in the ships, and come to land, the Customer taketh a part of their goods from them, which is commonly a fourth part of that which they have bought, and carrieth it away with him, then the Merchant takes the rest and carrieth it to his lodging, which done, he goeth backe againe to the Customer (whom they call *la guarda*), within *Portugall* is the watch) and agree with him, and pay him as little as they can, and to have their goods againe, and if they have bestowed less then two ounces of gold upon wares, then there is no set Custome to bee paid for it, but they give as much as they can agree upon for it, with the Customer, and that is the Customers owne profit, in stead of his wages, but whatsoever

Customes.

Fines.

uer they buy about the value of two ounces of Gold, then they must pay an *English* of Gold for custome thereof, those two ounces of Gold they call Benda.

Also if they have stollen any thing from any of their Countre people, they also pay monie for it, as the case requireth. And also when they have laien with another mans Wife, then the King hath a forfeit paid vnto him for it. And when the Countre people come to Market with their weapons, they must leave their Weapons in some place, or else they must pay a forfeit, which is sixe penie weight in Gold, if they come with any Armes or Weapons to their Seetownes. And they also that counterfeit false Gold, with diuers other forfeitures, which are all paid to the King, wherof the Customer euerie three monethes maketh his account, and payeth it vnto the King.

Weights and Scales.

They make Weights of Copper of diuers sorts, and haue little Copper Scales which are round, and hollow like an Orange peece. A Benda is their greatest weight, which with it is two ounces; Benda-assa, is halfe a Benda, which is an ounce. Assuwa, is two Pefos and a halfe. Eggeba, is two Pefos, or halfe an ounce. Seron, is a Pefo and a halfe. Eufano is a Pefo or a Loot. Quenta, is three quarters of a Pefo, each Pefo is a Loot. Media taba, is a quarter of a Pefo, or a small parcell. Agiraque, is halfe a Pefo, or halfe a Loot, each Pefo is a Loot; so that their weights are all one with ours for the names, but differ in the pound a Pefo and a halfe, which is a Loot and a halfe, so that their weights are so much lighter then ours.

Measures.

They measure their Cloth by two fathome together, which they cut one from the other, and call it lectam, and sell their Linnen in that fort among themselves, and those two fathome after 10 our measure is a florke and three quarters, and they are verie subtil in measuring of their Linnen, and can reckon that so many of our florkes make so many of their fathomes. They cut their Woollen-cloth in pieces not about a handfull broad, which they vie in stead of Cardles about their middles, and sell the Cloth in this fort among themselves in this manner, and vie no other kind of measure thereto. They are not verie subtil nor expert in telling, specially to reckon, for when they have paid the number of ten, they rehearse so many words one after the other for one number, that they are so cumbered, that they cannot tell how to get out of it, and so fit buz- 30 zing so long, till at last they have forgotten their number, and are forced to begin to tell againe, but since they began to deale with the *Netherlanders*, and were to reckon about the number of ten, for they vie no more among them, they tell till they come to ten, and then take one of 30 their fingers into their hands, and then tell to ten againe, and then take another finger into their hand, and so proceed till they have begun both their hands full, which in all maketh an hundred, then they marke that vp, and then begin againe to tell to ten, and vie the same order as before.

Telling or numbering.

Markets how they are kept. No Market on their Sabbath.

Euerie Towne hath Market daies specially appointed, vpon the which you find more to be bought then vpon other daies, and euerie Towne hath his Market vpon such a day, as the others haue it not, and so euerie one differeth vpon their daies, and when their Market daies come, they haue two daies Market one after the other, wherein the principall Boores or Countreie people, come from diuers places to traffique with the ships. They haue their Sunday also, but on that day they doe nothing.

Wares.

In the morning betimes, as soon as it is day, the Countreie people come with their Sugar 40 Canes to the Market, carrying two or three bundles together vpon their heads, which are bound vp like faggots, and being in the Market they vnbund them, and so lay them downe vpon the ground, which done, the Inhabitants of that place come to buy them, some two, other three, and some more as they haue need of them, whereby they haue some fold their Sugar Canes, for they vie many of them to eate, and as soon as they haue fold their Sugar Canes, then the wo- men come to the Market with their wares, who bring Oranges, Limons, Bannanas, Back- 50 uerns, Potatoes, Indianis, Millia, Mais, Rice, Manigette, Hens, Egges, Bread, and such like necessities, which those that dwell on the Sea-side haue need of, and are sold both vnto the Inhabitants, and to the *Netherlanders* in the ships, which come thither to buy it. The Inhabitants of the Sea-side, come also to the Market with their wares, which they buy of the *Netherlanders*, as 50 Linnen Cloth, Knives, ground Corals, Looking-glasse, Pinnes, arme Rings, and Fish, which their Husbards haue gotten in the Sea, wherof the women buy much, and carrie them to their Townes within the Land, to get some profit by them, so that the fish which is taken in the Sea, is carried at least an hundred or two hundred miles vp into the Land, for a great Feece, al- though many times it thinks like cartton, and hath a thousand Maggots, creeping in it. Those women are verie nimble about their busynesse, and so earnest therein, that they goe at least fix or fixe miles every day to the places where they haue to doe, and are laden like Asies: for at their 60 backs they carrie their children, and on their heads they haue a heauie burthen of fruit, or Millia, and so goe laden to the Market, and there the buyeth fish, to carrie home with her, so that oftentimes they come as heauily laden from the Market, as they went thither. These pay no custome to the King, but if they find any *Fetifis* in the way as they goe (which are their Idolatrous gods) they give them some of their fruit or Millia to eate, which is as much as if they gave them the tenth part thereof.

Superstition.

Tithes.

Thole

Those women goe fuen or eight together, and as they passe along the way they are verie 10 merrie and pleatant, for commonly they sing and make a noise; about noone the Countreie people begin to come to the Market with their Palme-wine, which they carrie in pots, some bring one some two pots, as they are able, they come armed to the Market, hauing a hew- ing Knife at their Grilles, and two or three *Affagates* in their hands, but when they enter in- 15 to the Market, then they let their armes in a certain place appointed thereunto, and when they haue sold and gone home againe, euerie man takes his weapons and goes his way, not once chang- ing one with the other, but euerie man takes his owne, and when the *Netherlanders* and the *Negres* haue done trafficking: when the Countreie people come to the Market with their wine, 20 looke what the Pilots or Rowers (that carried the Merchants aboard the ships) haue gotten, or that was giuen them for *Dache*, by the Factors, therewith they buy Palme-wine, and drinke it vp together, they pay for their Wine either with Gold, or Linnen; but for the most part they pay for it with Gold, which they weigh vne narrowly, one vnto the other, and when there are many Merchants, and that the Wine is much desired, then it is oftentimes dearer then *Spanish* 25 Wine is with vs.

Besides this, the Market folke know euerie one their place, and where to fit to sell their wares, as those with fruit stand in one place, they with Sugar Canes in another place, they with Wood, Water, and Bread by themselves; and those that sell Wine in a place by 30 themselves, but the Palme-wine which is brought thither by Sea, from other places, that is ne- ver brought to the Market, for many times when it comes in the Canoes in the evening, when the people haue need thereof, alfoone as it is brought on Land, the *Negres* stand ready vpon the shore watching for it, and going to the Merchants, euerie one takes a Pot, and carries it away, so that they haue plentifully sold it, & the Merchants are not faine that his Wine will fower for want of vnterance, for they are so greedy of it, specially for to drinke, that oftentimes they fight 35 and fall together for the eares for it.

They vie no monie nor any kind of Mint, wherewith they pay each other, but when they buy any thing they pay for it with Gold, and that by weight, and it is a verie small parcell that hath not some kind of weight to weigh it withall, and they pay each other with foure square pieces of Gold, weighing a graine or halfe a graine. The cause why they pay in this fort, and haue this custome, is by means of the *Portugals* of the Castle of *Mynd*, which shewed them 40 this way, for before the *Portugals* came thither, the *Negres* knew no such thing, but when they bought any thing, they exchanged ware for ware, but the *Portugals* ed ming thither had no monie to pay them, when they bought fruits or other victuals to eate, and therefore they defi- ned to pay with *Kacraues*, in stead of monie, & so it is the custome about the Castle of *Mynd*, that they haue great store of *Kacraues*, which they vie for payme^t more then in other places. In places 45 where the *Portugals* are not known, the *Negres* vie not that kind of Mint, but sell their Gold as it cometh out of the Earth, for they know not how to melt or vie their Gold as the *Negres* do, that deale with the *Portugals*, and in stead of monie paid one the other in small stones: they vie also small pieces of Iron of a finger length, with a halfe Moone thereon, which they vie in stead of monie, and haue no other kind of monie in the Golden Coast of *Guinea*, then such as I said before, wherewith they pay each other.

Although they are altogether wild, rough, and vnciuill, hauing neither Scripture nor Bookes, nor any notable Lawes that might be set downe, or declare to them the manner of their poli- 50 cie and luying, yet when they haue past the fix daies of the weeke in labour and paines taking, to get their luyings, the fourth day they leaue working, and reckon that to be their day of ease, and abstinence from worke, or their Sunday, which they call *Dio Fetifis*, which in our speech should signifie Sunday, but they obscure it not vpon our Sunday, nor vpon the *Jesus Sab- bath* Day, but hold it vpon Tuesday, the second working day in the weeke; what law or opini- 55 on they haue to moue them thereto, I know not, but they hold Tuesday for their Sunday, and that day the Fishermen goe not to the Sea for fish: The women and Countreie people that day bring no Wine to the Market, but all the Wine which that day they draw out of the trees, they deliuer it vnto the King, which in the evening he giueth vnto his Gentlemen, and they drinke it among them. That day they doe no kind of worke, nor traffique with other but such as dwell on the Sea-side, refusing not for all that to goe aboard the ships, and to buy wares of the *Netherlanders*. In their Markets they haue a square place foure foot square way, supported 60 with foure Pillars, and about two cubits high from the ground, flat on the top, and closed clofe with Reedes, and hangd round about with Poles or *Fetifis* of straw, wherewith they lay Millia with Palme-oile or water, and gree their god that to eate and drinke to sustaine him withall, that he should not die for hunger or thirst, thinking that he eateth and drinketh it and lyes by it, but the Birds of the Aire eate the graine, and drinke the water, and when it is eaten they anoint the Altar with Oile, and set more wine and drinke vpon it, thinking thereby to doe their god great service and seruice.

They haue also a Priest, who in their speech they call a *Fetifis*, hee vpon their Sabbath day. The *Fetifis*, sits vpon a Roole, in the middle of the Market before the Altar of place wherupon they sacrifice. or Priest.

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fice

Fetifis day. An Ethnick Sabbath.

Fetifis means.

see vnto their *Fetifs*, then all the men, women and children come and sit round about him, and there he speaketh vnto them, & they sit still to hear him but what it is, or what it meaneth they cannot learne, nor perceiue, neither can you get it from them, for I haue oftentimes asked them about it, but they will not tell, but are ashamed to declare it. But I haue seene this *Fetif*, haue a pot with a certaine drink (wherein there was a Snake) standing by him, and a Wipe, and some women with their little children went to him, which children hee trooked with colour, or with some of that drinke, and so they went away, which I gesse to be a kind of Salve against their *Fetifs*, for they esteeme their *Fetifs* to be both good and euill. And when their *Fetifs* hath made an Oration vnto them, then he stands vp and meareth the Altar with his Wipe, and drinke out of his pot, and then the people sing certaine words and making a great noisemong them, clapping their hands together, cry *I. ou, I. ou*, and therewith their preaching is done, and so euery one goes home to his house.

Their Mattins. They hang many straw Wipes vpon their heads, and thinke thereby to bee free and safe as long as they wear them, and that their *Fetifs* can doe them no harme. In the morning before times when they haue waish their bodies cleane, they flicke their faces with white stripes, made of earth like chalte, which they do in honour of their *Fetifs*, and vse it in stead of gratia in a morning; when they eat any thing they present their *Fetifs* (the straw Wipes which they wear about their legges) the first bit, and also the first draught that they drinke, giuing him to drinke, which if they doe not, they thinke they shall haue no good lucke that day, for they perswade themselves that their *Fetifs* would not otherwise suffer them to be quiet. When the Fishermen take but small store of fish, then they thinke that their *Fetifs* is angrie, and therefore will giue them no fish, then they make a great cry among them, and goe to their *Fetifs*, and giue him Gold to conuier their *Fetifs*, to lend them store of fish. This Coniuier presently goes, and makes all his Wiues (two, three or foure, or as many as he hath) put on their best apparell and ornaments, and with them goes howling and crying round about the Towne, striking themselves vpon their breasts, and clapping their hands flat together, and so making a great stirre and noyse, goe to the Sea-side, and taking boughes from the trees, hang them about their neckes: these choise they esteeme to be their *Fetifs* *Disseruans*, who they thinke lend them fish. Then the Coniuier or he that should bewitch the *Fetifs*, comes with a Drumme, and plaies or goes to the before the trees, which they esteeme to be good for that purpose, which done hee goes to his Wiues vpon the strand, and when they haue spoken one vnto the other a good while, he casteth Millia into the Sea for his meate, with other colours, thinking that thereby their god is appeased, and will let them take fish enough.

When the King receiuech not custome enough, to maintaine himselfe withall, then he goeth to a tree which he esteemeth to be his *Fetifs*, and sacrificeth vnto it, carrying it meat and drinke then the Coniuier comes and coniuers the tree, to tell them whether there will any Merchants come or not, which to doe they make a heape of albes, in forme like a Sugar-loafe, and cutting a bough from the tree flicke that in it, then they take a Bason of water and drinke out of it, and therewith sprinkle the bough of the tree, which done they speake each to other, and dena-faigne they sprinkle meate vpon it, after that they take some of the albes, and be-dawbe their faces therewith, and in that manner vie many foolish and vaine Ceremonies, and not long after they shall heare a voice which is the Deuill, that faith something vnto them, and therewith they goe home againe, and bring word what their *Fetifs* hath said. They hang many of thole things against their children for disfaies, as is said before, as also of their drinke of ielousie.

Cap. 3. Cap. 1.

Funeral Rites.

When any man dieth, they also make a *Fetif*, and desire it to bring the bodie into the other world, and not to trouble it in the way as it goeth, then the next our neerer kinsman killeth a Hen, and dresseth it ready to be foddren, which done, they goe and fit in a corner of their house: and with him take all his *Fetifs*, and place them in order, as their greatest god in the middle, and the rest of manner sort by it, then he takes certaine beades, some made of shels, some of Beanes and great Pease, and others of feathers, mixed with Buttons made of barkes of trees, and hangs them vpon the *Fetifs*. After that they take the blood of the dead Hen, and therewith sprinkle their *Fetifs* (for a dead man must offer blood vnto his god) then hee fetcheth certaine Herbs out of the field, and hangs them about his necke like a chaine. In the meane time, while the man is in this sort made ready. The Hen is foddren, and being foddren then he brings it, and putting it in a Platter, sets it in the middle of the *Fetifs*, which done, hee beeginneth to coniuere, using many words, and casteth water or wine of Palme vpon his *Fetifs*, then he takes two or three of the greene leaues, which hee hath about his necke, and rolleth them betweene his hands, making a little bowle or bale thereof, which he takes in the two fore-fingers of both his hands, and thrusts it betweene his legges, twice or thrice once after the other, saying, to his *Fetifs*, *Auic*, which is as much as if he should say, All haile. After this hee wringeth the sap out of that ball, and less it drop vpon his *Fetifs*, which done hee laies the ball vpon the ground, and takes two or three leaues more of the Herbs hee hath about his necke, and rolles them in his hands, and hauing made them in a Ball, thrusts them betweene his legges, speaking certaine words as aforesaid, and then lets the sap drop vpon his *Fetifs*, and this hee doth vntill such time

as he hath rolled and wrung all the greene Herbs in that sort, which he had about his neck; then he takes all the beades or leaues together in his hand, and thereof maketh a ball as bigge as a matris fist, wherewith hee wipeth his face, and that also is a *Fetif*, which being done the dead bodie shall rest in peace, and therewith hee picketh vp all his trinkets, and laich them aside vntill another time, that some other bodie fetcheth him a worke. This kind of Superstition they esteeme for a great holinesse for their bodie; for when they goe to warre they hang fish beades about their neckes, armes and legges, thinking that their *Fetifs* will defend them thereby, and prece-ferre them from killing, and thinke that they need not feare any thing. They esteeme the *Pisaur* also for a god, for when they goe from one Towne to another, and heare it call, they are exceeding ioyfull and glad, for they say that it is a *Fetif*, which speakeh vnto them, saying, that all thole chole which euell in the way, shall haue no hurt, nor need feare any danger, for he will defend them from all men that seeke to molest them, and wherefore they heare it crye, there they set Millia for him to eat, and pots full of water to drinke, and dare not passe that place without giuing it something, whereby in some corners of streets, and in the Woods you shall see a number of pots; and other meates as Millia, Mais, &c. which they set there to honour the *Fetifs* the *Pisaur*, whereby it appeareth that they make great account of Birds and also of some fishes, as of the Tonny, which they by no means will take, but esteeme it to be their *Fetifs* or Sea-god. They take many Sword-fishes, and cutting of the Swords they drie them, and put their trull in some trees, and when they desire to know any thing they goe to thole trees, where the Deuill oftentimes appeares in forme of a blacke Dogge, or of such like things, and many times inuibly, and maketh answere vnto such things as they aske him. So that if you aske them any thing touching their beleefe, and they giue you no answere, which maketh any shew of truth, then they say that their *Fetifs* said so, and willed them to doe it, for they esteeme him for their god, and vse many foolish toys and vaine shewes when they pray to him, and serue him, thinking that it doth them good, and that they merit much thereby, yet it helpeth them not. But they rather find themselves deceiued, and as they deale with the Deuill, and put their trull in him, so hee rewardeth them, and yet they deseruent to heare of him, but feare him much.

There are some hills in thole Countries, whereof oftentimes it thundereth and lighteneth; and thereby manie times some Fishermen, or other *Moues*, are cast away or receiue some great hurt, which causeth them to thinke that their god is angrie, and would haue some meate and drinke, or wanteth some other thing, and by that meanes they hold manie hills to be their gods, and see meate and drinke vpon them to pacifie them withall, and they dare not passe along by them, without going vp and giuing them something, fearing that if they did it they did not, they would doe them some hurt, and make each other beleue such things, and whatsoever they beleue, and once conceiue in their heads, it will neuer be extirped, but haue as firme an opinion of their *Fetifs* as possible may be. But when the *Netherlanders* law the use of such vaine toys, which were so foolish, and laugh and iudge and say, that they were ashamed, and durst make no more *Fetifs* in their presence, but were ashamed of their owne apisherie.

We asked them of their Beleefe, and what opinion they had of diuers things; as first, when they died what became of their bodie and soules. They made vs answere, that the bodie is dead, but they knew not what any resurrection at the latter day meant, as wee doe; but when they die they know that they goe into another World, but they know not whither, and that there in they differ from brute beasts, but they cannot tell you to what place they goe, whether vnder the Earth or vp into Heauen, but when they die, they vse to giue the dead bodie something to carrie with him, whereby it is to be marked that they beleue that there is another life after this, and that there they haue need of such things as they haue here on Earth; for when they lose any thing, or when any of their friends die, then they thinke that thole that are dead came and fetcht it away, and that they had need of it, but they know not what the Soule nor the

30 Resurrection is.

Secondly, asking them of their god, they made answere, that hee is blacke like themselves, and that he was not good, but did them much hurt. Whereunto we said, that our God is whiter as we are, that he is good, that hee doth vs much good, that hee defended downe vpon Earth to sue vs, and how he was put to death by the *Iewes* for our sakes, that when wee die wee goe to dwell with him in Heauen, and that there we neither need meat nor drinke, wherat they wondered, and willingly heard vs speake of thole things, and said that we were Gods children, and that hee told vs all things, but yet they murmured, saying, why doth not your God tell and giue vs all things (as well as hee doth to you) and why doth hee not also giue vs Linnen, Cloth, Iron, and vs all things (as well as hee doth to you) and why doth hee not also giue us all thole things, and yet that hee forgot not them, (although they knew him not) and sent them Gods, Palme-wine, Millia, Mais, Hennes, Oxen, Goats, Bannans, Iuiamas, and other fruits, to sustaine them withall, but that they denied, or else they could not conceiue that such things came from Gods; but to the contrarye said that God gaue them no Gold, but that the Earth gaue them, wherein they digge to find it: that hee gaue them no Millia nor Corne, but that they

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Of God.

Amulats.

Pisaur a *Fetif*.

Bird and fish gods.

Tree gods, they killed a Deuill for cutting thole trees against their will.

Hill gods.

Opinions of thole things departed.

Miserable and
ridiculous
blindness.

Feare of
Thunder.

sowed it, and reape it themselves, and that the Earth gaue it them; that the trees which they had planted gaue them their fruits, and were first brought thither by the *Portugals*; that young beasts came of the old, that the Sea gaue them fish, which they tooke themselves, with many other such like things, which they would not acknowledge came from God, but from the Earth and the Sea, each according to their natures, but they acknowledge that Raine came from our Saviour Christ, and that by means of our God they had much Gold, for that by means of the Raine they found their Gold, and their Fruits and Plants grew, and waxed ripe by means of the moisture, and for that we brought them euerie thing ready made to their hands, therefore they thinke that wee find all such things, and need not goe into the fields to fetch them, as they doe their Fruits.

And when it happened that some of our *Hollanders* being in their Houses, when it began to Raine, Blow, Thunder and Lightning (whereof they are in great feare) went forth through the streets, not once humming the Thunder and Lightning, neither did it once hurt them, they wondered thereat, for they were afraid that if they should come out of their Houses at that time, that it would not be good for them, for that many times, (when it Thundered and Lightning there) it hapneth that some of them that are travelling abroad, are carried away by the Duell, and throwne dead vpon the ground, whereby they are as much afraid thereof, as any man possible can be. And for that they know that our God dwells aboue in Heauen, when it Thunders and Lightens they point upwards, and call him *Iuan Giesman*. And once wee had a *Negro* aboard our ship, whom we kept prisoner because he brought false Gold, and gave it to us for good, which *Negro* euerie morning took a Tub with water in it, and walke his pace therein, which done, heooke his hands full of water, and cast it ouer his head, speaking diuers words vnto himselfe, and after that spit in the water, and vied many other Apish toys, which weeing, asked him why hee did it, and hee made answer, that hee prayed his *Fenja* that it might raine, that so his friends might find much Gold to release him, that hee might goe home againe.

Circumcision.

They circumcise their young children, therein following the *Mahometicall* Law, with diuers other opinions which they hold thereof, as thinking it to kill to spit vpon the Earth, besides many other Superstitions which they vie, but asinue, that they altogether vie those toys, and only trust in their *Fenjas*, for wean vnto, for many of them that can speake *Portugall* (as haue dealt with them and allday traffique with vs) beginne to loose those foolish toys, and to haue some vnderstanding of Gods Word, which they doe by reason that wee mocke and left at their foolish Ceremonies, and for that they say that wee are Gods Children, therefore they beleue much of that which we say vnto them, and begin to know God, but it is without any ground, for they grounded in their owne Superstitions, because they are not otherwise instructed.

Some hate
some fault of
Christianitie.

But the *Negros* which dwell among the *Portugals*, know much of God, and can speake of his Commendments, as I haue found some among them, that could tell of the birth of Christ, of the Lords Supper, of his bitter Passion, and death of his Retirement, and diuers other such like points, concerning our Christian faith; specially one whom I knew well, and that was my good friend, for he could write and read *Portugall*, and was indifferently well learned in the Scriptures. And which is more, when we spake vnto him, and argued vpon some points against the *Romish* faith, or against the Religion which the *Portugals* had taught him (for he had dwelt with a Monk in the Castle of *Mama*) he would dispute the contrary with vs, and shew that it was otherwise; let downe in such a Gospel, and in such an Epistle of the Apostles, & that it must be understood: whereby we may perceiue, that those among them that haue any vnderstanding of the Christian faith, are sharpe witted, and will loose comprehend any thing: but it seemeth, that it hath not pleased God to call them to the vnderstanding of the Christian faith, and therefore we are much bound to praye & thanke God, that it hath pleased him to vouchsafe vs the knowledge of his holy Word, and to vnderstand and know what belongeth vnto our situation.

¶ V.

Of their Houses, Townes, Country wayes, Warres, Armes, State of their Kings, Iudgements, Lawes, Justice, Thefts, Promises, Oathes, and other Rites.

Their houses.

Their Houses are not very curiously made, but altogether sliue, much like to a number of Hog-sties, and I am of opinion, that in many Countreys, there are better Houses, than their Houses are: I cannot liken them better to any other thing, then to Soldiers Cabins in Sconces and Bulwarkes: for a man might say, that they haue taken a patern by them. To build them first, they take foure Posts or Treces, which they thrust

deepe into the ground, which stand foure square; that done, they lay other Beames or Treces vpon them, and bind them fast together; then they take a number of thin small sticks, and in-cloose their Houses round about, and those they bind very close together, so that you can hardly thrust your hand in betweene them: then they make Morter of a certaine kind of yellow earth, which they find in the fields, and that they beat very small and thin, so long till it be like vnto Pot-earth, which they take in their hands, and dawbe it vpon the small sticks round about their Houses, from the foot to the top, where they desire to haue it close, and with their hands thrust it in betweene the chinkes of the sticks, that it may hold fast, as if it were betweene Leathes, and when they haue made their Houses close in this manner, which is almost halfe a foot thick

and when they let it stand one, so hard that it is like vnto stone, and being well in the walls; then they let it stand one, so hard that it is like vnto stone, and being well dried, then they make another kind of Morter of Red earth, which is as thin as water, and take a wiffe of straw in their hands, and therewith wall all their house round about within; which smush them in stead of Painting, whereof they make great account, and take a great pride to paint their houses in such sort, some with white, some with red, and others with blacke, as best liketh them; for the first thing they shew you when you come into the Countrey is their houses. To couer them, they take two foure square Coverings of Palme tree leaues: they tie fast together, and so close, that they are able to hold out the Raine, which they lay vpon their houses for the Roofe thereof, and bind them fast together, and when it is faire cleare Sunne-shine weather, then they open the Roofe of their house, like two wings, vnder-proping with thin sticks, and so let the Sunne shine into their houses, and when it raineth, they let them fall downe againe close together. Before their house they make a fouresquare hole, like a doore, and make a doore of Reeds, which they open and shut, and bind it too with Withes. The floors are flat and very euen, couered with Red earth, as if they were paved; and in the middle thereof commonly they make a round hole to let their pot with Palme wine in, when they drinke together: in this sort they make two or three houses close together, which are placed three square; and in the middle of them, there is a place wherein the women dreffe their meat, in which houses they dwell together, as the women in the one, the man in the other, for they are slender one from the other, and make as many as they haue need of, and those houses they inclose round about with a pale of Reeds, or straw of Maiz, a mans height, or as high as the walls of their houses, which are also but a mans height: so that if it were not for the covering of the house, which standeth paint-house wife, a man could not goe vpright in their houses. Their houses stand altogether in a heape; but because they separate them one from the other by those pales of Scraw, by that meanes they shew like streets, and are somewhat separated one from the other. Their streets are so little and narrow, that but one man alone can goe in them, and when it raineth it is very slipperie to goe in their Townes, because the earth is so fattie, but when the Sunne shines, it drieth vp againe, and becomes as hard as a stone.

When you will goe into one of their houses, you must goe so long through the streets, till you find a doore open, wherein being entred, you must passe through all the Rooms, till you find the place where you would be. Their houses are not very full of House-hold stuffe, but commonly they haue wooden Chests, which they buy of the *Netherlanders*, wherein they locke vp their things, so that you see but little of their House-hold stuffe abroad.

The Kings or Governours houses are commonly in the Market places, which are paved alone by themselves, and separated from all the rest, hauing no other neighbours dwelling by them, but only his wiues and children (for he is commonly better furnished thereof, then the meaner sort of men.) His house is greater and higher then the rest, and hath many rooms which passe one into the other, couered ouer with Reeds, each chamber by it selfe, wherein his men dwell, and his watch stayeth all the day long. In the middle of his house he hath a foure square place all open, but couered ouer for the Sunne, where in the day time he sitteth, with his Gentlemen that come to speake with him, and to passe the time away; at the Kings doore there are alwaies 9 two posts set deepe into the ground, which are full of fresh water, and euerie day are filled with new water, which I thinke are set there for their *Fenjas* to drinke.

Their Townes that stand vpon the Sea-side are not very faire, but rather filthy places, and stinke like carrions, by reason of the filth which they carry and lay without, not farre from them; and many times, when the wind blowes from the Land, you may smell the stinke of them, aboue a mile and an halfe into the Sea. The Townes that lie inward to the Land, are richer of Goods and Gold, then the Sea-townes, and fuller of Houses and Men; besides that, they haue more Merchants dwelling in them: for, those on the Sea-side are not so rich, nor of so great power, as being for the most part Interpreters, Rowers, Fishers, Seacurtes, Fisher-men, and Slaves to the Inhabitants of the Townes. The King keeps his Court in the neerest Towne that standeth within the Land whereof he is King, and placeth a Captaine in the Sea-townes which are vnder his command. The Land-townes are very great, but they haue no Gates, Walls, nor Forts, nor any strength to resist the force of Enemies. I haue heard some of the *Negros* that dwell within the Land, say, that there are many great Townes within the Land, much and farre exceeding the Hauen or Sea-townes.

Thefe

Azen.

Ante.

Rio St. George's
Cama.Agitaky.
Comande.Ternapequina.
Mina.

Cape Cross.

1592.

Tafmha.
Comandini.

Biamini.

Beygo.

They vie to reckon the Gold Coast to begin from Cape *De tres puntas*, to *Rio de Volta*. This Cape *De tres puntas* lieth vnder four degrees and an halfe; and because it hath three Points or Heads, which reach into the Sea, therefore it is called the Cape *De tres puntas*; but, for that the *Portugals* have a Castle there, called *Azen*, the *Negroes* are not suffered to deal with the *Hollanders*.

Eastward five miles lower there lieth a place called *Ante*, and there the ships commonly call forth their Anchors; for there the *Negroes* buy much Iron, and are very expert to make Iron-work; These People traffick much with *Palme-wine*, whereof they have great store, as of Hens, Goats; and diuers Fruits, legumes, and *Agitaky*; and when the time cometh that they draw their Wine out of the Trees, then the Canoes come thither with their *Negroes*, to that it is carried almost all the Coast along, and great traffick made therewith. This Wine they esteem very good for them to drinke, because it is not so sweet as the Wine which is farther within the Countrey, which is not mixed with Water, as this Wine is. The other Wine they esteeme to be good to be drunken by their women because it is not mixed, but is exceeding sweet, and soone maketh the women drie. A mile lower lieth *Rio de St. George*, and a place, called *Tabbe*, and *Cama*, where the *Portugals* also have a Houfe: and because this Quarter is very fruitful, there dwells three or four *Portugals* there, which receive the Custome of the Fish, which is taken by the *Negroes* in the River, and buy great store of other victuals, which they send continually to the Castles of *Assomada* and *Mina*, to vend all them withall. Before this River there is a great Sand, but only with great Canoes. And a mile lower there lieth a Village, by the *Negroes*, called *Agitaky*; by the *Portugals*, *Aldea de Terto*; and by the *Netherlanders*, *Comande*; but yet it is not *Comande*, although we call it so; for *Comande* lieth vpon the Hill, where the Kings dwell. They of *Edem*, *Wassa*, *Comande*, and other Townes come to this Haven to buy their Wares: there we sell many *Fennel* Madriget, and Corals (for the common people traffick much therewith by grinding and selling them one vnto the other) small Copper Bassons, and blue Cloth: broad Linnen is well sold there. In this place men sell not any Wares in great quantities, but all in small parcels; and for that there are so many small parcels sold there, therefore it is the worst place of all that Coast for gaining of *Gold*; and for that their *Gold*, for the most part, is molten and cast in final pieces, therefore there is much deceit therein; for they mixe much yellow Copper among it, and many times bring Copper in stead of *Gold*; and for those two Points it is the worst place to deal in throughout all the Coast. They have the greatest number of Canoes in all the Countrey besides; for many times they goe to Sea early in the morning, with fiftie or eighty Canoes, and enter as farre into the Sea as you can well discern them, and about noone-time they come home againe with their Fish, for there they are very expert in fishing. It is likewise no lesse profitable of Fruits, for there is no place in all the Land, where a man may haue greater store, nor better cheape Fruit, then there, especially a kind of Fruit, called *Banana*; and for that cause it is by vs called, the Fruit *Marquet*. When you liue somewhat lower, and are North North-east from the high Hill of *Comande*, there is a place called, what lower, and are North North-east from the high Hill of *Comande*, there is a place called, *Ternapequina*. Neere to that is the Castle of *Mina*, with a *Portugall* Garrison to prohibit Trade.

Sailing a long mile lower, you come to a place called, *Cape Cross*; this Cape or Point is a great place of traffick, where the *Frenchmen* in time past used much to lie with their ships, and to traffick in the Countrey, and in the year 1590, or 1591, there was a ship of *Deepe* let vpon, by them of the Castle of *Mina*, whereof most of the men were slaine, and the rest made Slaves; and when we began first to traffick there, in the year 1592, there were some of our *Hollanders* slaine in a Boat at the same place; but now the ships begin to traffick there againe, because of the great quantitie of *Gold* which is brought thither from *Fouta*, *Abrencon*, and *Mandinga*, and other Townes, which lie about two hundred miles within the Countrey. Sailing a mile lower, you come to the chief place of Traffick in all the Countrey, called *Mourre*. A mile lower there lieth a place called *Infantina*, and two miles farther there lieth a towne called *Comandini*, vnder the King of *Fouta*. There the *Hollanders* fetch their ships, to bind their water vessels withall; for there are the best. Sailing four miles lower, you come to the high hill of *Mango*, whereon the *Negroes* offer sacrifice to the Devil, but there is no traffick. A mile lower there is a Village called, *Biamini*, where they keepe good flocks of Cowes, for it is good Pasture ground. The Inhabitants vie great Traffick along the Coast, by selling their Cattle; and because that there, there are many proper women; diuers of the *Negroes* come from other places of the Countrey thither to buy women, and to fetch slaves to lerne their tunes withall; The Countrey people thereabouts are good husbandmen, and sow much Milke, and growe good store of *Palme wine*, and bring great number of young Cattle up. Three miles lower, there lieth a place called, *Beygo*, the Village lieth vpon a hill, there the *French men* used much to Anchor with their ships. Those people speake another Language, and to that place all the people forwarde speake one Language. The people are very Ingenious to make all kind of things, special-

ly of gold, for they can make faire Chaines of gold, with other faire things, as Rings, &c. There they brew a kind of drinke called *Pitow*, which is much like small Beere. They have great store of Hens, and better cheape then in other places; there also they take the gosse Birds, called Parrots. The Inhabitants in their time used to buy great store of Iron, for they haue many Smithes, whereby they make faire Armes, but now there comes no more ships thither, they goe with their Canoes to *Assomada*, which lieth four miles lower; which is a low land vpon the Strand, hauing a halfe tree made in forme of a Gibet, where they eseme to be their *Feiffe*. The *Portugals* were wont to haue a Castle there; but for some mischief that they had done to the Inhabitants, the *Negroes* tooke their Castle by force, slew all the *Portugals*, and brake downe the Castle. There againe they vie another Language, they are a craftie and subtle people, and the subtillest of all that Coast, both for Traffick and otherwise. They haue very few Canoes to fish or goe to Sea withall; but those they haue are very great, for I haue seene one that was cut out of a tree, which was five and thirty foot long, and five foot broad, and three foot high, which was as bigge as a Shallop, so that it would haue held thirty men as the least. They come not often to buy wares, but observe certaine dayes in the weeke to that purpose, and then they come with great store of money, bringing the gold as it is found in the hills. Two miles below that, there lieth a place, called *Nengo*. A mile lower, lieth *Ternin*; and a mile lower then that, another place, called *Chinke*, where the *Hollanders* begin to place boats to traffick with the *Negroes*, which from the year one thousand sixe hundred, was first begun to be known vnto vs.

They make warre for a small matter, for the Kings are ennious and angry one against the other, and so proud, that they cannot endure their equals; whereupon they challenge one the other to the Battell, and to fight together in the field. The King gives warning to the Townes vnder his command, to will the Captaines with their men to come to him, to fight against the enemies; their enemies likewise doe the like, and so make preparation to fight one against the other. The Kings of these Townes haue certaine men, that are their Souldiers or slaves (which are yet as much Souldiers) who euerly day watch in the Kings house, and are as it were his guard. They are very proud of their offices, and in the streets they goe stately, looking vpon themselves, some times striking with their armes out their heads, and sometimes leaping backward and forwards, and round about; looking fiercely, as if they would scourge all the world. They goe to the warres with the King, and if not then, they stay continually with him, to guard his person; and when the time cometh that they must fight, euerly one prepareth himselfe thereunto, in the best manner that hee can. First, they paint their faces with colours, some Red, others White, and others Yellow; and also their breasts and the whole bodies with Crofles, Stripes, and Snakes, and many such like things; They also take their Beads with them, whereby they make their *Feiffe*, and hang them about them, and thinke when they haue them about them, that their *Feiffes* will defend them, and that they shall not be slaine. They make and wreath a Ring of boughes of trees, as thick as a mans arme, which they put about their neckes, to beare off the blowes of their Knives, in stead of Gorgets; on their heads they wear Caps made of Libards or Crocodiles skins; on their bodies they wear a Cloth Girdle which they thrust betwene their legges with a peece of Cloth of a handfull broad, to couer their priuities withall; for then they wear as few clothes on their backs as they can, that they may not be cumbered therewith when they fight, in their Girdles they tucke a hewing Knife or a Poniard; in their left hands bearing their shields, which are almost as long and as broad as themselves, in their right hands they hold their *Assagies*, wherewith they sling each at other, some of them haue two, some three, four, or more as they are able, and such are not able, to haue shields and *Assagies*, they carrie Bowes and shewes of Arrows, made of skins, full of small Arrows with Iron heads at the ends, wherewith they will shoot most cruelly.

The Boyes or *Servants* carrie the Drums into the warres, wherein they play, others haue hornes of Elephants Teeth, wherewith they blow. When all is prepared, and euerly *Morning* 30 or Gentleman with his men are ready, they all meet at the Kings Court, and so goe with their Wives, Children, and all their Household together to the Warres, where the battaile should be fought, and if it be a Warre which concerneth them much, and wherewith they are much moued, and prouoked to overcome their Enemies, then they burne their owne Houses, and all their Townes, that their Enemies may haue no such advantage against them, as also because their minds should not be moued to looke and harken home-ward, but rather to gae them the better courages to set vpon their Enemies. But if it be a Warre of no great importance, and that will be soone ended, then they burne not their Houses nor take not their wives and children with them, but they leaue their Townes, and send their wives and children to the next place, with whom they haue no enmitie, which take all their household-stuffe with them, leaueing their Townes, and when their Warre is ended, then their wives and children turne againe to their owne Townes withall their stuffe.

The Souldiers on both sides meeting together in the fields, doe the best they can to destroy their enemies, both by calling at each other with their *Assagies*, and by blowes. They can call to exceeding

Their warres
and Martiall
Customes.

Assagies a kind
of Dart.

3-yr old skill
with Darts.
Man-carry.

Securities

July 19

Their Arms:

49

King-

Choice of the King.

19 3

The King's Feast

Hjæwzyl

His Guard

His *Viceroy*, or
Treasurer.

His children:

Source:

sonnes for hostages, that they may begin to be honored, and thereby attaine to great estate: the revenues of the Fruits, Fish, Wine, and Palme-oile, which the King hath, are sufficient to maintaine the King, and his Wives, and Children. His Millie, whereof he maketh Bread, is tithed and reaped for him, at other mens charges; whereby he hath a good life (but yet miserable in respect of ours.) When the King dies he is honourably buried after their manner, and then presently they chioose another, that is not of the last Kings kindred; but they chioose a strange man, whom they thinke good; and by no means they will chioose any that in any point held with, or favoured the last King. Having made him King, they bring him to the Palace, and he taketh the government vpon him, and hath all the treasure and goods of the dead King, which he got during the time of his Raigne; and that he holdeth, so that the dead Kings Children enjoy not a penny: but that which he had when he was chosen King, that they take and part among them, as their custome is.

Lawyers.

They vnto Counsellors nor Attorneys, but every man must tell his owne tale to the Judges, who sends for the accused partie; after whose answer, the Plaintiffe speaketh againe: and in this sort they are each of them heard to speake foure or five times, and when the one speaketh the other must hold his peace till he hath done, for they must not interrupt one the other when they speake, vpon paine of corporall punishment, so that although they bee wild men, and without any civillite or good behavouir; yet therein they vie a very good and laudible custome. When the Judge hath heard them say what they can, according to his owne mind, hee giueth Judgement, which they must stand vnto without appeale. If it bee any thing concerning the King, whereby he is to have any foreiecture or otherwise, the Judge receiveth it, and demandeth is of him that is to pay it, in the Kings name, which he must pay presently without delay, and if he be not able to doe it, he must presently depart from thence to another Towne, or some other Kings Iurisdiction, and there stay till he hath contented his King, & payed his Fine. If it be a controversie which is to be determined among them, and they cannot agree thereon, then they will seeke to kill each other, or challenge their aduerser parties to fight with them, appointing a day and place when they will meet with their Armes to end or determine their controversie. In chemeane time they make their cause knowne to some of their friends, and desire their helpe, (for each of them may have three or foure men to helpe them) and commonly they are of their neerest friends and kindred; and when their appointed day is come, each of them goeth with his companions to the same place, and when they meet together with their Shields and Affliges to defend themselves withall, they place themselves orderly in the field one right over against the other, the Plaintiffe and the Defendant standing in the middle, and to begin to cast and shoot at each other with their Affliges, and shoot in that sort to long vntill that some of them on both sides are hurt, and fall to the ground. Then they cease their Fight, and so their quarrell endeth. But his side on whom the dead man is found to be slaine, or that hath lost the victorie, cometh to the other partie and desire to haue the man out of their companie, that was the cause of that Combat, in stead of the dead man that is slaine. And if he runneth away, and getteth to another Towne, they will follow him, and will neuer leave before they have gotten him into their hands; and none of their Kings may give such a man freedom, nor keepe him secretly in his Towne, but if he can find him in his Towne, he must deliuer him to those that seeke after him, and if he doeth it not, then they make complaint to their King, and so, many times one King makes warre vpon another for this cause; when they have found him, he is deliuered to the dead man, and they keepeth him for her Slave, or else free (fills him) to another: but if hee hath any meanes to pacifie the woman, or the friends of that man, and to redeeme himselfe out of bondage, he may doe it, and goe freely abroad. They are very great controversies that are ended in this manner, for they are no common men that end their quarrels in such sort.

Their Lawes
and execution
of Iudice.

The Plaintiffe certifies the Captaine, who causeth a Drum to be sounded by one of his Slaues, and hee goeth round about the Towne with the Drum about his necke, and with him there goeth two boyes more, each with a Cow-bell in their hands, without Clappers, and they strike vpon them with stikes made of wood, and when they have gone in this sort round about the Towne (which is a signe vnto the people that Iustice is to be executed) then the Captaine with his Armes, his Gentlemen comes and sit round together in the Market-place, each man with his Armes, wherewith all the people assemble together, knowing not what the matter is, and goe to the Market-place, where their common assembles are made, the women standing in one place, the men in another, to heare what the Captaine will say; and he that is accused is presently taken, and kept prisoner in the Captaines house, and if it be a weightie matter, he is bound; if otherwise, he is only kept by the Executioner, and he must not depart from thence before his cause be tried, in the meane time, the Captaine with his Gentlemen sit still in the Market-place, to heare the complaints made against the Prisoner, and send him word by his Slaues what accusations are laid against him, whereunto he must presently, without delay, make answer; or otherwise, if he cannot excuse himselfe, he must pay the penaltie which he hath incurred; and if he cannot pay it, he must in the Kings behalfe be sold as a Slave, towards the payment of his Fine, and euer after, while he liueth, he must be a Slave: but if he hath done any offence that deter-

ueth death, he may redeeme his life with money, if hee can agree with the King, and content him; which money is diuided among the *Marinns*, which haue the one halfe, and the King the other halfe, without giuing any to the friends of the dead man. And if it be one that hath incurred the danger of paying a Fine for lying with another mans wife, being accused to haue won her therunto by false promises or by force, and hath not kept his promise with her; then the King first taketh all his goods from him, as forfeit vnto him; and the woman must pay two or three ounces of gold for a Fine vnto her husband, or as he fauoreth her, and she can agree with him; or otherwise he may put her away, and take another wife, and the womans friends goe and him; or sell downe the mans house that hath done the fact, and doe him all the mischief they can, to make him to leaue the Towne, that they may haue so more of him. In my time, while I lay there, it happened that a man came from one Towne to another, to gather vp his debts, which man a yere before had layne with another mans wife, and the same woman was then by chance come to the same Market, and seeing him, went straight and complained to the *Enne*, (which is the Captaine) who presently caused him to be taken; and their Council being assembled, there before them the woman complained that he had forced her, and had not paid her according to his promise: he made answer, that he did it with her good-will, and although neither of them both were of that Towne, yet their cause was heard, and as good Iustice fled towards them, as if they had beene Inhabitants of that place, and after long disputation by them made, the *Fessife* (which is the Priest that conuicteth their *Fessife* or gods) came thither with a certaine Drinke in a pot, and set it downe before the Captaine, the woman tooke the pot and drunke thereof, to iudice that he had not contented her for the losse of her honour; and if hee would haue drunke thereof before the woman drunke, to iustifie that he had paid her, and owed her nothing, then he had bene quit from paying any thing; but knowing himselfe to be guiltie, he durst not drinke, but was found guiltie, and was iudged to pay a Fine of three Bendaes, which is sixe ounces of gold.

Executioners.

This Drinke among them is as much as an Oath, and is called *Enchenkenens*; which they make of the same Greene herbes whereof they make their *Fessife*; and as they say, it hath such a force, that if a man drinke it falsely, their *Fessife* catcheth him presently to die; but if they drinke it innocently, then their *Fessife* suffereth them to liue. By reason of the great hatred and enuie which they beare one vnto the other, they accuse each other, although it bee for a thing that hath bene done ten yeres before, so that there is no quarrell but it is called in question. And if a man hath married or bought the sister of that man that is to pay a Fine vnto the King, and is not able to doe it, then his sisters husband must ioyne with him to doe it, and helpe him to pay his Fine, so they dwell both vnder one Iurisdiction, and for that they must agree together; for before all things the King must be paid his Fines, by one meane or other, or else they must goe out of his Countrey, and dwell in another place; and so if he be not able to pay his Fine, then he taketh all his Wives and Children, and goeth to another Towne, and which is more, all the friends they haue dwelling in that Towne must also goe with him, and dwell all in that place, vntill they haue agreed with, and paid the King his Fine: and when they come againe, then they goe to their Countrey, and make acquaintance and make friends, and make peace and friendship with them, as they had before; the other going to his friends, and the woman to hers. The cause why their friends also depart and leaue the Towne, is, because they should not be molested nor troubled by the King for the same. The Fine which they pay for Theft, is sixe ounces of gold, or three Bendaes of their weight; for in that Countrey they are not put to death for it. But if they steale any thing from the *Netherlanders*, they pay no Fine, but only when they steale one from another. If any man hath falsified Gold, and carried it to the *Netherlanders*, and that they complaine thereof vnto the King; he must pay a Fine for it, as the case requirith. If much Gold be falsified, many times they are sold for Slaues. And all these Fines are the Kings, to maintaine his expenses. If it be a case wherein any man hath defused death, and that he cannot pay the King, but with his life, then he is iudged to die, and without any more delay, the Executioner, or hee that is appointed to doe it, taketh him, and bindeth his hand behind him, and then couering his eyes, leadeth him into a Field, or a Wood, or where he thinketh best, (hauing no place purposely appointed to doe it in) and being there, maketh him kneele downe, and stoop with his head, and taking an Affligge, sleppeth backe, and strikes him into the bodie, wherewith he falleth downe, then he takes his cutting Knife, and cuts off his head, and then hee is dead; for they beleuee not that a man is dead before his head is cut off, and therefore when they put any man to death, they cut off his head; which done, hee cuts his bodie in foure quarters, and casts them into the field, to be deuoured by Beasts and Birds. But their friends come and fetch the head, and keepe it for a great Present, feeding it in a Kettle, and then eate the broth thereof; which done, they take the burs Scull, and hang it by their *Fessife*. The women at that time make a great noise with crying and howling, and take the quarters, and carrie them into the fields: when the execution is done, there are no Officers by, but only the Executioner and the Partie that is to be executed; but when it is done, then they come about him, and lament the dead man, as aforesaide.

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For

This Maie will grow in a myott fatty and hot ground, and beares twice a yere: it is not fowed like other Corne, but it is thrust into the ground, as we vfe to doe Banes in our Countrey: it lieth not long in the ground, but fonne fpringeth vp, and groweth higher then a mans length above the ground, like to great Reeds that grow in the water, or in drowned land, where with husbandmen vfe to cover their fheads: eury Reed hath his eares whereon the Corne groweth, and notwithstanding, that they are heavy eares, as big as yong Cucumbers, and sharpe aboute like the top of a Steeple, yet eury Reed hath feuen or eight eares vpon it. I haue told five hundred and fiftie Graines vpon one Reed, which came of one Graine alone. They are of diuers colours, as White, Blacke, Yellow, Purple, &c. and sometimes you shall haue three or foure colours thereof in one eare. There are two fiores thereof, great and small, the great Graine is stronger then the small. They vie the Reed to cover their houfes.

Raine hurtfull. They thus the Raine are offense to be very ill and vnwholesome to fall vpon their naked bodies, which they doe not without great reason, for we find our felues to bee much troubled therewith, when we trauell, specially when it raineth much, and much great *Tramadoes*, as it doth once a yere. In those Countreys, which is in Aprill, May, and Iune, at which time there are such Tempests of Thunder, Lightning, wind, and Raine, that it is incredible, specially the Raine vnder the Equinodiall Line, is so vnwholesome and rotten, that if a man hath bene in the Raine, and is thorow wet, and so lieth downe to sleepe in his Cabin, in his wet clothes, without putting them off, he is in danger to get some sicknesse; for it breedeth Feuers: and againe, if you die not your wet clothes presently in the Sun, but forgetting them, chance to let them on he, they will rot with the force of the water, in such sort, that you may plucke them in peeces with your fingers. And they find no lesse vnwholesomenesse therein; for when it begins to Raine, they get them out of the way, and if any drops of water fall vpon their naked bodies, they flure and shake, as if they had a Feuer, and cast their armes out their shoulders to keepe the Raine from them: which they doe not, because the water is cold, for often times it is as warme as if it were fiodden: but because of the vnwholesomenesse for their bodies, which they find thereby. And when they haue troden in the day time in the water with their feet, at night they make a fire, and lie with their soles of their feet against it, which they doe, to draw the moyfure of the water, which is gotten into their bodies, out againe at their feet: then they anoint their bodies with Palme Oyle, which they vfe also for a beautifying to make their bodies thine, and that they doe to shunne the Raine water within those Countreys (as many men write) is very vnwholesome, and thereof many and dangerous diseases are ingendred.

Palme Oyle. They haue Elephants, Leopards, Tigers, Cats of the Mountaine, Monkeys, Foxes, Harts, and Hinds; it is said, that in this Countrey there are white Elephants; but I could neuer vnderstand it from the *Negros* themselves.

I haue omitted the fish and fishing ribbet beards, &c. Great Snakes. There are the greatest and most venomous Snakes that euer was fene, there was one in my time taken there (as the *Negros* told me) which was thirty foot long, and as much as five men could carrie; there is also a bea like a Crocodile, but it neuer goeth into the water, as the Crocodile doth; which is called Langaud.

Spiders. There are Spiders as big as the palme of a mans hand, and great fiores of them. Camelions and Aguilin a great number, but they esteeme not them to be venomous, for they drie many of them & eat them. There are many Dogs & Cats, fuch as we haue, but their Dogs haue sharper fionws then ours, and their eares full of wool, they cannot burke nor make a noife, they are very fine beafts for colour, as blacke, red, white, and yellow Spaniards, &c. They are also a little limbed, topped then ours, so that they are not much unlike the Dogs in our Countrey, but they are unlike to ours in one thing, for when you strike them, they run away, and make no noife, nor once offer to bite you; but when you run away from them, and are afraid of them, they will leape at you, and bite you by the legges: those Dogs they vfe for their necessitie, and eate them, and in many places of the Countrey they are brought and driuen to the Market like sheepe or hogges, being tied one to the other with strings, they are called *Eksis*, or *Cabra de matto*, which is a wild sheepe, it is the first gift, which a man of that Countrey giueth when he buyeth his Gentility, they make much of our Dogs in those Countreys, for when they barke, they thinke they speake; and for that cause esteeme greatly of them.

Cats. Cats also are there much esteemed, because they take Mice, wherewith the Inhabitants of the Townes are much troubled, they are called *Amhuas*, they haue very faire skins, and are very good Moufers, they vfe also to eate them, they were first carried hither out of Europe.

Elephints. If they know where any Elephants are, they vfe all the means they can to take them, for they eate them also, although they should thinke like a Carrion, and that a thousand Maggots crept out of them. Where they know that they vie often times to come; they make great pits, which they couer ouer with straw and foule leaues of trees, which the Elephant knowing nothing of, goeth that way as he was wont to doe, and fallies in: the pit, and cannot get out againe.

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The *Negros* hearing that hee is fallen into the pit, run thither with their weapons and finite him into the body with Affigates, and so kill him; which done, they leape into the pit, and cut him in quarters, and eury one may go and fetch his part thereof when he will, of the hide they make hoodes to fit on: the tale is giuen to the King to beat the Flies from his naked body, they are much esteemed off there; with no lesse subtiltie they take the Leopards, for they doe them more hurt then other beafts: and because it is a cruel beaft to fpye and destroy men, keeping in the way where men should passe along. In eury foure cornered way, or at the end of the street, they make houfes with wooden pales, which are like to Rat traps, wherein they put Hens, Sheepe, and other things which they desire to eate, where the Leopard cometh to eate his prey, is taken with the fall of the trap, and kild with an Affagite; they esteeme much of the skin, whereof they vfe to cut Girdles, and to make Caps. There are no Horses in that Countrey, and when there were some brought vnto them for a great Present; they kild them, and eate them; because their flesh seemed sweet vnto them.

The Oxen and Cowes that are found in that Countrey are not very great, but of bignesse like great Calues: their hornes stand backward on their heads, they are not milke, for they giue none; they can hardly bring vp their yong Calues, by reason of the small moyfure that the Cowes giue their Calues, by means of the drie Countrey wherein they are, and by reason of the heat of the land.

The Hens and Goats, (which with them are sheepe) that they haue there, were brought them thither by the *Portugals* of S. Thomas, the Hens prosper and increase well there, and are so fat with the Millie that groweth there, if they were Capons; but they are commonly smaller then ours, the Egges which they lay are no greater then Pigeons Egges. The Dokes which they haue there, were also brought them thither by the *Portugals*, and are called *Abraemas*, they are as our Dokes, but they are not so fat, as Birds brought thither vnto them by white men. They are very like to our Pigeons, but their heads are lesse, like Sea-mewes, there is no great fiores off, chent in the Countrey.

The Hogs also were brought them by the *Portugals*, and are called *Ebbis*; they are very little, but very sweet and pleasant to eate, but not so good as the Hogs in *Metamorphose*, where the Hogs flesh is as daintie as Hens flesh; and because it is a very vnwholesome place, they giue their sick men Hogs flesh to eate, in stead of Hens flesh: they haue also not long since gotten some Geefe out of a ship of Holland, which they call *Apatis*, which are there much esteemed off, because they are but few.

The Countrey is full of Monkeys, of diuers formes, for foute of them haue white beards, and blacke Mustachoes, with speckled skins, their bellies white, and vpon their backes they haue a broad Tawmie stroke, with blacke Pawes and a black Tayle, and by vs are called *Boord-men*; There are some called white Noles, because no part of them is white but onely their Nose, there is a third sort, called *Boord-men*, those thum men very much, and finke fleshly, by nature they are very crafty: the fourth are very like to the *Jacks*, which are found in the Graine Coast; there are also many Monkeys of diuers other fashions, they take the Apes and Monkeys with springs which hang vpon the trees, where into the Apes and Monkeys leape, and are taken by the *Negros*. Musk Cats are there in great abundance, the *Portugals* call them *Cao de gato*, which is *Agalis* Cats; the *Negros* call them *Kemken*, those kind of Cats are also found in East India, and in *Lana*, but they are not so good as those in *Guinea*; or of the golden Coast, they are there called *Cassory*, those Cats are much esteemed of by the *Portugals*, whereby they reape great profit, specially by their *Agaly* or Musk, which they take from them, and make them cleane; and then it is put into glalles, and carried into *Lisbon*, it is a kind of beaust much vnto bite, and to eate flesh; because they giue them flesh (as Hens, Pigeons, Goats, and other costly meates) to eate. They eate themselves in a place apart, and leaue it by and neuer he mites; it is as much like a Foxe, but their tayles are like other Cats, where skins are speckled like a Leopards skin: the *Negros* take many of them in the woods when they are yong, and so bring them vp; but because they haue no skill there how to vfe them, they kill them to fangers. The Male Cats are the best, and yeld the most *Agalis*, by reason that the Females pisse in the od whereat the Musk groweth, and pisse it out with their water; when you perceine that they reape their bagge, you must take their *Agalis* from them, for they doe it to be rid of it: the wilder and worse they are to rule, so much the costlier and better their *Agalis* is.

There are Hares also in this Countrey, specially in a place called *Akra*, in forme like ours, and because that Countrey is low Sandy Ground, therefore they are found more there then in any other part of that Coast: when the *Negros* will take them, they goe a great number of them together, to the place where the Hares are, eury one taking with him two or three cudgels of wood, as long as a mans arme, and there they compasse the field round about, and flounding about their holes, make such a noyse and crying, and clapping their flickes one vpon the other, that the Hares are so feared therewith, that they leape out of their holes, and are by them kild with those Cudgels, which they call at them, and by that means get many of them. Harts and Hinds are sometimes found there also, but in some places more then others, they are of the same

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fishion that ours are in the Low-countries, but they have another kind of homes then ours, they have no expresse kind of Inplements to take them withall: but when they see them goe to the water to drinke, they strike them into the bodie with an Alligae and kill them. Flaming to take wild beards is lawfull for any man to vie in those Countreys, if they can take them, without punishment for doing it: There are many other kinds of beards of such several sorts, that man cannot tell what to make them for: but that the *Netherlanders* that vie to *Guinea*, dare not goe farre into the Countrey to take wild beards, lest they should be taken and intrapped by the *Burings* or their adherents, and made slaves all their lives long: therefore there are many wild beards that are not knowne by vs, and which the Inhabitants themselves know not, nor can not tell by what names to call them.

Parrots. The Birds that are found there, are of diuers sorts, and are little Birds like unto ours: first, there are many *Parrots*, whereof there are great flocks, which being young, are taken out of their nests, and made tame, hauing not flowne abroad, they are better to teach, and to learne to speake, but they will not prate for words as the greene *Brazilian* Parrots doe. They have also another kind of greene Birds, as big as Sparrowes, like the Catalinkins of West India, but they cannot speake. Those Birds are called *Aloues*, and by our *Netherlanders*, called *Parokites*. They are taken with Nets, as you vie to take Sparrowes. They keepe much in low Land, where much Come or Millie groweth; for they cate much thereof. Those Birds are very kind one to the other: for when you put a male and a female in a Cage, they will alwaies sit together without making any noise. The female is of such a nature, that when she is coupled with the male, she respecteth him much, and stretch him self on the right hand, forcing her selfe on the left hand; and when he goes to cate, she followeth him; and so they lye together quietly, being almost of the nature of the Turtle-doves. They are of a very faire greene colour, with a spot of orange-tawne vpon their Noses.

There are another kind of *Parokites*, which are much like them, being of the same nature and condition, but are of colour as red as blood, with a spot of blacke vpon their Noses, and a blacke Talle, being somewhat greater than the *Parokites*. There are other Birds not much unlike to Gold-finch, all their bodies being yellow, those Birds make not their Nests in the field, for feare of Snakes, and other venomous beasts: but make their nests very-craftily vpon the branches of high trees, and there lay their egges to keepe themselves from venomous beasts. They also have other small Birds, not much unlike to hedge Sparrowes; but they keepe in the fields among Come, those Birds they thrust into their mouths slugs, and cate them. Feathers Bennes and all: they have flocks of *Bluthens*, with many other kind of small Birds.

Fierce Birds. There is a kind of Birds like Eagles, which have heads like Turkie-cocks, these Birds are hairefull, and very fierce, and doe much damage to the *Negros*, whereby they are much troubled, and therefore they carry them meat-vp to the hills, and call them *Pastres de Diogre*: which is the Birds of their god, and therefore they doe them no hurt, knowing well that they would reuenge themselves well enough: they lie alwaies in myre and dirt, and stinke as ill as a pigme, and you may smell them afare off. They have some water Snices, but not many. And Turtle-Doves, which have a blacke stroke about their neckes like a crowne. There are many *Pheasants*, not much unlike ours for fashion, but haue not such feathers, for they are speckled blacke and white, and without long sayles as ours haue, they are not so good a taste as other common Hens are. Beside-cock also I haue seen there, not much unlike our Beside-cocks; but there is some difference in the feathers, for those of them are of other colours. *Pheasants* I haue seen there as like as here, which they (some for a great Eagle, and a South-sea). Cranes also there are many, and like also of the same fashion that our *Holland* Kites are. There is a kind of Birds also there, which are like *Storks*, but they haue not so long red Bills, and make not such a noise.

Speckled Crows. Speckled Crows, and gray Sea-mewes are there in great abundance, with diuers other kinds of Birds, not much unlike ours, but if you make them walk, there is difference betweene them, as some in their feet, others in their Bills, the third in their feet, and the fourth in their heads, so that there is some difference, although they resemble much: and because Birds are little taken and there in those Countreys, for that they haue no kind of Inplements to doe it withall, there are great flocks in the Countrey, and by that means, both the beasts and the Birds waie very bold. There are many Owles and Bats which live by night, and flocks of great greene Frogs, and gray Grasshoppers, and many great land Crabs, which keepe in the earth, and are of a purple colour, which they effiect for a great preserue. When I went by night to walke in the fields, I saw things in the grass that I thinke like fire coales, which I tooke vp and tied them in my handkercher, which made it show with the light of the beaft as if it had burnt: and when I went into the Towne to the *Negros*, and shewed it them, they wondered thereat, and the next day when I lookt on them, they were small blacke Flies, like *Spanish* Flies, but were as blacke as Pitch: Flies, Mothes, and Bees are there also to be seene. The Bees make their Hives vpon trees. There are great flocks of blacke Ants, which make holes in the earth, like the *Red Mice*, those Ants doe much hurt to the Bees, and cate vp their Honey and Wax.

Bannanas, in *Brazilia*, *Panama*, and the tree *Pagower*, in *Malabar*, *Patan*, &c. is the fruit whereof *Iohn Houghen* wrote, and calleth it *Indian Fig*, this tree hath no branches, the fruit groweth out of the tree, and hath leaues or leafs a fathome long, and three spannes broad. Those leaues among the *Tobacs* are vied for Paper, and in other places the Houles are covered therewith, there is no wood vpon the tree, the cut-side (wherewith the tree is couered when it becometh to waxe old) is like the middle part of a Sine, but opening it within, there is nothing but the leaues, which are rolled vp round and close together, it is as high as a man on the top the leaues begin to spring out, and rise vp an end, and as the young leaues come forth the old wither away, and begin to drie vntill the tree comes to his growth, and the fruit to perfection: the leaues in the middle haue a very thicke veine, which diuideth it in two, and in the middle of the leaues, out of the heart of the tree, there groweth a flower as bigge as an Elfridge Egge, of a russet colour, which in time waxeth long like the balke of a Colewort, whereon the Figgies grow close one by the other, when they are full in their husks, they are not much unlike great Beanes, so grow more and more till they be a span long and foure thumbes broad like a Cucumber, they are cut off before they are ripe, and are in that sort hangd vp in bunches, which oftentimes are as much as a man can carrie. It also yeldeth good *Tremmelis* like Milke (when the tree is cut downe) which cometh out of the bodie thereof, hauing hangd three or foure dayes, they are through ripe, the tree beares but one bunch at a time, whereon there is at least one hundred Figgies and more, and when they cut off the bunch of Figgies, the tree also is cut downe to the ground, the root staying still in the Earth, which presently springeth vp againe, and within a month hath his full growth, and all the yeare long no time excepted. The tree beareth fruit, the fruit is very delicate to cate, you must pull off the huske wherein the fruit lieth, very delighfull to belick, the colour thereof is whitish and some what yellow, when you bite it, it is soft, as if it were *Milke* and *Butter* mixed together, it is mellow in byring, it coleth the maw, much thereof eaten maketh a man very look and raw in the throat, it maketh women lecherous if they cate much thereof. Some are of opinion, because it is so delicate a fruit, that it was the first tree that stood in *Paradise*, whereof God forbid *Adam* and *Eue* to cate. It smells like *Roses*, and hath a very good smell, but the taste is better. The *Portugals* will not cut it through with a Knife, but brake it, by reason of a speciall obseruation which they haue in the cutting thereof, which is, that then it sheweth like a crosse in the middle of the fruit, and therefore they thinke it not good to cut it.

The Bachoutens (by vs so called) are very like the Bannanas, for the condition and forme is all one, only that the fruit is smaller, shorter, whiter of colour whitish and sweeter of taste, and is esteemed to be whollomer to be eaten then the Bannanas, but there is no such great quantitie of them, and for that they were first brought out of the Kingdome of *Congo*, into other Countries, they haue gotten the name thereof.

The *Ananases* are also a delicate and pleasant fruit for smell, and of the best taste that any fruit can be, it hath also diuers several names, there are two sorts, the Male and the Female, the *Carriacians* call it, *Ananase*, the *Brazilians*, *Nanase*; those of *Hispaniola*, *Indiana*, and the *Spaniards* in *Brazilia*, *Panama*, because one of them found that and the *Pmas* first in *Brazilia*, it is as great as a Mellon, faire of colour, some what yellow, greene and carmation, when it begins to bee ripe, the greenness thereof turneth into an Orange colour, it is of a pleasant taste, and hath a fine smell like an *Appricot*, so that it is to be very fine off, when you fee the fruit afare off, being greene, it sheweth like *Artichokes*, and is eaten with Wine, it is light of digestion, but eating much thereof it inflameth a mans bodie. In *Brazilia* there is three sorts thereof, each hauing a fouernall name: first, *Lanase*, the second, *Banase*, the third, *Leianase*; but in *Guinea* there is but one sort. The time when they are in their flower is in Lent, for then they are best: it groweth like a fathome about the ground, the leaues thereof are not much unlike *Spanish* *Panama*, when they are eaten, they are cut in round slices, and sope in *Spanish* wine; you cannot cate enough thereof, it is very hot of nature, and will grow in moist ground, the tops that you take out of the Wine tastes like sweet Muske, and if you doe not presently wipe the Knife wherewith you cut the fruit, but forgetting it let it lye halfe an houre, it will bee eaten in, as if there had been strong water laid vpon it, being eaten in abundance and without knowledge, it causeth great sicknesse.

There are great store of *Inianims* growing in *Guinea*, in great fields, which are fowed and planted like Turnips, the root is the *Inianim*, and groweth in the Earth like Earth-nuts, these *Inianims* are as great as a yellow root, but thicker and fuller of knots, they are of a Mount-colour, and within as white as a Turnip, but not so sweet, being put in a Kettle and loddw with flie, and then peeled and eaten with Oyle and Pepper, they are a very delicate meate, in many places it is vied for bread, and is the greatest meate that the *Negros* cate.

The *Bastanas* are somewhat redder of colour, and in forme almost like *Inianims*, and taste like *Earth-nuts*, these two kinds of fruit are very abundant in *Guinea*, they are commonly roasted, or else eaten with a hodge-pot in stead of *Parfenims* or Turnips.

The *Palme*-wine tree is almost like the *Cocos* tree, or of *Lancor*, with diuers others, and are of

Bannanas, or
Indian Figgies.

Bachoutens, or
Bannanas de
Congo.

Ananase.

Inianims.

Palme-wine
tree.

of three or foure sorts, most of them haue all one kind of leafe, but in manner of wood they are unlike, for this tree is thicke of wood then the rest, the Wine is drawne out of these trees by boring them, from whence there issueth a sap like Milke, which is very coole and fresh to drinke at the first when it is drawne, it is pleasant and sweet, hauing flood a while, it is as foure as Vinegar, so that you may vie it in a Salter, but being drunke sweet and fresh, it causeth a man to void wine well, whereby in those Countreies, there are very few found, that haue the disease of the Stone; drinking much thereof a mans head will looke be light, the lightnesse which a man hath in his head thereby, causeth it not to ake. When it cometh first out of the tree it is sweeter of taste, then when it is hath stood awhile, but yet it is esteemed to bee better when it hath stood awhile, and is some-what fished, then presently to bee drunke, for it standeth feeding and lolling, as if it hung ouer the fire and sod, so that if it were put into a Glasse and stopp'd vp, without letting any ayre come into it, the force thereof would breake the Glasse in pieces, but being a malle vyle olde, it is nothing worth, because it is so foure, and then it is of another colour verie waterish, therefore it is much mixed with water, and (seldom comes pure to the Market, as it is taken out of the tree, which is done partly to increase their Wine, as also that then it is the sweeter to drinke, and hath the taste of Syder, and the colour of Muff, when the tree is old, and will yeeld no more Wine at the top, it is cut downe at the foot, and a fire made at the roote thereof, where they set a pot, whereinto the Wine (by meanes of the heate) runneth, the tree being changed, and yeelding no more profit, there groweth another tree out of the roote thereof, but it is halfe a year old before it giueh any Wine. In the morning betimes an houre before day, the Wine is drawne out and brought to the Market at noone, time.

Palmitus tree.

The Palmitus tree is not much to be seene in Guinea, but for that a Negro in that Countrey shewed some of the fruit thereof, I thought good to say something of it in this place, it is a tree without branches, on the top of the tree the fruit groweth, and it is almost like the Ananas when it is ripe. It is outwardly of a faire gold colour, and within it hath graines like Pomegranates, they are of a very sweet taste, the other is hard and vnfit to eate.

Of their Gentlemen, and how they are made, Their Dancings, Sports, Disasters, Cures, Visitation, Mourning, Funerals: and of their Gold.

Ambition of Gentrie.

Here are many Gentlemen in that Countrey, but of small meanes, for assoone as they haue bought their Gentilitie, they are then poorer, and in miserable estate then they were before, and for that they thinke to be men of great account when they are Gentlemen, they seeke much after it, and begin to gather some wealth from their youths vpwards to obtayne the place of a Gentleman. First, they giue three gifts to be made a Gentleman, the first gift is a Dogge, which they call *Cabre de Maite*, which is as much to say, as a Field-sheepe. The second Gift, is a Sheepe or a Goat. The third Gift, is a Cow, with many a-thing, and then he is made a Gentleman. These Gifts are giuen among those that are Gentlemen, and are giuen the one now, the other at another time, as the man that is made a Gentleman can best doe it, and hath the meanes to performe it, and then hee makes the Captaine acquainted with it, which done, he buyeth a Cow, which is carryed and tyed in the Market place, and then it is made knowne to the people, that such a man shall bee made a Gentleman at such a time, in the meane time all those that are Gentlemen make themselves as fine as they can goe with him, and to fight and shew many a pish Toyes. The man that is to bee made a Gentleman, makes all things readie, as meate and drinke to entertaine his Goests, and to bid them welcome in good sort, he buyeth Hens and many pots of Palme-wine, and sendeth euery Gentleman a Hen and a pot of Palme-wine home to his Houfe, to make merrie withall.

Gifts for it.

Creation.

When the Feast day comes, the Inhabitants assemblie together vpon the Market place, the men (as he maisters) goe and sit on the one side, hauing many Instruments, as Drums, Hornes, Bells, and other things with them. The Captaine armeth himselfe, and with him hath many young Batchelors with Shields and Asagaies, their faces being coloured and their bodies painted with red and yellow Earth, which makes them looke like a company of young Devils. The man that is made a Gentleman is accompanied with a number of other Gentlemen, hauing a Boy behind him which carryeth his stooke to sit vpon when hee goes to speake with any man, and his fellow Gentlemen come to salute him, and wish him good fortune in his new estate, at which time they take a great deale of straw in the one hand, and lay it vnder his feet, which he treadeth vpon (the like also they vse when their owne friends come to visit them, and bring them

them any Presents, which they vse for a great honour.) The wives of the Gentlemen goe to her, to doe all the honour they can to the wife of the Gentleman that maketh the Feast, and dresse her nicely, folding her haire with many golden *Feniffer*, and Croffes, putting about her necke a Ring of gold, and in the one hand shee carrieth a Horse-taile, and on her right arme shee hath a Ring of gold, at each end thereof hauing a round thing like the Lid of a Pot, all made of gold; and being readie, they are placed in order, as their manner is, one after the other; then the Cow is led forth, and then all the Gentlemen in the Towne come and follow them, as it were on Procession, dancing and leaping round about the Towne, and when they come againe into the Market-place, the Cow is bound to a stake, and there they make a great noise with Drumes and Pipes, and the young Batchelors with fencing and leaping, with their Shields and Asagaies, now in one place, then in another, making, as they thinke, great joy about the Gentlemen; euery man seeking to excell each other, and to get most praise and commendation.

The women also make no lesse adoe with singing and dancing, sometimes carrying both the Gentleman and his wife, vpon a stooke, round about the Towne, calling white Meale in their faces, and in that sort make great pastime three dayes together, and euery night they are led home to their houses, and watch by the other Gentlemen. The next day he is fet by a great number of people, and great honour done vnto him as before; at which time hee hangs a white Flag out of his house, which doth signifie joy, or open house. The third day, the Cow is killed by the Executioner, and quartered, and euery man hath a piece of the flesh thereof, that they also may be participants of the Feast; but the man and the woman that maketh the Feast, may not eate of the Cow, for they make them believe, that if they eate any thereof, they shall die within a yeere after. The Feast day being ended, the head of the Cow is carried home to his house, which he hangeth vp, and painteth it with diuers colours, hanging many straw *Feniffer* vpon it, which is a signe of his Gentilitie, and a warrant to proue him to be made a Gentleman.

Priuiledges.

Then he hath great priuiledge, for he may buy Slaues, and doe other things which before he might not haue done. When he is made a Gentleman he is very proud thereof; for, the first thing that they will tell vnto a Stranger, is, that they are Gentlemen, and that they haue many Slaues, esteeming themselves to be great Masters; but it falleth out otherwise, that after their feasting is done, and he made a Gentleman, that then hee is poorer then he was before, because hee hath disbursed all his money to get it, and then hee must goe out to fish againe and doe other things, if he will get his liuing. This kind of Gentilitie costs him about eight Bendas, which is a pound of gold, but deducting that which is giuen for Presents of other men which bring them to him, each man according to his meanes and abilitie, it standeth him not in aboue halfe a pound of gold. Those Gentlemen haue a Fellowship amongst them, and euery yeere make a Feast, and then bid their Friends to be merrie with them, and make good chere; at which time they hang their Cowes or Sheepes heads, with Millie strawes, and paint them with white colour, signifying thereby the remembrance of their Feast. Besides this, the Gentlemen haue an other Feast amongst them, vpon the sixth day of Iuly, at which time they paint their bodies with white and red stripes, and hang a Garland made of greene boughs and straw about their neckes, which they wear all that day, and you may know the Gentlemen from the rest, and then also they hang their Cowes and Goats heads full of *Feniffer*, as before in the evening they meet together at a Banquet, in the house of the Captaine, where they are very merrie together, eating and drinking their heads and bellies full, till they are drunke.

Annual Feasts.

They make themselves very fine, especially the women, when they goe to dance, wherein they take a great pride. They hang many Copper, Tin, and Luorie Rings about their armes, and on their legs they put Rings with many Bells, that they may found when they dance. Their heads are frizled, and drest with a mist of haire. They wash their bodies faire with water, and then anoint them with Palme-oile, to make them shine. Their teeth also they rub with a hard stick, then they put a piece of white linnen about their bodies, which hangs from vnderneath their breasts, downe below their knees; and commonly about euening they assemblie together, and goe to the Market-place to dance there. Others haue instruments wherewith they play, as some Copper Basons, wherewith they strike with wooden Sticks. Others haue wooden Drums, cut out of an hollow Tree, couered ouer with a Goats Skin, and play vpon them. Others haue round Blockes, cut very handlike and euely, wherewith also they strike with wooden Sticks. Others haue Cow-bells. Some haue small Lutes, made out of a piece of wood like a Harpe with fixe strings of Reeds, wherewith they play with both their hands, euery one hauing their feuerall Instruments, and each keeping good correspondence with their fellows.

Their dancings.

Instruments. Others sing, and begin to dance two and two together, leaping and stamping with one of their feet vpon the ground, knocking with their fingers, and bowing downe their heads, and speaking each to other; in their hands carrying Horse-tails, which they call sometimes on the one shoulder, then vpon the other, vntill certaine order in their footes, one following the other, and each doing as the other doth. Other women take straw, which they let fall to the ground,

ground, and then dancing vpon it, cast it vp againe into the aire with their feet, and catch it as it
 flieeth with their hands, so that they play many apish and childrens sports, thinking that they
 doe excellent well; but they desire not to be seen by strangers, because they laugh and leat at
 them, and then they are ashamed.

The yonkers.

This continuing an hour or an houre and an halfe, eury one goes home againe, as hauing en-
 ded their sports. There are houses also among them, wherein young men and maids vie to dance
 and play. The young Bachelors vie to drinke themleues drunke, and by night runne through
 the forests with their Armes and Affagates, making a great noise with crying and shewing,
 as if a companie of young Deuils ran about the forests; and meeting with other companies,
 with whom hauing some words, they fight together, wherein they are so earnest one against
 the other, that they are almost ready to kill each other, and many times cannot leaue off. They
 will not lightly beginne to quarrell, for they are not so haughty, but will endure much, specially
 of strangers, before they will quarrell; but if they once beginne, they are not easily pacified,
 but are very earnest and hattie to let vpon their aduersie Parties, and to be reuenged, though it
 should cost them their liues; and they haue very quicke hands to thrust and to strike.

Their wounds
 and maladies.

Their bodies are subiect to many ticknesse and distempers, which they esteeme but little, and
 make no account of wounds or hurts. The ticknesse wherewith they are most troubled, are
 Poxe, Clap-dollars, Botches, Wormes, paine in the head, and burning Feuers. These distempers
 they get from foule and filthie women, wherunto they are much addicted, and although they
 haue any distemper by such means, which are not without much danger, yet they esteeme not
 much of them, but passe them away as if they sayled nothing, and are not faint-hearted, but of
 a hard complexion, suffering their wounds to swell and putrifie, without any means of reme-
 die applied therunto; for they neither haue nor vie any Physicke among them, to ease them in
 their ticknesse; nor Surgeons or Physicians to heale their wounds, but suffer their wounds
 and distempers to take their course, vntill they are cured by nature, or by some Physicke or Surgeon.

Wormes in the
 legs.

For the Pox and Clap-dollars they vse much Saltparilla, which the *Hollanders* ships bring
 them; which Saltparilla they scilicet with salt water, and drinke the water for drinke against the
 Pox, and such like distempers, and also against the Wormes that are in their legs, (as I will declare
 here a little) wherewith also we are much troubled, wherunto they vie no remedie at all,
 but suffer their legs to continue so, vntill they heale and waxe better of themleues. For the
 paine of the head they vse certaine Pap, which they make of greene leaues, and therewith
 anoint the place where their paine is; and if they haue any swelling about their bodies, which
 breatheth not out, then they take a knife and cut two or three long slashes therein, and so gree the
 wound a meane to worke, and so the wound grow together againe; which is the cause that
 they haue so much knob flesh, and so many slashes in their bodies: but is well to be discerned,
 whether they be cut and made in their flesh to besouthe and let out themselves, or wounds and
 sores that are healed vp againe. They also vse no letting of blood, but only make a hole in their
 bodies with a knife to let their blood come out: but if any of them be sicke, they will flum him
 as it were the plague, and spurne the sicke man like a Dog, and not once helpe him with a drop
 of Oyle or Water, although they haue neuer so much need; no, not the Father to the Sonne,
 but let them lie like Beasts, and die with hunger and ticknesse; so that they are not skillful to
 helpe sicke persons.

Quarrel.

They make difference betweene the word *Morian* and *Negro*, for they will not be called
Morian, but *Negroes* or *Pretios*, (which is as much to say) as Blacke men; for they say that
Morian is as much to say, as Slave or Captiue, and also a man that knows nothing, or that is
 halfe a Follie; and therefore they will not be called *Morian*, but *Negroes* or *Pretios*; for if you
 call them *Morian*, they will hardly speake vnto you, nor make you any answer. They make
 the one the other Slaves, but in other sort then in *Congo* or *Angola*, for there you can lade no ships
 full of Slaves; but to the contrary, they desire much to haue them, and buy them: yet there
 are both Slaves and Captiues; and for that in those Countries they take no great paines, nor
 need any great number of Slaves, therefore there is no great quantitie of them to be had, to sell
 them as they doe in other Countries, but only among them of the Land, that haue need of
 them. Again, no man may buy or sell them, but such as are of great account and Gentlemen.
 They are marked with an Iron in their bodies, that if they chauce to runne away, they may be
 knowne againe by their marks.

Such as are blind, or haue any other imperfections in their bodies, as being lame or Criples,
 and by reason thereof cannot get their liuing, the King placeth them with Smiths, to blowe
 their Bellows; or others with those that prelle Palme-oyle, or grind Colours, whereunto such de-
 formed persons are fit; or to such Occupations and labours wherewith they can helpe them-
 selues, and get their victuals; so that there you see none such as begge their victuals, but they
 are put in some place or other to eame their meate; so that the Inhabitants gree no meate one
 to the other. The Kings of the Townes haue many Slaves, which they buy and sell, and get
 much by them. And to be briefe, in those Countries there are no men to be sold to worke or
 to be

goe of any errand for money, but such as are Slaves and Captiues, which are to spend their dayes
 in seruice.

Hatred and enuy is much vsed in those Countries, and to whomsoever they once beare hatred
 and enuy, they will hate them cruelly, and doe them all the hurt and villany that they can; on
 the other side, they beare a villany long in their minds, and will keepe malice in their hearts
 for euery eight yeeres, and when time serueth them, then flow it openly; no lesse hatred and en-
 uen is borne by one Towne vnto another, speaking all the villany they can, and extolling
 themselves as much as they may, to haue the honour of Traffique, and to the end that the ship
 should come and Anchor before their Townes, and by that means to bring the Countrey Mer-
 chants to Traffique there, wherein they are very diligent: and although one Towne lieth
 three or foure miles one from the other; yet they are as enuious one against the other as the possi-
 ble they can be, and report as hardly of their neighbours as they can imagine; that so they may
 get the *Netherlanders* to Traffique with them: and to that end, they strue to shew more friend-
 ship to the *Netherlanders*, one then the other, to draw vs to affect them, and bring the trade of
 Merchandise vnto them.

The men commonly liue there till they be old, as it seemeth by their faces and outward appa-
 rance, and as we conceiue; but they cannot reckon their owne age, nor tell how many yeres
 they haue liued. When they begin to be old, then they are not well proportioned nor termie-
 ly; but looke euill fauouredly, with gray beards, yellow wrinkled skins, like *Spanish* Leather,
 which proceedeth of the anointing of their bodies with *Palme-Oyle*. They are likewise leaner
 of Legs and Armes, and wholly murthered, specially olde women, with their long beards,
 which then shew and hang vpon their bodies like old Hogs bladders, they would not willingly
 be old; because as then they are not esteemed of, but much despised, and not respected, and as
 from their youths vponwards, to the best time of their liues, they fill waxe of a fairer blacke
 colour, so when they are past that time, they begin to decay, and to lose their perfect
 blacknesse.

In their winter time, they are very sickly, & then commonly there is a great mortallitie among
 them, by means of the vnholeynesse of the aire, which they then endure: and when they
 their friends come to the dead mans house, and weepe and sorrow grievously for him, spee-
 king vnto him, & asking him why he died, with many such like foolish Ceremonies. They take
 the dead body and lay it on a mat vpon the ground, & wind it in a woollen, purposely made in
 that Countrey, of colour red, blew, blacke and white. Vnder his head they lay a wooden steele,
 and couer or dresse his head with a Goats skin, and throw all the body out with ashes, and dust
 of Barkes of trees; they close not his eyes together, they lay his armes downe by his sides, and
 so let him lie halfe a day in the aire. If it be a man, his best beloved wife goes and sits downe by
 the body, and if it be a woman, the man goes and sits downe by her, crying and weeping, ha-
 uing in their hands a wiue of straw, or of Barkes of trees, wherewith crying and howling
 over the dead body, he or the wretched his face, sometimes lying vnto it, *adieu*, and making
 a great noyse; in the meane time, the friends or neighbours come to visite the dead, and to none
 him for his misfortune, others (as the nearest friends) being women, goe round about the house,
 singing and beating vpon Basons, sometimes coming to the dead body, and goe round about
 him singing and leaping, and kincking of hands, making a great noyse, and then againe goe
 round about the house singing and playing vpon Basons, which they doe twice or thrice one af-
 ter the other.

In the meane time, preparation is made for the buriall, and to make good cheere together, af-
 ter it is ended; to the which end, they dresse certaine Hens, and a Sheep, and other meates which
 they are accustomed to eate, and while the dead bodie is about the ground, the eldest *Morian*
 of that quarter, goes about from house to house with a Bason, whereto eury one must put
 the value of twelue pence in gold, with the which money they buy a Cow, which Cow is giuen to
 a *Fetisso* that wish to conuise their gods, to will him to conuise the *Fetisso*, to suffer the dead
 body to remaine and rest in peace, and to bring him into the other world, and not to moue
 left him in the way, with this Cowes blood hee conuureth his *Fetisso*; (for a dead man must
 smear his *Fetisso* with blood) then they bind the dead body vpon a plank, and carry him to
 the graue singing and leaping: the bodie is carried by men, and the women follow after one by
 one, about their heads hauing a Crowne or Garland of straw, and a staffe in their hands: the
 man, if it be a woman, goes next to the dead body crying to the graue, else there goes no man
 after it, vntill the dead body chanceth to be borne to another place to be buried; as sometimes
 it happeneth that they carry the dead body twenty miles off, from the place where he died, to be
 buried there: and then many men go armed with the body, to conuise it to the buriall: the body
 is carried to the earth, & the grave-maker maketh a graue about foure foot deepe, and therein he
 is laid: ouer the graue there are many tickes of wood laid, close one by the other: the women
 creepe to and fro ouer the graue, making a great noyse, with howling and crying, and ouer that,
 they lay the earth, and place it, and bind it about the same, as if it were a Cuff: all his goods, as
 Apparell, Weapons, Pots, Basons, Tools, Spades, and such Household-stuffe, wherewith he earned
 his

* Ormus.
At Baghar in
Babylon, there
are the like,
furnished to
come by draw-
ing bad water
in that place,
as M. Ant. tem-
pkins observed

The Negroes themselves are much troubled with them, specially those that dwell about the castle of *Mina*, and it is a thing to be wondered at, for the Negroes that dwell but 25 miles lower Eastward, are not troubled with worms as their neighbors are. And another (whereof *John Haydon* speaketh in his *Travels*) are troubled therewith, for the Islands of *East India*, *West India*, *China*, *Brasilia*, and other strange Countries are not troubled therewith, nor know not the cause, and which is more; They of the Island of *Saint Thomas*, which men esteem to be the unwholesomest place in the world; and wherein so many men are sick, and lose their lives, know not what these worms meane, but wondered much therat, when it was shewed them of such as had bene with the *Hollanders* in *Guinea*. The Negroes themselves knew not whereof they are ingendred, but the greatest presumption is, that they proceed and breed of the water which men buy of the Negroes, which they take out of Wells or Pits, and it is very likely (as we find by the experience) that they breed of the water; for in *Ormus*, or in those parts, the fresh water is fetched up in pots by duers, eighteen fathome deepe vnder the salt water, which those people drinke, because they are there also troubled with worms, and as some men write: the *Indians* themselves say, that they come of the water. Such as haue them in great paine, for some of them can neither goe nor stand; some neither sit nor lie, others lie wholly in dypaine, as if they were fencelesse, and sometimes are faine to be borne home with a feuer, or shaking, as if they had a feuer; some get them on a sudden, others haue them before they know it, and haue little paine therewith; so that the wormes these themselves diuers wayes: they appeare with a little Blain, others with a spot like a Flea-biting, others with a little swelling; so that you may often see the worme betweene the skin and the flesh, others these themselves with bloody vaines, &c. It must shew it selfe before men vie any remedie for it: neuerthel. se, it sheweth it selfe many times too much, and too soon, for it were better that it came not so soon, nor appeared at all, but suffered men to be at ease, it will seeke to helpe itselfe, and thrust out its nose, which a man must then take hold on, leaue the crepe in againe: he the verch himselfe in diuers places, as in mans legges, in the sole of the foot, in the armes, knees, buttocks, &c. and commonly in places of mans bodie, where there is much flesh; and some men haue them in their priuite members, and which is more, in their cods, with great griefe and painefor those that haue them there, indure extreme paine. But it is true, that one man hath less paine with them than another, and shal also be sooner healed of them than another; which cometh by the handling or dealing with them, for it is very good, when a man findeth himselfe to be troubled with them, to be quiet, specially being in his legs, and not go much, and to keepe the place warme where they begin to appeare; for thereby they shall indure lesse paine, for they come better out of a mans flesh with warmth, than with cold and defaile. For some men haue little respected themselves when they haue had the wormes, so that they appeared with a great swelling, whereby they indured much paine, and were in hazard to loose their legges or their armes. When it comes forth too fast, that a man may lay hold on it, then they must draw him out till hee flayeth, and then hee must let it rest till hee beginneth to come forward againe, and as much thereof as is come out of the bodie, must bee wound vpon a flicke, or bound close to the houle, with a third that hee crepteth not in againe. When hee cometh out every time, he bringeth goodfoote of matter with him, and a man must euery day looke vnto it, and draw him so long, till he be out, but you must not draw him too hard, leaue he should breake, so that by reason of the poyson that is in him, the wound will fetter: It hath often times, that after there is one worme drawne out of a mans bodie, that there cometh another in the same place, & hath his illue out at the same hole. Some men are fonder rid of them than another, for some are calld in three weeks and lesse time, and some asse three months in healing of them, some men haue more wormes than others, for some haue but one worme, and others ten or twelue, as I my selfe knew one that had ten wormes, hanging out of his body all at one time; and I haue known men that had wormes that began to open themselves, and crept in againe, and consumed away, so that they had no more trouble therewith but the next Voyage after. They are of diuers lengths, and greatnesse, some are of a fathome long, some shorter, as it falls out in thicknesse they differ much, some are as thick as great Lute-strings, and like common pearle wormes, others like small Lute-strings, and some as small as fluke or fine thread, some say that they are not liuing, and that they are but bad snowes and no wormes. I haue not long since seen a man that had certaine wormes which showed themselves, and the Surgeon drew some out with one pull, and the worme being drawne out, held vp on high, wrung and wrinched it selfe, as if it had liuen on Eke, and was about five quarters long, and as thick as a Lute-string, if it were but a snow, it would haue no life in it, and therefore they are naturall wormes. The Negroes vie no kind of Surgeon for them, but suffer them to haue their coure, and wash the fore with Salt-water, which they say is very good for it.

Note that our returne backe from *Mouze*, we vie to put off from that place, from whence you must let fayle with a wind from the land and hold your course as neere by as you can, losing no wind, and yett shall hardly get about *S. Thomas*, or *Rio de Gabon*, because of the streame which drieth you East & by North, & East North-east towards the land. To the *Bonities* of *Principe*.

Fernando Poo, which you must beware off, for he that falleth into that *Bombe*, will hardly get out, because of the streame, and is in danger to be cast away in that place, or elle he must haue some stormes or winds out of the North, and so come out Southward, otherwise it is hardly to be done; for there are some, who hauing had the wind a little contrary, were fixe or seuen weekes before they could get to *Cape Cape Confusio*. Here you must note, that as you passe vnder come to the Equinotiall line, the wind bloweth the more Southerly, so that as you passe vnder the line, the wind bloweth South, and South and by East, and somewhat higher, you must also note, when you see great flying Fishes, that you are not farre from *Saint Thomas*, or about the *De Principe*.

§. VIII.

The passage from the golden Coast to the Kingdome of Benni, or Rio de Benni, and Rio Floredo: The Citty, Court, Gentry, Apparell: also other places aduyning, described.

As that the gold Coast reacheth no further then from *Cape Detres Puntas*, to *Rio de Volta*, therefore those that will goe from the golden Coast, to the Kingdome of *Benni*, must hold their course along by the land, and along by the Riuer of *Rio de Volta*, *Rio de Andra*, and *Rio de Lago*. These Riuer were neuer entered into, because there is nothing to be had in them, but a little quantitie of Elephants Teeth; so that the labour to fetch it, is not worth the paines, by means of the dangers that a man incurth by entering into the Riuer, by reason of Sands. Before at the mouth of the Riuer of *Fernando*, there lieth an Island, and the Riuer is so indifferent great, that a man may well know it. The land reacheth most being about forty miles) to *Rio de Andra*. This Riuer is much vied to be entered into by the *Portugals*, and is well knowne, not because of any great commoditie that is therein to be had; but because of the great number of slaves which are bought there, to carry to other places, as to *Saint Thomas*, and to *Brasilia*, to labour there, and to reitue Sugar: for they are very strong men, and can labour stoutly, and commonly are better slaves then those of *Gabon*, but those that are sold in *Angola* are much better. In this Riuer there is no speciall thing found, which is of any value, but some Blew, Greene, and Blacke stones, wherewith they grinde colours, and for their fairenesse are desired of other Negroes, specially in the golden Coast of *Guinea*, where they are much esteemed of by them. There both the men and women are stark naked, vntill they be sold for slaves, so that they are not ashamed to shew themselves one to the other, as they themselves assume, and by reason proue, saying, that a man more coueteth and desireth a thing that hee seeth not, or may not haue, then that he seeth or may borrow or haue, and for that cause they hide not their priuite members. These the *Portugals* Traffique much with *Babiles*, to buy slaves, and the *Inhabitants* are better friends with them, then with any other Nation: because they come much there, and for that no other Nations come to buy slaves there, but the *Portugals* onely. And there are some *Portugals* dwelling there, which buy much wares and Merchandizes, such as there to bee had. From *Rio de Andra*, to *Rio de Lago*, is ten miles; and in that Riuer there is nothing else to be vied, and therefore it is not much vied, so that *Rio de Andra*, is more vied then *Rio de Volta*, and *Rio de Lago*; from *Rio de Lago* to *Rio de Benni*, is about twenty miles, so that *Benni* is esteemed to be part of the golden Coast, that is about one hundred miles from *Mouze*, so that in two dayes with helpe of the streame, a man may get thither, where as men are wont to be fixe weekes before they could turne backe againe from whence they came.

The Towne seemeth to be very great, when you enter into it, you goe into a great broad street, not paved, which seemeth to be seuen or eight times broader then the *Wormes* street in *Amsterdam*; which goeth right out, and neuer crooketh and where I was lodged with *Adriethen Cornelison*, it was at least a quarter of an houres going from the gate, and yet I could not ride to the end of the street, but I saw a great high tree, as farre as *Leould* distance, and I was told the street was as much longer. There I spake with a *Neiderlander*, who told me that he had bene as farre as that tree, but saw no end of the street; but perceived that the houses thereabouts were much lesse, and some houses that were falling downe: so that it was to be thought, that the end thereof was thereabouts, that tree was a good halfe mile from the house where I was lodged, so that it is thought that that street is a mile long besides the Suburbs. At the gate where I entered on horse-backe, I saw a very high Bulwarke, very thick of earth, with a very deepe ditch, but it was dune, and full of high trees; I spake with one that had gone along by the ditch, good way, but saw no other then that I saw, and knew not well whether it went round about the Towne or not, that Gate is a reasonable good Gate, made of wood after their manner, which is to be shut, and there alwayes there is watch holden. Without this Gate, there is a great

then againe make peace, so that the friendship betweene them is very small, they have a King among them, but they are not to mightie as those of *Rio de Gabon*, but better people to deale withall then those of *Gabon*, for since the time that they of *Gabon*, tooke the Skince and the goods of *Moscovborn*, and kild the men, they of *Rio de Angola* would have nothing to doe with them, but were grieved that it was done, but because they feared them of *Rio de Gabon*, and of *Pongo*, they durst not withstand them: with those *Negros* there is much Traffique to be had, and there are many Teeth to buy, but not so many as in *Rio de Gabon*, but when you Traffique there you must not stay long with your shallop or boate there, for if you deale not with them for their Teeth in two or three dayes, you shall not deale with them at all, for reason the few Pinnalles or shallops come thither to Traffique, therefore the *Negros* bring all their Teeth thither at the first, to barter for other Wares. Their speech is not like theirs of *Gabon*, but by opinion and religion they are almost one, and agree therein.

R. Gabon.

The River of *Gabon*, lyeth about fiftene miles Southward from *Rio de Angola*, and eight miles Northward from *Cape De Lopo Goncalves*, and is right vnder the Equinoctiall Line, about fiftene miles from *Saint Thomas*, and is a great Land well and easily to be knowne. At the mouth of the River there lyeth a Sand three or foure fathome deepe, whereon it beateh mightily, with the streame which runneth out of the River into the Sea. This River in the mouth thereof is at least foure miles broad, but when you are about the lland called *Pango*, it is not above two miles broad, on both sides the River there standeth many trees. The lland lyeth nere to the Nor. h, and the South, and a little further there is an lland wherein there is good prouision to be had, as of *Bannanas*, *Iniamus*, and *Oranges*; about two miles within the River you have eight fathome deepe, good anchor ground. This Coast reacheth North and South, the depth a good way from the Land about a mile or a mile and an halfe; is, twelve and thirteene fathome, and halfe a mile from the Land, it is foure, five, sixe, and seven fathome, you may goe nere about it, because all along that Coast it is good anchor ground, by night you have the wind off from the Land, and by day from the Sea. This River hath three mightie Kings in it, which rule therein, as one King on the North point, called *Casimbe*, and one upon the South point, called *Gabon*, and one in the lland, called *Pongo*, which hath a monstrous high hill; hee of *Pongo* is strongest of men, and oftentimes make warr upon him of *Gabon*, hee of *Casimbe*, is a great friend to him of *Pongo*, and the Inhabitants of the South point of the River, are great friends with those of *Cape De Lopo Goncalves*.

Three Kings.

Cape Goncalves.

The twelfth of December, we got to *Cape Lopo Goncalves*, where we found three ships lying at anchor, two of *Zeland*, and one of *Schicdam*. Touching their Religion, they neither know God nor his Commandments, some of them pray to the Sunne, others to the Moone, others to certainties, or to the Earth, because they receive food from thence, so that they esteeme it a great fault to spit vpon the Earth, they goe little abroad in the streets, but when they goe abroad, they carrie a great broad Knife in their hands: both the men and the women have their bodies pink: in diuers sorts, strange to behold, wherein they put certaine Grease, mixt with colours, they will not drinke before they first put some of it in the Pot or Kan, and when they eate they vfe it to drinke, but when they have dined, then they drinke a great draught of water, or of *Palme-wine*, or else of *Adassay*, which is mixed or made of Honey water. In the morning as soone as it is day, they goe to salute their Commander, or *Changueys*, and to bid him good morrow, and when they come to him they fall downe vpon their knees, and clapping both their hands together, say, *Fins, Fins, Fins*, whereby they with peace, quietnesse, and all good vnto him.

They are much addicted to Theeuerie, and to steale some-thing, specially from Strangers, whereof they make no conscience, but thinke they doe well, but they will not steale one from another. The women also are much addicted to Lecherie and Vncleanesse; specially, with strange Nations, whereby they thinke they get great credit, and which is more, the men offer their wifes vnto strangers that come thither, and the King himselfe presenteth and honoureth Strangers with some of his Wifes, whereof he hath a great number. They have a filthy custome among them, which is, that the King when any of his Daughters waxe great, hee taketh and keepeth them for his Wifes, and the vfe of their bodies. The like is done by the Queenes his Wifes, when their Sonnes beginne to be great, for they lie with them, as well as the King doth with his Daughters. Their apparell is fairer then theirs on the Golden Coast, for they trimme their bodies more; about their middles to hide their Priuities. They wear a Mat made of barks of trees, which is coloured red, with a kind of red wood wherewith they dye it, vpon those Mats they hang some Apes and Monkeyes skinned, or of other wild beasts, with a Bell in the middle, such as *Cowes* and *Sheepe* have about their neckes. They paint their bodies red, with a colour made of red wood, which is verie good, but much lighter then *Brail-wood*, oftentimes they make one of their eyes white, the other red or yellow, with a streake or two in their faces, some wear round Beades about their neckes made of barks, some small, some great, not much unlike the Boxes, which men in *Hamborough* hang vp to put money in for the poore, but they will not suffer you to looke what is in them. The men and women also for the most part

Infectuous customs.

Apparell and ornaments.

goe bare-headed, with their haire shored and pleated diuerly, some of them wear Caps made of the barks of *Cocos* or *Indian* Nut-trees, others wear bunches of feathers made fast to their haire with little Irons, some of them haue holes in their vpper lips, and through their Noises, wherein they put pieces of Elken bones, as thicke as a Doller with a stalle, which thruste in the hole, which being thrust in comes out at the Nose, and ouer their mouthes, which keepeth their turnes well and to good purpose, when they are sicke and fall into a swoond, and that men can open their hands by force, then they take that bone and crush the tip of some green herbe through it, wherewith they come to themselves again, so that they sense them for two purposes. Some wear Rings in their lips and in the middle part of their Noises, some thrust small Hornes or Teeth through them, and wear them so, which they thinke to be a great ornament vnto them, others bore a hole in their nostrill lips, and play with their Tongues in the hole many of their men and women wear Rings in their eares, wherof some weigh at least a pound weight, some haue stickes thrust through them, of fise or fise fingers long, most of them, specially the men wear a Girdle about their middles made of Buffals skin, with the haire fill on it, which meeteth not together before by almost a hand breadth, with a piece thereof sticking out at each end, which is tyed together with a small cord of Threed, vpon their belkes they carrie a broad Iron Knife, the sheath thereof also being of Iron: some of those Girdles are a hand broad, and some two or three-handfuls broad. Besides those, they vse another sort of Knives, with two or three points, which are very fearefull to behold, wherewith they call at a man, and wherewith they hit they take hold.

They are better armed for weapons then they of *Afrye*, or the Golden Coast, their Armes are Pike, or Affligges, Bowes, and Arrowes, long Targets made of barks of Trees. Their Drummes are narrow below and broad above, their Pikes are very cunningly made, for they are very curious Workmen in Iron: the women carrie their Husbands Armes for him, and when they will vie them, their Wives giue them: they are cruell and fierce against their Enemies and fight one against the other by Land and by Water in Canoes, and when they take any of their Enemies (they were wont in times past to eate them, but now they doe it not) they put them to great torture.

The women also fet themselves out verie faire (as they thinke) and wear many red Copper and Tissue Rings vpon their armes and legges, some one, others two, which many times weigh three or foure pound weight, which are so fast and close about their armes, that men can hardly imagine how they get them on; those Rings also are worn by some men, but more by women. The women wear Aprons made of Rufhes, which I haue seene them make. Touching their Dye, clothes and setting forth of their bodies, it is beauly and vnseemely. They haue no lesse vnseemelinese in their eating and house-keeping, for they lue like beasts, and deepe vpon Mats laid vpon the ground, which they make very cunningly. The chiefe meate they eate is *Iniamus*, *Batares*, and *Bannanas*. The *Bannanas* they vfe in stead of bread, when it is well dryed, they also eate fish and Keth, with Roots and Sugar-canes: they lay all their meate in one dish, and find round about it, and eate like a company of beasts. Their King called *Mani*, eateth his meate out of a Tinnie Platter, but the rest in wooden Platters, sitting vpon a Mat spread vpon the ground.

The greatest labour the women doe, is to fetch water, to gather fire, and to dresse their meate: their Houses are finely made of Reeds, and couered ouer with *Bannanas* leaues, and better and cleuer then the Houses in the Golden Coast. The King hath a faire House greater then any in all the Towne, he is called *Golpatae*, he is brauely fet out with many Beads made of beanes and shels, which are dyed red, and hangd about his necke, and vpon his armes and legges, they strike their faces with a kind of white colour, they are very much subiect to their Kings, and doe him great honour when they are in his presence: before his House there lyeth an Iron fribell to leane how to vie all kind of Armes; specially, our small Gunnes. Their Winter is mightily with great drops, which fall so hot vpon the floues that they also vpon the shore, which meanes also the waters are thicke and dimme, in the Rivers and also vpon the shore. There is good fishing, Oysters grow on the branches of the Trees, which hang downe into the water. They draw their speech long, so that it is better to learne then theirs in the Golden Coast. The Cape is low Land, and is to be knowne, for there is no Land thereabouts, that reacheth so faire Westward into the Sea as that doth, it lyeth about a degree Southward from the Equinoctiall Line. When you are at the Cape, there is a River which lyeth South-east from it, about three miles, wherinto the shallops commonly faile, to barter for some Teeth, which are there to be had in the Village, which lyeth about foure miles forward from the River: in this River there are many Crocodiles, and Crocodiles, so that it is thought: that hee River of *Nilus* ioyneth therewith, and hath an issue there into the Sea: in this Country there are many cruell and strange beasts, as Elephants, Buffals, Dragons, Snakes, Apes, Monkeyes, which are very fearefull to behold, and very hurtfull.

Those

Oysters on Trees.

Cruelty of Gaboms.

Of divers parts of Guinea and especially of Cape Sierra Leone, &c. See History and English Journals.

Those people are better to be dealt withall, then they of *Gaboms*, and we find not, that they beare any lightness or malice to the *Netherlanders*, (as they of *Gaboms* have done) in *Anno* 1601. to a ship called the *Palme-ree*, and to another, called the *Mossein of Delft*, as also to a *Spanish* Barkes, who in thore time, one after the other they fell vpon, and taking them, kild all the men and eate them, with diuers other such trickes more by them done: but for that it is good for the ships in that place to lie and refresh themselves, to fetch water, and to Calke them: therefore all the ships lie moit at this place, to make themselves ready, and fit to returne backe againe. About this Cape there lie many Sands, whereon a ship might loose finite, but behind the banks there is no feare, the Lead will giue a man means to find his way well enough.

CHAP. III.

The strange adventures of ANDREW BATTELL of Leigh in Essex, sent by the Portugals prisoner to Angola, who lived there, and in the aduoyning Regions, neere eightene yeeres.

§. I.

ANDREW BATTELL, his Voyage to the River of Plate, who being taken on the Coast of Brasil, was sent to Angola.

Abraham Cocke Voyages.

Santa Cruz.

Calmes on the Coast of Guaynes.

The Scuruie. Cape de las Palmas.

Treacherous people.

San Tome. Ilha das Rolas.

They burne a Village. The Towne of San Tome.

Cape de las Gorgulhas.

Some hurt.

They depart from San Tome.

In the yeere 1589, *Abraham Cocke of Lime-huske* began his Voyage towards the River of Plate, with two Pinnasses of fittie Tuns a peece: The one was called the *May-morning*, the other, the *Dolphin*. We filled from the River of *Thomes*, the twentieth of April: and the fixe and twentieth of the same month, we put into *Plimmouth*, where we tooke in some provision for the Voyage. The seuerth of May we put to Sea, and with foule weather were beaten backe againe into *Plimmouth*, where we remained certen dayes, and then proceeded on our Voyage: and running along the Coast of *Spaine*, and *Barbarie*, we put into the Roade of *Sancta Cruz*, and there let our Light-horse-man together, which we carried in two peece; *Abraham Cocke* made great account hereof, thinking that this Boat should haue made his Voyage. This done, we put to Sea, and running along the Coast of *Guayna*, wee were becalmed; because wee wer lo to neere the Coast.

Heere our men fell sicke of the Scuruie, in such sort, that there were very few found. And being within three or foure Degrees of the Equinoctiall line, we fell with the Cape *De las Palmas*, where we had some refreshing, wherewith our men recovered. The people of the Cape *De las Palmas* made much of vs, saying, that they would trade with vs: but it was but to betray vs. For they are very treacherous, and were like to haue taken our boat, and hurt some of our men. From this Cape we lay South-west-ward, but the Current and the Calmes deceived vs; so that we were driuen downe to the Ile of *Saint Thome*, thinking that we had bene farther off to the Sea then we were. And being in distresse for wood and water, we went in on the South end betweene *San Tome*, and the Ilands *Das Rolas*: where we rode very smooth, and with our Light-horse-man went on shoare, thinking to haue watered: but we found none in the Iland. Heere we had great store of Plantans and Oranges. We found a Village of *Negres*, which are sent from *San Tome*, for the *Portugals* of *San Tome* do use, when their slaves be sicke or weak, to send them thither to get their strength againe. For the Ilands are very fruitful; and though there is no fresh water, yet they maintaine themselves with the wine of the *Palme* trees. Having refreshed our selves with the fruit of this Iland, we burned the Village. And running on the East side of *San Tome*, we came before the Towne; but we durst not come neere: for the Castle shot at vs, which hath very good Ordnance in it.

Then we lay East and by South toward the *Maine*, and in foure and twentieth houres, we had sight of the Cape *De las Gorgulhas*: and being within three Leagues of the said Cape, we callabour and stood againe toward the Iland of *San Tome*, and turned vp on the West side of the Iland: and coming to a little River, which runneth out of the Mountaines, we went on shore land with our Light-horse-man, with fixe or seuen Boats to fill with water. But the Gouverneur had imbosked one hundred men of the Iland: and gave us to fill with water. But the Gouverneur had imbosked one hundred men of the Iland: and gave us to fill with water. But the Gouverneur had imbosked one hundred men of the Iland: and gave us to fill with water.

Then *Abraham Cocke* determined to fetch the Coast of *Brasil*, and lay West South-west into the Sea: and being some fixe Leagues off, we fell into a School of *Dolphins*, which did greatly reioice vs: for they did follow our ship all the way, till we fell with the land: which was thirte

thirte dayes. And running along the Coast of *Brasil*, till we came to *Ilha Grande*, which standeth in nine Degrees Southward of the line: we put in betwixt the Iland and the *Maine*, and halld our ships on shoare, and walked them, and refreshed our selves, and tooke in fresh water. In this Iland are no Inhabitants, but it is very fruitful. And being here some twelue dayes, there came in a little Pinnasse, which was bound to the River of *Plate*, which came in to water, and to get some refreshment: and presently we went aboard, and tooke the *Portugall* Merchant out of the Pinnasse, which told *Abraham Cocke*, that within twenty moneths there should two Pinnasses come from the River of *Plate*, from the Towne of *Buenos Aires*.

From this Towne there come euery yeare foure or five Caravels to *Bahia in Brasil*, and to *Angola in Africa*: which bring great store of Treasure, which is transported outland out of *Peru*, into the River of *Plate*. Then *Abraham Cocke* desired to make his Voyage, tooke some of the *Dolphins* men into his ship, and sent the *Dolphin* home againe, which had not yet made any Voyage. The *Portugall* Merchant carried vs to a place in this Iland, where there was a banished man, which had planted great store of Plantans and toll vs, that we might catch this fruit goe to the River of *Plate*: for our bread and victuals were almost all spent.

With this hard allowance we departed from this Iland, and were fixe and thirty dayes before we came to the Ile of *Labs Marinas*, which is in the mouth of the River of *Plate*. This Iland is halfe a mile long, and hath no fresh water; but doth abound with Seales and Sea-morries: in such sort, that our Light-horse-man could not get on shoare for them, which we did beat them with our Oares: and the Iland is covered with them. Vpon these Seales we lused some thirty dayes, lying vp and downe in the River, and were in great distresse of vituals. Then we determined to run vp to *Buenos Aires*, and with our Light-horse-man to take one of the Pinnasses that rid at the Towne. And being lo high vp the River as the Towne, wee had a mightie storme at South-west, which drue vs backe againe, and we were faine to ride vnder *Ilha Verde*, that is, the Greene Iland, which is in the mouth of the River on the North side.

Here we were discomfited for lacke of victuals and gaue over the Voyage, & came to the Northward againe, to the Ile of *Saint Sebastian*, lying vnder the Tropique of Cancer. There we went on shoare to catch fish, and some went vp into the woods to gather fruit: for we were all in a manner famished. There was at that time a Canoe fraught with *Indians*, that came from the Towne of *Spirito Sancto*. These *Indians* landed on the West side of the Iland, and came through the woods, and tooke fixe of vs, and carried vs to the River of *Lanciro*. After this mischance, our Captaine *Abraham Cocke* went to Sea, and was neuer heard of more.

When we that were taken had remained foure moneths in the River of *Lanciro*, I and one *Torner* were sent to *Angola* in *Africa* to the Citie of *Saint Paul*, which standeth in nine Degrees to the Southward of the Equinoctiall line. Heere I was presently taken out of the ship, and put into prison, and feat vp the River *Quemfata* to the Towne of *Garrion*, which is one hundred and thirte miles vp the River. And being there two moneths, the Pilot of the Gouverneur's Pinnasse died: then I was commanded to carrie her downe to the Citie, where I presently fell sicke, and lay eight moneths in a poore estate: for they hated me because I was an *English-man*. But being recovered of my sickness, *Don Iohn Hurtado da Memboa*, who then was Gouverneur, commanded me to goe to the River of *Quemfata* to a Pinnasse, is to trade for Elephants teeth, Wheat, and Oyle of the *Palme*-tree. The River *Zaire* is fittie Leagues from the Citie to the Northward, and is the greatest River in all that Coast. In the mouth of this River is an Pinnasse called the Ile *De Calader*, which had at that time a Towne in it. Heere we laded our Pinnasse with Elephants teeth, Wheat, and Oyle of the *Palme*, and so returned to the Citie againe.

§. II.

His trading on the Coast, after to escape, imprisonment, exile, escape, and neg imprisonment: his sending to Elambo, and Bahia Das Vassas; Many strange occurrences.

When I was sent to *Loango*, which is fittene Leagues to the Northward of the River *Zaire*: and carried all Commodities fit for that Countrey as long Glasse beads, and round Blew beads, and Seed beads, and Looking-glasse, Blew and Red corall cloath, and *Isle Rugs*, which were very rich Commodities. Heere we sold our cloath at great rate, for we had for one yard of cloath, three Elephants teeth, that weighed one hundred and twenty pound: and we bought great store of *Palme*-cloth, and Elephants tayles. So in little time, we laded our Pinnasse. For this Voyage I was very welcome to the Gouverneur; who promised me my liberty if I would serve him. So I went in my Pinnasse two yeeres and a halfe vpon the Coast.

Then

A ship of Hol-
land on that
Coast.
Imprison-
ment.
Miserable
Fate.
Sixty years
misery.

He heard from
Maffungano.
The River
Dance.
Dance.
Dance.

Mini Caboch.
Lake of Ca-
fania.
The Town of
Mini Caboch.
The River
Dance.
Dance.
Dance.

The River
Dance.
Abundance of
dangerous
Crocodiles.
The River
Dance.
Dance.
Dance.

Bamba.

At left alone.

His resolution.

He yielded.
They were
prisoners
and fine again
to the City of
San Paulo.

Then there came a ship of Holland to the City, the Merchant of which ship promised to carry me away. And when they were ready to depart, I went secretly aboard; but I was betrayed by the Portuguese, which sailed in the ship, and was fetched on shore by the Sergeants of the City, and put in Prison, and lay with great bores of Iron two months, thinking that the Governour would have put me to death; but at last, I was banished for ever, to the Port of Maffungano, to serve in the Conquest of those Parts. Here I lived a most miserable life for the space of six years, without any hope to see the Sun again.

In this Fort there were Egyptians and Moriscos, that were banished for vs. To one of these Egyptians I gave my mind, and told him, that it were better for vs. to venture our lives for our liberty, than to live in that miserable place. This Egyptian was as willing as my self, and told me, he would procure ten of his consorts to goe with vs. So we got three Egyptians, and seven Portuguese. That night, we got the best Canoe that we could find, and went downe the River Casaca; and being as farre downe as Mini Caboch, which is a little Lord in the Province of Elamba, we went on shore with our twelve Muskets, Powder, and Shot. Here we sunk our Canoe, because they should not know where we went on shore. We made a little fire in the Wood, and scorched some Wheat, which we brought from Maffungano to relieve vs. for we had none other food.

As soon as it was night, wee took our journey all that night, and the next day without any water at all. The second night, we were not able to goe, and were faine to digge and scrape roots of Trees, and sucke them to maintaine life. The third day, we met with an old Negro, which was travelling to Mini Caboch, we bound his hands behind him, and made him lead vs. by the way to the Lake of Cafania. And traunailing all the day in this extreme hot Country, we came to the Bay, or Towne of Mini Caboch, which lieth within the Land twelve leagues from the City of San Paulo. Here we were forced to ask water: but they would give vs. none. Then we determined to make them flee their houses with our shot: but seeing that we were desperately bent, they called their Lord Mini Caboch, who gave vs. water and faire speeches, desiring vs. to day all night, only to betray vs.: but we departed presently, and rested that night in the Lake of Cafania.

The fourth day at night, we came to the River which is toward the North, and passed it with great danger. For there are fash abundance of Crocodiles in this River, that no man dare come nere the River side, where it is deeper. The fifth day at night, we came to the River Danda, and traunailing so farre to the Eastward, that we were right against the Serra, or Mountaines of Mambungano, which is a Lord that warreth against the King of Congo, whether we intended to goe. Here we passed the River, and rested halfe the night. And being two leagues from the River, we met with Negroes, which asked vs. whither we traunailed. We told them, that we were going to Congo. These Negroes said, that we were in the wrong way, and that they were Maffungano, and would carrie vs. to Bamba, where the Duke of Bamba lay.

So we went some three miles East vs. into the Land, till we perceived that we were the wrong way: for we traunailed by the Sunne, and would goe no farther that way, and turned backe againe to the Westward, they stood before vs. with their Bowes, Arrows and Darts, ready to shoot at vs. But we determined to goe through them, discharged five Muskets together, and killed four; which did amaze them, and made them to retire. But they followed vs. four or five miles, and hurt two of our companie with their Arrows. The next day, we came into the borders of Bamba, and traunailed all that day. At night, we heard the surge of the Sea: The seventh day in the morning, we saw the Captain of the City come after vs. with Horsem, and great force of Negroes. Hereupon our companie being dismayed, seven of our faint-hearted Portuguese hid themselves in the Thickets. I and the four Egyptians thought to have escaped: but they followed vs. so fast, that we were faine to goe into a little Wood. As soon as the Captain had overtaken vs., he discharged a volley of shot into the Wood, which made vs. lose one another.

Thus being all alone, I bethought my selfe, that if the Negroes did take me in the Woods, they would kill me: wherefore, thinking to make a better end among the Portuguese and Mulattos, I came presently out of the Wood with my Musket readie charged, making none account of my life. But the Capitaine, thinking that we had bene all twelve together, called to me, and said, Fellow Soldier, I have the Governours pardon, if you will yeeld your selves, you shall have no hurt. I haung my Musket readie, answered the Capitaine, that I was an Englishman, and had served sixe yeeres at Maffungano, in great misery: and came in companie with eleven Portuguese and Egyptians, and here am left all alone; and rather then I will be hanged, I will die amongst you. When the Capitaine came neere vs. more, and said, Deliver thy Musket to one of our men. Whereupon I yeilded up my Musket and my selfe.

Then the Capitaine commanded all the Soldiers and Negroes to search the Woods, and to bring them out alive or dead: which was presently done. Then they caried vs. to the City of San Paulo: where I and the three Egyptians lay in Prison three months, with Collars of Iron, and great Bolts upon our legs, and hardly escaped.

At that time the Governour sent foure hundred men, that were banished out of Portugall, vp into the Country of Elamba. Then I was with Proclamation through the City banished for into the Warres, and marched with them to Sowfwa, which is a Lord, that obeyeth the Duke of Bamba: from thence to Samambahia, and then to Namba Calamba, which is a great Lord, who did resist vs.: but we burned his Towne, and then he obeyed vs., and brought three thousand warlike Negroes to vs. From thence to Solarranga a little Lord, that fought very desperately with vs., but was forced to obey: and then to Combreacanga, where we remained two years. From this place we gave many assaults, and brought many Lords to subjection. We were fifteen thousand strong, and marched to the Outeiro, or Mountaine of Ingombe. But first we burned all Ingafia, which was his Country, and then we came to the chiefe Towne of Ingombe, which is halfe a dayes journey to goe vp.

This Lord came vpon vs. with more then twentie thousand Bowes, and spoyled many of our men. But with our shot we made a great spoyle among them, whereupon he retired vp into the Mountaine, and sent one of his Captaines to our Generall, signifying, that the next day hee would obey him. The next day he entered our Campe in great pompe with Drums, Pates, and Pongos, or Waytes, and was royally received: and he gave great Presents, and greatly enriched the Generall, and them which marched vp. Vpon the toppe of the Mountaine is a great Plaine, where he hath his chiefe Towne; verie fertile, full of Palme-trees, Sugar-canes, Potatoes, and other roots, and great store of Oranges and Limons. Here is a Tree that is called Engeria, that beareth a fruit as big as a Pome-water, and hath a stone in it: a greater remedie for the Wind Cholicke, which is strange to the Portuguese. Here is a River of fresh water, that springeth out of the Mountaine, and runneth all along the Towne. We were here five dayes, and then we marched vp into the Country, and burned and spoyled for the space of sixe weekes; and then returned to Engombe againe with great store of slaves, strepe and Grates, and great store of the most pleasant Mountaine, which are current money in that Land. Here we pitched our Campe a league legges, and many Portuguese and Mulattos, were caried to the City to be cured.

Then the Governour sent a Frigate to the South-ward with sixtie Soldiers, my selfe being one of the companie, and all kind of Commodities. We turned vp to the South-ward till we came into twelve degrees. Here we found a faire sandie Bay. The people of this place brought vs. Cowes and Sheepe, Wheate and Beanes; but we stayed not there: but came to Bahiada Vacca, that is, the Bay of Cowes, which the Portuguese call, Bahia de Torre, because it hath a rocke like a Tower. Here we made on the North-side of the Rocke in a sandie Bay; and bought great store of Cowes and Sheepe bigger then our English Sheepe, and very fine Copper. Also we bought a kind of sweet wood, called Congo, which the Portuguese esteeme much, and great store of Wheate and Beanes. And having laden our Barke we sent her home: but fittie of vs. stayed on shore, and made a little Fort with rafters of wood, because the people of this place are treacherous, and not to be trusted. So in fiftene dayes we had five hundred head of Cattell: and within tenne dayes the Governour sent three shippes and so we departed to the City.

In this Bay may any ship ride without danger, for it is a smooth Coast. Here may any shippe come along the Coast, to the City to water and refresh themselves. These people are called Engindandinos, and have no government among themselves: and therefore they are verie treacherous, and those that trade with these people must stand upon their owne guard. They are very simple and of no courage, for thirtie or ffortie men may goe boldly vp into the Country, and fetch downe whole Herds of Cattell. We bought the Cattell for blue glasse-beads of an inch long, which are called, Mapindas; and paid fiftene beads for one Cow.

This Province is called, Dombe, and it hath a ridge of high Serra, or Mountaines, that stretch from the Serra, or Mountaines of Camambe, wherein are Mines; and lye along that Coast South and by West. Here is great store of fine Copper, if they would worke in their Mines: but they take no more, then they weare for a bracelet. The men of this place weare skaines about their middles, and beads about their neckes. They carrie Darts of Iron and Bow and Arrows in their hands. They are beauly in their lincing, for they have men in women's apparel, whom they keepe among their wives.

Their women weare a Ring of Copper about their neckes, which weigheth fiftene pound at the least, about their armes little Rings of Copper, that reach to their elbows, about their middles a cloath of the Infandje Tree, which is neither fponge nor wouen, on their legs Rings of Copper, that reach to the Calves of their legs.

Four hundred
men banished
Portugall
employed in
the Warres.
Sowfwa.
Namba Calamba
Solarranga
Combreacanga.
Ingafia.
Ingombe.

A fruit good
for the Collicke

Sending to Ba-
hia da Vacca,
or Bahia de
Torre.

Store of
Cowes, great
Sheepe, and
fine Copper.
Congo a sweet
wood.

A good Bay
and fit retri-
ving from the
East Indies.
Engindandinos,
Cattell bought
for blue glasse
beads of an
inch long.

Dombe.
Mines of fine
Copper.

Men effemi-
nate.

The styre of
their women.

Calish a great
Warrior.

The Authors
dear-bought
credit.

Maffangano
Fort.

He getteth
guine to the
Portugals.

Discourte of
Calandula, the
great Maffan-
gano.

His dependance
of the Duell.

His feueritie.

Orations.

Their fortifi-
ing.

A Riuer tra-
uelling great
flood of Gold,

to the South
of Bahia des
Vacas.

They found of
this Gold.

Palme-wine,
how drunke.

Such differ-
ence be-
tween
Waipes and
Bees.

What they doe
being refilled.

Fruganfor
more wale.

Stratagemes.

His arrie.
Banda shells,
of great account
among the
Gagas.

Langere. He obeyed the Great *Gaga*, and carried vs to a Lord, called *Cafsch*, which was a great Warrior; for he had some seven yeeres before, ouerthrowne the *Portugals* Campe, and killed eight hundred *Portugals*, and forsie thousand *Negrees*; that were on the *Portugals* side. This Lord did floutly withstand the *Gagas*, and had the first day a mightie battaile: but had not the victorie that day. So we made a Scoffe of Trees after their fashion, and remayned fower moneths in the Warres with them. I was fo highly eilectmed with the Great *Gaga*, because I killed many *Negrees* with my Musket, that I had any thing that I desired of him. He would also, when they went out to the Warres, giue charge to his men ouer me. By this meanes I haue bene often carried away in their armes, and saved my life. Here we were within three dayes journey of *Maffangano*, before mentioned, where the *Portugals* haue a Fort: and I fought meanes, and got to the *Portugals* againe with Merchant *Negrees*, that came to the Campe to buy Slaves.

There were in the Campe of the *Gagas*, twelve Captains. The first, called *Imbo Calandula*, their General: a man of great courage. He warreth all by enchantment, and taketh the Deuils counsell in all his exploits. He is alwaies making of sacrifices to the Deuill, and doth know many times what shall happen vnto him. Hee beleeueth that hee shall neuer die but in the Warres. There is no Image among them, but he vseth certaine ceremonies. He hath straight Lawes to his Souldiers: for, those that are faint-hearted, and turne their backs to the Enemye, are presently condemned and killed for cowards, and their bodies eaten. He vseth euerie night to make a wakefull Oration vpon an high Scaffold, which doth encourage his people.

It is the order of these people, whereloeuer they pitch their Campe, although they stay but one night in a place, to build their Fort, with such wood or trees as the place yieldeth: so that the one part of them search downe trees and boughs; and the other part carrieth them, and buildeth a round Circle with twelue Gates. So that euerie Captaine keepeth his Gate. In the middle of the Fort is the Generals house, intrenched round about, and hee hath many Portes that keepe the Doore. They build their houses very close together, and haue their Bowes, Arrows, and Darts, standing without their Doores: And when they giue alarme, they are suddenly all out of the Fort, Euerie companie at their Doores keepe very good watch in the night, playing vpon their Drums and Taualles.

The *Gagas* told vs of a Riuer that is to the Southward of the Bay of *Vacas*, that hath great store of Gold: and that they gathered vp great store of graines of Gold vpon the Sand, which the fresh water driueth downe in the time of eate. We found fount of this Gold in the handles of their Hatchets, whiche they vset to engraue with Copper, and they called it Copper alfo, and doe not esteeme it.

The *Gagas* delight in no Countrey; but wherwhere there is great store of Palmes, or Groves of Palmes. For they delight greatly in the Wine, and in the Fruit of the Palme, which serueth to eate and to make Oyle: and they draw their Wine contrarie to the *Imbosados*. These Palme-trees are fixe or seven fathoms high, and haue no leaues but in the top: and they haue a device to goe vpon to the top of the Tree, and lay no hands on it, and they draw the Wine in the top of the tree in a Bottle.

But these *Gagas* cut the Palme-trees downe by the roote, which lie ten dayes before they will giue Wine. And then they make a square hole in the top and heat of the Tree, and take out of the hole euerie morning a quart, and at night a quart. So that euerie Tree giueth two quarts of Wine a day for the space of fixe and twentie dayes, and then it drieth vp.

When they fettle themselves in any Countrey, they cut downe as many Palmes as will serue them Wine for a moneth: and then as many more. So that in a little time they spoile the Countrey. They stay no longer in a place, then it will afford them maintenance. And then in Haruest time they arise, and fettle themselves in the fruitfull place that they can find; and doe reape their Enemies Corne, and take their Cattell. For they will not sowe, nor plant, nor bring vp any Cattell, more then they take by Warres. When they come into any Countrey that is strong, so which they cannot the first day conquer, then their General buildeth his Fort, and remaineth sometimes a moneth or two quiet. For he faith, it is as great warres to the Inhabitants to see him felled in their Countrey, as though he fought with them euerie day. So that many times the Inhabitants come and assault him at his Fort: and these *Gagas* defend themselves and felle them on for the space of two or three dayes. And when their General mindeth to rouse the on-set, he will in the night put out some one thousand men: which doe emboske themselves about a mile from their Fort. Then in the morning the great *Gaga* goeth with all his strength out of the Fort, as though he would take their Towne. The Inhabitants comming neere the Fort to defend their Countrey, being betwene them, the *Gagas* giue the watch-word with their Drummes, and then the embosked men arise, so that very few escape. And that day their General ouer-runneth the Countrey.

The great *Gaga Calandula* hath his haire very long, embroyded with many knots full of *Banda* shells, which are very rich among them, and about his necke a Collar of Maloes, which are also shells, that are found vpon that Coast, and are sold among them for the worth of twen-

tie fillings a shell: and about his middle he weareth *Landes*, which are Beades made of the Ouldriges Egges. He weareth a Palme cloth about his middle, as fine as Silke. His body is carved and cut with sundry workes, and euerie day anointed with the fat of men. Hee weareth a peece of Copper cross his nose, two inches long, and in his eares alfo. His body is alwaies painted red and white. He hath twenty or thirty wiaues, which followed him when hee goeth abroad; and one of them carrieth his Bow and Arrows, and foure of them carry his Cuppes of drinke after him. And when hee drinketh, they all kneele downe, and clap their hands and sing.

Their women weare their haire with high trompes, full of *Banda* shells, and are anointed with Oyle. They pull out foure of their teeth: two about and two below for a brauery: And those that haue not their teeth out, are loathsome to them, and shall neither eate nor drinke with them. They weare great store of Beades about their neckes, armes and legs; about their middles, Silke cloathes.

The women are very fruitfull, but they enioy none of their children: For as soone as the woman is deliuered of her Child, it is presently buried quicke: So that there is not one Child brought vp in all this Generation. But when they take any Towne, they keepe the Boyes and Girles of thirtene or foureteeen yeeres of age, as their owne children. But the men and women they kill and eate. These little Boyes they traine vp in the warres, and hang a collar about their neckes for a disgrace, which is neuer taken off till hee proueth himselfe a man, and bring his enemies head to the General: And then it is taken off, and he is a Free-man, and is called *Gangy*, or Souldier. This maketh them all desperate, and forward to be free, and counted men: and to the doe increase. In all this Campe there were but twelve naturall *Gagas* that were their Captaines, and foureteeen or fifteene women. For it is more then fifty yeeres since they came from *Serra de Lion*, which was their natie Countrey. But their Campe is fixteeen thousand strong, and sometimes more.

When the great *Gaga Calandula*, vndertaketh any great enterprize against the Inhabitants of any Countrey, he maketh a sacrifice to the Duell, in the morning before the Sunne riseth. He sitteth vpon a stoke, hauing on each side of him a man Witche: then hee hath fortie or fiftie women which stand round about him, holding in each hand a *Zenera*, or wilde horses taylor, where with they doe flourish and sing. Behind them are great store of Petes, Ponges, and Drummes, which alwaies play. In the midst of them is a great fire: vpon the fire an earthen pot with white powders, where-with the men Witches doe paint him on the forehead, temples, thwart the breast and belly, with long ceremonies and enchanting termes. Thus hee continueth till sunne is downe. Then the Witches bring his *Cajengala*, which is a weapon like an hatchet, and put it into his hand, and bid him bee strong against his enemies: for his *Mokefo* is with him. And presently there is a Man-child brought, which forth-with hee killeth. Then are foure men brought before him; two whereof, as it happeneth, hee presently killeth and killeth; the other two, hee commandeth to be killed without the Fort.

Here I was by the men Witches commanded to goe away, because I was a Christian. For then the Duell doth appeare to them, as they say. And presently hee commandeth his Coues to be killed in the Fort, and sue without the Fort: And likewise as many Goates, and as many Dogges; and the blood of them is sprinkled in the fire, and their bodies are eaten with great feasting and triumph. And this is vifed many times by all the other Captaines of their Arme.

When they bury the dead, they make a vault in the ground, and a seate for him to sit. The dead hath his haire newly embroyded, his body washed, and anointed with sweete powders. He hath all his best robes put on, and is brought betwene two men to his graue, and fet in his seate, as though he were alie. He hath two of his wiaues fet with him, with their armes broken, and then they cover the vault on the top. The Inhabitants when they dye, are buried after the same fashion, and haue the most part of their goods buried with them. And euerie moneth there is a meeting of the kindred of the dead man, which mourne and sing dolefull songs at his graue, for the space of three daies; and kill many Goates, and powre their blood vpon his graue, and Palme-Wine alfo; and vifit this ceremony as long as any of their kindred be alie. But those that haue no kindred think themselves vnhappy men, because they haue none to mourne for them when they dye. These people are very kind one to another in their health; but in their sickness they doe abhorre one another, and will flum their company.

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Cruell brauery

They vifit this
ceremony in
Florida.

Foolish Gal-
lantry.

Generation of
Vipers.

A generation
without gene-
ration of Wags.

Portugals.
Boyes trayned
vp in the wars.

The *Gaga* came
from *Serra Leone*.

The *Gagas* sac-
rifice to the
Deuill.

Butcherly
rites.

Buriall of
their dead.

Cruell fauour.

Vnkind kind-
netts.

§. IIII.

His returne to the Portugals : innaffons of diuers Countreies, abuse, flight from them, and living in the Woods diuers moneths : His strange Boate, and coming to Loango.

Mafungo, a
Towne of
Portugal.

Salt Mines.
Silver Mines.

The River Ca-
ngo.

Stone-salt, a
special Com-
modity.
The River in
Pinda.

André Batta
made Sergeant
of a Portugall
Company.

Seigneur Iuane
Camacho dieth.

Serras da Praia.

Newses of the
death of the
Queen of
England, 1603.

Bamba.
The Outside of
Congo.

The River
Bengo.
The River
Dande.

Being departed from the *Gagos*, I came to *Mafungo*, where the *Portugals* have a Towne of Garrison. There was at that time a new Governour, which was called, *Sie-nor Iuan Coutinho*: who brought authority to conquer the Mines or Mountaines of *Cambamba*: and to performe that service, the King of *Spaine* had given him feauen years commode, of all the Slaves and Goods that were carried thence to the *West-Indies*, *Brasil*, or whither soever: with condition, that he should build three Castles; one in *Demba*, which are the salt Mines; the other, in *Cambamba*, which are the Silver Mines; and the other in *Babia das Vacas*, or *The Bay of Cones*. This Gentleman was so bountifull at his coming, that his fame was spread through all *Congo*, and many *Mulattos* and *Negroes* came voluntarily to serve him. And being some fixe months in the Citie, he marched to the *Outside of Tomba*, where there shipped his Souldiers in Pinnaces, and went vp the River *Congo*, or *Cuenca*, and landed at the *Outside of Congo*, fixtie miles from the Sea. This Lord *Sengo* is next to *Demba*, where the Salt Mines be. In this place there is much store of Salt, that most part of the Countrey are perfect cleare Salt, without any earth or filth in it: and it is some three foot vnder the earth as it were Ice: and they cut it out in stones of a yard long, and it is carried vp into the Countrey, and is the best commodity that a man can carry to buy any thing whatsoever.

Here the Governour stayed ten daies, and sent a Pinnace to *Mafungo*, for all the best Souldiers that were there. So the Captain of the Castle sent me down among an hundred Souldiers, and I was very well vided by the Governour; and he made me a Sergeant of a Portugall Company, and then he marched to *Macbamba*; from thence to *Caso*, and then to *Malambo*, a great Lord. Here we were four daies, and many *Louis* came and obeyed vs. From thence we marched to a mightie Lord, which was called *Angykyongo*, who stood in the defence of his Countrey, with more then fiftie thousand men. So we met with him, and had the victory, and made a great slaughter among them. We tooke captiues all his Women and Children, and fetled our felue in his Towne, because it was a very pleasant place, and full of Cattle and victuals. And being eight daies in this Towne, the Governour sickned and dyed, and left a Capitaine in his roome to performe the service.

After we had bene two months in the Countrey of *Angykyongo*, we marched toward *Cambamba*, which was but three daies iourney, and came right against the *Serras da Praia*, and passed the River *Congo*, and presently ouer-ran the Countrey, and built a Fort hard by the Rivers side. Here I staid two years. They opened the Silver Mines: but the *Portugals* did not like of them as yet; because they yielded small store of Silver. This new vp the Governour, was very cruel to his Souldiers, so that all his voluntary men left him; and by this means he could goe no further. At this time, there came newes by the Iesuites, that the *Queen* of the Governour, who granted me licence to goe into my Countrey: And so I departed with the Governour and his Traine to the Citie of *Saint Paul*.

But he left five hundred Souldiers in the Fort of *Cambamba*, which they hold still. Then I went with a Portugall Marchant to the Prouince of *Bamba*: and from thence to the *Outside* of the Citie (standing vpon a Mountain of *Congo*): from thence to *Gongo* and *Batta*: and there we sold our commodities, and returned in fixe months to the Citie againe. Then I purposed to haue shipped my selfe for *Spaine*, and thence homewards. But the Governour denyed his word, and commanded me to provide my selfe within two daies, to goe vp to the Conquest againe. So this Governour had fetred his three yeares, and the Citizens looked euery day for another out of *Portugall*. So I determined to abate my selfe for ten or twentie daies, till the other Governour came, and then come to the Citie againe. For euery Governour that commeth, maketh Proclamation for all men that be abent, to come with free pardon.

The same day at night, I departed from the Citie, with two *Negro* Boyes that I had, which carried my Musket, and fixe pound of Powder, and an hundred Bullets, and that little proution of victuals which I could make. In the morning I was some twentie miles from the Citie, vp along the River *Bengo*, and there I stayed certaine dayes; and then passed *Bengo*, and came to the River *Dande*, which is to the Northward: purposing to know what newes was in the Citie, for I was neere the High-way of *Congo*: And one of my *Negro* boyes came not that yeare. Now I was put to my shifts, whether I would goe to the Citie againe and be hanged, or to stay and lue in the Woods: for I had runne a way twice before. So I was forced to lue in the Wood a moneth, betwixt the Rivers of *Dande* and *Bengo*.

Then I went to *Bengo* againe, to *Mani Kafuen*, &c. passed ouer the River, and went to the lake of *Cafusa*. Here is the greatest store of wild beastes, that is in the world of *Angola*. About this lake I staid fixe moneths, & lued only vpon dried flesh as Buffs, Deers, Mokokes, Impolones, and Robucks, and other fowls which I killed with my Musket, and dried the flesh as the Saungoes doe, vpon an Hurdle. These fowls are the ground, making underneath it a great fire, and laying vpon the flesh drye greene bagholes, which keepe the smoke and heate of the fire downe, and dry it. I made my fire with two blacke stickes, as the Saungoes vse to doe. I had sometimes *Quincy* Wheatie, which my *Negro* Boy would get of the Inhabitants for pieces of dried flesh. This Lake of *Cafusa* doth abound with fish of sundry sorts. I haue taken vp shill, that hath skipped out of the water on shoare, four foot long, which the Heathen call *Sombo*. Thus after I had lued fixe moneths with dried flesh and fish, and seeing myself of my selfe, I wrought means to get away.

In this lake are many little Islands, that are full of trees, called *Acacia*, which are as light as Cork, and so soft. Of these trees I built a barge, with a Knife of the Saungoes, and in the barge, I put a Boat, and a wooden peg, and rayled round about the barge, the Sea should not, with me, and with a Blanket that I had, I made a file, and prepared three Oares to row withall. This Lake of *Cafusa* is eight miles ouer, and stretcht to the River *Bengo*. So I went into my barge, and my two *Negro* Boyes, and rowed into the River *Bengo*, and I came downe with the current, twelve leagues to the barge. Here I was in great danger, because the Sea was great, and being ouer the barge, I rowed into the Sea, and when I layd off the wind along the Coast, which I knew very well, minding to goe to the Kingdome of *Angos*, which is toward the North: and being that night at Sea, the next day I saw a Pinnace come before the wind, which came from the Citie, and was bound for *Saint Tome*, and they came neere to me. The Master was my great friend, for we had bene Mates together, and for this sake he took me in, and let me on board in the Port of *Loango*, where I remayned three yeares, and was well beloved of the King, because I killed him Deers and Bowles with my Musket.

Of the Prouince of *Bengo*, and other Kingdoms of *Loango*, with the Kingdomes there observed by the King and people.

From the Point of the *Palmars*, which is the North-side of the River *Zaire*, is the Port of *Cabinda*, where many ships vie to winter and refresh themselves; and is six leagues Northwards. This place is called *Engo*, and is the first Prouince of *Loango*, and is full of Woods and Thickets. And ten leagues North-wards of this place is the River *Congo*, a very pleasant place and fruitful. Here is great store of Elephants Teeth: and a Boat of ten tunnes may goe vp the River.

The *Mambakas* haue great Trade with them, and passe the River *Zaire* in the night, because then it is calme; and carrie great store of Elephants Teeth to the Towne of *Mani Sonna*, and sell them in the Port of *Pinda* to the *Portugals*, or any other Stranger, that first commeth.

And four leagues from *Cacago*, is the River of *Congo*, or *Loango* againe. This River is one of the four Seues or Loadings of *Loango*: and then the *Angos*, or *Gulf*, and *Almadia*. In this Gulf or Bay are great store of Canoes and Fishermen, because the Sea is smoother there, then vpon the Coast. And two leagues North-wards is the Port of *Loango*. And it is a sandie Bay, and a ship may ride within a Musket shot of the shore in foure or fixe fathomes.

The Towne of *Mani Loango* is three miles from the waters side, and standeth on a great Plaine. This Towne is full of Palme and Plantan Trees, and very fresh; and their Houses are builded vnder the Trees. Their Streets are wide and long, and alwayes cleane swept. The King hath his Houses on the Well-side, and before his doore he hath a Plaine, where hee sitteth, when he hath any feasting on matters of waies to decree of. From this Plaine there goeth a great wide street, foue Musket shot from the places; and there is a great Market euery day, and it doth begin at twelue of the clocke.

Here is great store of Palme-clothes of sundry sorts, which is their Merchandises: and great store of Victuals, Fish, Hens, Fowl, Wine, Oyle and Corne. Here is also very fine Logwood, which they vie to buy withall; it is therout of the Logwood, which is the best, and *Mafungo* of Copper. Here is likewise great store of Elephants Teeth, but they sell none in the Market place. The King hath ten great Houses, and is neuer certain to be found, but in the afternoon, when he commeth to it. And then he kepeth alwayes one Houe. The Houe is very long, and at twelue of the clocke it is full of Noblemen. They sit vpon Carpets vpon the ground. The Houe is alwayes full of people till midnight. The last King *Camba* neuer vied to speake in the day, but alwayes in the night. But this King speaketh in the day; howbeit hee speaketh most of the day with his Wiues. And when the King commeth in, he goeth to the vpper end of the Houe, where hee hath his seate, as it were a Throne. And when the King is set, they clap their

The Lake of
Cafusa.

The manner of
the Saungoes
drying of their
fish.

He made a
Boat with a
Knife.

The Lake of
Cafusa stretcht
into *Bengo*.

He was three
yeares in
Loango.

Pinda Pal-
mar, Engo is
the first Prouince
of *Loango*.
The River Ca-
ngo.

The *Mambakas*.

The River of
Congo.
Gulf or Bay of
Almadia. The Port of
Loango.

Fine Logwood
Melanges, or
Copper.
Elephant
Teeth.

their hands and salute him, saying in their Language; *Byani Pemba, Ampela, Mwenya, Ouyaga.*

On the South-side of the Kings Houles he hath a circuit or Village, where his Kings dwell; and in this circuit no man may come in paine of death. He hath in this place one hundred & fifty Wives and more. And if any man be taken within this Circuit, if he be with a woman, or do but speake to her, they be both brought into the Market place, and their heads be cut off, and their bodies quartered, and lye one day in the streets. The last King *Gymbe*, had four hundred children by his women.

When the King drinketh he hath a cup of wine brought, and he that bringeth it hath a Bell in his hand, and as soon as he hath delivred the cup to the King, hee turneth his face from the King, and ringeth the Bell; and then all that be there fall downe upon their faces, and sitte not till the King have drunk. And this is very dangerous for any stranger, that knoweth not the fashions: For if any forth the King drink, he is presently killed, whosoever he be. There was a Boy of twelue years, which was the Kings Sonne; This Boy chanced to come vnsuddenly when his Father was in drinking; presently the King commanded he should be well apparelled, & wine was prepared. So the youth did eat & drinke afterward the King commanded that he should be cut in quarters, and carryed about the Citie; with Proclamation that he saw the King drinke. It was for his Dyet, when it is dinner time, there is an House of purpose, where hee alwayes eateth; and there his Dyet is set upon a *Bense*, like a Table: then hee goeth in and hath the doore shut. So when he hath eaten, then he knocketh and cometh out. So that none see the King eat nor drinke. For it is their Beliefe, that if hee bee eene eating or drinking, hee shall presently dye. And this is an order with all the Kings that now are, or shall succeed, vntill they abolish this cruel custom.

This King is so honoured, as though he were a God among them: and is called *Samba* and *Panga*, that is, God. And they beleue that he can give them raime, when hee listeth. So once a year when it is time to raime; which is in December, the people come to begge raime, and bring their gifts to the King: for none come empty. Then he appointeth the day, and all the Lords farre and neere come to that Feast with all their troupes, as they goe in the warres. And when all the troupes of men be before the King, the greatest Lord cometh forth with his Bow and Arrows, and sheweth his skill with his weapons, and then he hath a merrie conceit or jest, that he speaketh before the King, and kneeleth at his feet, and then the King thanketh him for his loue: and in like manner they doe all. The King sitteth abroad in a great place, and hath a Carpet spread upon the ground, wherewith some fittee furbowes about of fine *Esfacks*, which are wrought like Velvet, and upon the Carpet hee sitteth, which is a furbow from the ground. Then hee commandeth his *Dondos* to strikery, which are Drums, so great that they cannot carrie them, and others that are very great. He hath also eight *Porges*, which are his Waytes, made of the greatest Elephants Teeth, and are hollowed and scraped light; which play also. And with the Drums and Waytes they make an hellish noyse. After they haue sported and shewed the King pleasure, he ariseth and standeth upon his Throne, and taketh a Bow and Arrows in his hand and shooteth to the Skie, and that day there is great reioicing, because sometimes they haue raime. I was once there when the King gaue raime, and it chanced that day to raime mightily, which made the people to haue a great belife in their folly.

Here are sometimes borne in this Countrey white children, which is very rare among them, for their Parents are *Negros*. And when any of them are borne, they bee presented vnto the King, and are called *Zombis*. These are as white as any white man. These are the Kings Witches, and are brought vp in Witchcraft, and alwayes wayte on the King. There is no man that dare meddle with these *Dondos*. If they goe to the Market, they may take what they list, for all men stand in awe of them. The King of *Longo* hath foure of them.

This King is also a Witch and beleueth in two Idols, which are in *Longo*. The one is called, *Mokifo a Longo*, the other is called, *Checkeke*. This last is a little blacke Image, and standeth in a little house, at a Village that is called, *Kinga*, which standeth in the landing place of *Longo*. This house of *Checkeke* standeth in the high-way, and they that go by clap their hands, which is the courtesie of the Countrey. Those that be Crafts-men, as Fishermen, Hunters & Witches do, offer to this Idol, that they may haue good lucke. This *Checkeke* doth sometimes in the night come and haunt some of his best Beloued; sometimes a man, sometimes a Boy, or a Woman. And then they be fanticke for the space of three houres. And whatsoever the fanticke Person speaketh, that is the will of *Checkeke*. And they make a great Feast and dancing at his house.

There is another *Mokifo*, which is also in *Kinga*, and is called, *Gumberi*. It is the name of a woman, and is in an house, where an old Witch dwelleth, and shee is called, *Ganga Gumberi*, which is, the Priest of *Gumberi*. Here once a year is a Feast made, and *Ganga Gumberi* speaketh vnder the ground. And this is a common thing every year. I haue asked the *Negros* what it was, and they told me, that it is a strong *Mokifo*, that is come to abide with *Checkeke*.

The children in this Countrey are borne white, and change their colour in two dayes to a perfect blacke. As for example, the *Portugals* which dwell in the Kingdome of *Congo*, haue

The King Mwenya, or wata.

Strange custom of drinking.

Tyrannical custom.

Appointing to give raime, for which here in December.

Police of the Drail.

Some white children borne among them.

Their Mokifo and Checkeke. A Village called Kinge.

Mokifo Gumberi.

Colour of their children when they are borne.

Sometimes children by the *Negro* Women, and many times the Fathers are decciued, thinking when the child is borne that it is theirs, and within two dayes it groweth the sonne or daughter of a *Negro*; which the *Portugals* doo greatly grieve at: for they reioyce when they haue a *Adulter* child, though it be a bastard.

The Towne of *Longo* standeth in the middle of the foure Lordships; and is gouerned by foure Princes, which are the Kings sisters sonnes. For the Kings sonnes neuer come to be Kings. The first is, *Mani Calongo*. The second, *Mani Salog*. The third *Mani Beek*. The fourth, *Mani Cap*. This *Mani Cap* is next to be King, and hath his Traine and Court as a Prince. And when the King dieth, he cometh presently into the feare of the King. These *Mani Beek* cometh to *Cap*: *Mani Salog* cometh to *Beek*, and *Mani Calongo* cometh to *Salog*. And then they provide another to goe to *Calongo*. So there be foure Princes that wait to be Kings, when their turne come. The mother of these Princes is called, *Mani Lembo*: and shee is the highest and chiefe woman in all the Land. Shee maketh choice of her husband, and when shee is weare of him, shee putteth him away, and taketh another. Her children are greatly honoured; and whosoever speak by them, kneele downe and clap their hands, which is the courtesie of the Countrey. These Lordships are champaigne grounds, and full of Corne, and Fruit. The men in this Kingdome make great store of Palme-cloth of sundrie sorts, very fine and curious. They are neuer idle; for, they make fine Caps of needle-worke, as they goe in the streets.

There is a place two leagues from the Towne of *Longo*, called *Langeri*, where all their Kings be buried: and it is compalled round about with Elephants teeth pitched in the ground, as it were a Pale, and it is ten roods in compasse.

These people will suffer no white man to be buried in their Land. And if any Stranger or *Portugal* come thither to trade, and chance to die, hee is carried in a Boat twomiles from the shore, and cast into the Sea. There was once a *Portugal* Gentleman, that came to trade with them, and had his house on shore. This Gentleman died, and was buried some foure moneths. That yeer it did not raime so loose as it was wont, which beganeth about December: so that they lacked raime some two moneths. Then their *Mokifo* told them, that the *Quianin* which was buried, must be taken out of the earth, and cast into the Sea. And so he was taken up, and cast into the Sea; and within three dayes it rained: which made them haue a great belife in the Death.

¶ V. I.

Of the Princes of Bongo, Calongo, Mayombe, Maniklocks, Motimbos: of the Ape-monster Pongo, their hunting, Idollatries; and diuers other obseruations.

On the Eastward of *Langeri* is the Princes of *Bongo*, and it bordereth vpon *Mocoko*, the Great *Angosa* is King. In this place is great store of Iron, and Palme-cloth, and Elephant: teeth, and great store of Corne. To the North-east, is the Princes of *Calongo*, it is fourty leagues iourney from the Towne of *Longo*. This place is full of Mountaines and rockie ground, and full of Woods, and hath great store of Copper. The Elephants in this place doe excell. Here are so many, that the people of *Longo* fetch great store of Elephants teeth, and bring them to the Port of *Longo*.

To the Northwards of *Longo* three leagues is, the River *Quelle*: and on the North side is, the Princes of *Calongo*. This Countrey is alwaies tilled, and full of Corne: and is all plaine and champaigne ground, and hath great store of Honie. Here are two little Villages, that shew at Sea like two homocks: which are the markes to know the Port of *Longo*. And fifteene miles Northward is the River *Nembo*: but it hath no depth for any Barke to goe in. This Princes, toward the East, bordereth vpon *Bongo*; and toward the North, vpon *Mayombe*, which is nineteene leagues from *Longo*, along the Coast.

This Princes of *Mayombe* is all Woods and Groves; so ouergrowne, that a man may traile twentie dayes in the shadow without any Sunne or heat. Here is no kind of Corne nor Graine: so that the people liue onely vpon Plantaines, and Roots of sundrie sortes of good and Nuts, nor any kind of tame Cattell, nor Hens. But they haue great store of Elephants flesh, which they greatly esteeme; and many kind of wild Beasts; and great store of Fish. Here is a great sandy Bay, two leagues to the Southward of Cape *Negro*, which is the Port of *Mayombe*. Sometimes the *Portugals* lade Logwood in this Bay. Here is a great River, called *Banna*: in the Winter it hath no barre, because the general winds caule a great Sea. But when the Sunne hath his South declination, then a Boat may goe in: for then it is smooth because of the raime. This River is very great and hath many Islands and people dwelling in them. The Woods are couered with houes, Monkeys, Apes, and Parrots, that it will feare any man to trauell in them alone. Here are also two kinds of Monsters, which are common in their Woods, and very dangerous.

No white man may be buried in Longe.

Calongo.

Mayombe.

Cape Negro is in fifteen degrees to the South of the Line.

Banna River.

CHAP. IIII.

A report of the Kingdome of Congo, a Region of Affrica: Gathered by
PHILIPPO PIGAFETTA, out of the Discourses of Master ED-
WARD LOPES a Portugall, translated out of Italian into
English, by Master ABRAHAM HARTWELL,
and here abreviated.

§. I.

The journey by Sea from Lisbonne to the Kingdome of Congo: Of the Ayre,
Winds, Raines, Temperature thereof.

IN the year 1588. when Don Sebastian King of Portugall, embarked himself for the Conquest of the Kingdome of Morocco: Edward Lopez borne at Benneumum. (a place four and twentie miles distant from Lisbonne, thence upon the South shore of the River Tagus) sailed likewise in the month of Aprill towards the haven of Loanda, situate in the Kingdome of Congo, in a ship called S. Anthony, belonging to an Uncle of his, and charged with divers merchandises for that Kingdome: And it was accompanied with a *Pauche* (which is a small vessel) and guiding the same with lights in the night time, to the use and it should not lose the way, which the shippe is said to keepe. He arrived at the Island of *Madaga*, belonging to the King of *Portugall*, distant from Lisbonne about five hundred miles, where he remained sixtente daies, to furnish himselfe with fresh Victuall and Wine; which in great abundance groweth in that Island, yea and in mine opinion the best in the world, whereof they carry abroad great store into divers Countries, and especially into England. He provided there also sundry other Concomitants and Conferences of Sugar, which in that Island are made and wrought both in great quantity and also singular excellency. From this Island they departed, leaving all the Canoes belonging to *Caphis*, andooke hauen at one of the Islands of Cape Verde, called S. Anthony, without having any fight thereof before they provided themselves againe of victuall. Their way was established by *Ptolomee* in the Tables of his *Geography*, to be the beginning of the West, together with the Cape or Promontorie which he termeth *Cornu ubinum*, or the Islands *Maecine* or *Arifad*, which we commonly call *Fortunate*. In these Islands of Cape Verde the *Portugals* do often colourd Glasse, and other such things, wherein those people doe greatly delight, and *Holands* cloath, and Caps and Knives, and coloured Clothes: In exchange whereof they bring backe againe, Slaves, Waxe, Honey, with other kind of food, and Cotten-cloth of sundry colours.

Now the shippe called S. Anthony, holding on his course, met with the generall winds, towards the Kingdome of Congo. And sailing on-wards closely with the halfe shippe, they thinking of it. This Island was so called, because on the Feast day of S. Helena, which falleth 50 upon the third day of May, it was by the *Portugals* first descried. And as it is very small, so it (as it were) singular by it selfe: for being situate in the height of sixtente degrees towards the Antartike, it containeth in compasse nine miles about, and is farre distant from the firme Land.

From the Island of S. Helena, they made saile with the same wreather, and so within the space of seutentene daies came to the haven of Loanda, which is in the Province of Congo, the winds being somewhat more calme then they were afore. This is a very fure and great haven, so called of an Island of the same name, whereof we shall speake hereafter.

There are two courses of sailing from the Island of Cape Verde to Loanda; the one of them now declared, which being never vied afterwards, was at the first attempted and performed by the same shippe wherein *Signor Osobardo* went, being then guided by *Francisco Martines*, the Kings Pilot, a man very greatly experienced in those Seas, and the first that ever conducted vessel by that way: the other is achieved by passing along the Coast of the firme Land. From the Island of San Lucmo, they came to Cape *Das Palmas*, and from thence direct themselves to the Island of San Thomas, which lyeth vnder the Equinoctiall; so called, because it

was discovered upon that day, wherein the Feast of that Apostle is vied to be celebrated. It is distant from the firme Land, one hundred and eightie miles, right against the River, called *Gabon*, which is so termed because it is in shape very like to that kind of Vesture, that it is called a *Gabon*, or a Cloke.

The Haven thereof is fore-clofed with an Island that raiseth it selfe in the Channell of the River, wherunto the *Portugals* doe saile with small Barkes from Saint Thomas Island, carrying thither such things as usually they carry to the Coast of Guinea, and from thence carrying backe to the firme Land, where they have a great Traffique. Neere to the Island of Saint Thomas, towards the North lyeth another Island, called the Ile of the Prince, a diadant flant from the firme Land one hundred and five miles, being of the same condition and Traffique, that the Ile of Saint Thomas is, although in circuit some-what lesse. This Island of Saint Thomas is in fashion almost round, and in breadth containeth sixtie miles, and in compasse one hundred and eightie. Very rich it is and of great Traffique, discovered at the first and conquered by the *Portugals*, at such time as they began the conquest of the Indies. It hath divers Hauens, but the principall and chiefest of all, wherunto the Vessels arriving there, doe with-draw themselves, is in the place, where the Citie standeth.

The Land breedeth an infinite deale of Sugar, and almost all kinds of victuall. In the Citie there are some Churches, and a Bishop, with many Clerkes and one Chaplain or Priest. There is also a Cattle, with a Garrison and Artillery in it, which beare upon the Haven, being a very great and a safe Port, where many ships may ride. But a very strange and admirable thing it is, that when the *Portugals* did first come thither, there was no Sugar there planted, but they brought it thither from other Countries: as they did Ginger alke, whichooke roote, and grew there in most abundant manner. The soyle indeed is moist, and as it were appropriated to foster the Sugar-cane, which without any other watering, multiplyeth of it selfe, and fructifieth infinitely: the reason whereof is, because the dew falleth there like rain, and moysteneth the Earth.

There are in this Island aboute fuentie Houses or Prefices for making of Sugar, and every Prefice hath many Cottages about it as though it were a Village, and there may be aboute some three hundred persons that are appointed for that kind of worke: They doe every yeare leade aboute fortie great ships with Sugar. True it is, indeed, that not long agoe the Wormes (as it were) a plague to that Land) have devoured the roots of the Canes, and destroyed the fruits of their Sugar, in such sort as now of the fortie ships, they doe not leade above five or fixe Vessels with that Merchandize.

The Island of Saint Thomas holdeth Traffique with the people that dwell in the firme Land, which do vintily resort to the mouthes or entrees of their Rivers: The first whereof (to begin withall) is named the River of *Fernando de Pos*, that is to say, of *Fernando Poultra*, who did first discover the same, and lyeth in five degrees towards our Pole. Right against the mouth of it, lieth an Island of the same name, lying thirte and fixe miles distant from it. The second River is called *Bora*, that is to say, Fifth: The third, *La riuiera del Campo*. The fourth, *San Benedicto*, an the fifth, that of *Agua*, which is the mouth of it hath an Island, called *de Corisco*, that is to say, Thimble. All the firme Land Traffique of the same Merchandizes, which we mentioned before.

But to returne to the Voyage of Saint Thomas: departing from thence towards the South, we found the Cape of *Lopo Gonçalez*, which standeth in the altitude of one degree beyond the Equinoctiall towards the Pole Antartike, one hundred and five miles distant from the foresaid Ile. And from thence they saile with Land winds, creeping still all along the Coast, and every day calling Anchor in some safe place either behind some point, or else in some Haven, until they come to the mouth of the greatest River in Congo, called by their Tongue *Zaire*, which signifieth in *Latine*, *Sapio*, (in English, I know). From whence if ye will goe through to the Haven of Loanda, ye must saile the length of one hundred and fourscore miles.

The Kingdome of Congo in the middle part thereof, is distant from the Equinoctiall towards the Pole Antartike (nisi where the Citie called Congo doth lyen) seven degrees and two thirds: so that it standeth vnder the Region which ancient Writers thought to be uninhabitable, and called *Zona Torrida*.

The habitation there is exceeding good, the Ayre beyond all credit temperate, the Winter nothing so rough, but is rather like Autumne in Rome. The people vnder no Fures, nor change of apparel, they come not neere the fire, neither the cold in the tops of the Mountaynes greater then that which is in the Plaines: but generally in Winter time, the Ayre is more hot then it is in Summer, by reason of their continuall raires, and especially about two houres before and after noone, so that it can hardly be endured. The men are blacke, and so are the women, and some of them also somewhat inclining to the colour of the wild Olive. Their hayre is blacke and curled, and some alored. The stature of the men is of an indifferent bignesse, and exceeding their blacknesse they are very like to the *Portugals*. The apples of their eyes are of divers colours, blacke and of the colour of the Sea. Their lips are not thicke, as the *Nubians* and other *Negrees* are: and so likewise their countenances are some fat, some leane, and some betweene both, as in our Countries there are, and not as the *Negrees* of *Nubia* and *Guinea*, which are very

Nnnn

Parabola: a
Bingolinear or
a Parabola.
The Island of
Madaga.
The Canaries.
Ile of S. An-
thony.
Ile of S. Lucmo.

* These gene-
rall winds are
the *Winds*,
which blow
from some
Northerly
point vnto
seutentene
degrees South
latitude. For a
bout sixtente
degrees together
for this cause
they vnto sit
off toward *Bro-
fa* to gauge the
wind and re-
turne to Congo.
Ile of S. Helena.
all of *Kien-
wood*.
The Port of
Loanda.
De las Palmas.
The second
course of sail-
ing to Loanda.
The Ile of S.
Thomas.

The Haven of
S. Thomas.

The Ile of the
Prince.
The Ile of S.
Thomas.
Great Traffique.

Sugar-
Churches.
A Cattle.

Ginger.

Suettie bou-
ties to make
Sugar in.

Wormes hurt-
full.

The River and
Island of Fer-
nando Pos.
River, Bora.
La riuiera del
Campo.
River, San
Benedicto.
River, de Corisco.
The Cape of
Lopo Gonçalez.
Zaire, the great-
est River of
Congo.

* Here begin-
ned the le-
cond chapter
as is in the
Booke, the in-
cluded I have
for-euential-
method and
brought to
proper Para-
graphs.
The tempera-
ture of the
Kingdome.
The compari-
son of the peo-
ple.

Small difference between their dayes and nights. Their Winter and Summer.

deformed. Their nights and their dayes doe not greatly differ, for in all the whole yeare ye shall not discern the difference betweene them to bee more then a quarter of an houre.

The Winter in this Country (to speake at large) beginneth at the same time, that our Iping heere beginneth, that is to say, when the Sunne entrench into the Northern Signes, in the month of March. And at the same time that wee haue our Winter, when the Sunne entrench into the Southern Signes in the month of September, but, then beginneth their Summer. In their Winter it rayneth fure monethes almost continually, that is to say, in April, May, June, Iuly and August. Of faire dayes they haue but a few, because the raine falleth so greatly, and the drops of it are so big, as it is a wonder to see. These waters doe marvellously fupple the ground, which is then very dry, by reason of the heat of the Summer paff, wherein it neuer rayneth for the space of fixe monethes together, and after the ground is full, and as it were ingorged with water, then do the Riues swell beyond all credit, and are so replenished with troubled waters, that all the Country is surrounded by them.

The winds in this Country in Winter time

The winds which blow in these Moones through all this Region, are the very selfe-same that *Cassio* calleth by a *Greeke word Etesia*, that is to say, *Ordinary every yeare*: whereby are meant those winds that in true *Cord* are noted from the North to the West, and from the North to the North-east. These winds doe diuise the Cloudes to the huge and high mountaynes, whereupon they rife with very great violence, and being there stayed of their owne nature, they are afterwards melted into water. So that when it is likely to raine, you shall see the Cloudes hanging (as it were) vpon the tops of their highest hills.

The cause of the increase of Nilus, and of the Rivers in Ethiopia.

And hence ariseth the increasing and augmentation of the Riues that spring in *Ethiopia*, and especially of *Nilus* and others, that discharge themselves into the East and West Ocean. And in the Kingdom of *Congo* and *Guinea*, through which runneth the River *Niger*, so called by the ancient Writers; and by the new, termed *Senega*, you shall see the said River increase at the very selfe-same time that *Nilus* doth; but indeed carrieth his waters towards the West, directly against the Lands of *Cape Verde*, whereas *Nilus* runneth by the Ile of *Meroe* in *Egypt* towards the North, refreshing and watering all those Regions that are full of scorching Heates, and Wildernesses, and Deserts.

Nilus runneth Northward. It seldom raiseth in Egypt but only in Alexandria, and the raine which there falleth vntwholsome.

Now, for as much as in the Regions of *Congo* and *Ethiopia*, it is alwayes wont to raine every yeare at a certaine set time, the swelling and owr-blowing of the Riues there, is of no great consideration, nor any strange accident to make account of. But in the Countries, that are faire distant and very dry, as in *Egypt*, where it neuer raineth (suing only in *Alexandria*, and the Territories thereof) it is accounted a manuellous matter, to see every yeare to great a quantitie of thicke troubled water come vpon them, from places so remote, at a certaine let time, without missing: which water doth quicken the ground, and minneth food both to man and beast.

Their winds in Summer time.

This is then the cause of the increase of *Nilus*, and other Riues in that Climate, whereof the Ancients of olde times made to great doobs, and inuented to many Fables and Errours. But in these Summer, there is our Winter, these other winds that are quite opposite to the former, euen in *Demetra*, and are noted in the *Cordes*, from the South to the South-east, which out of all question must needs be cold, because they breathe from the contrarie Pole Antarcticke, and coole all those Countries, euen for all the World as our winds in Summer doe coole our Countries. And whereas, there with them, these winds doe make the Ayre very faire and cleere, so doe they neuer come vnto vs, but they bring with them great store of raine.

Cooling of those Regions by the breeze or winds.

And certainly, if the breath of these winds did not refresh and coole these Countries of *Ethiopia*, and *Congo*, and other places neere about them, it were not possible for them to endure the heate, considering that euen in the night time they are constrained to hang two coverings over them to keepe away the heate. The same cooling and refreshing by winds, is common also to the Inhabitants of the Ile of *Candia*, and of the Lands in *Archipelago*, and of *Cyprus*, and of *Africa* the left, and of *Siria*, and of *Egypt*, which doe lue (as it were) with this refreshing of the fore-said winds of the North-west, and of the West: so that they may well be called as they are in *Greeke*, *Zephiri*, *quasi Zephirus*, breeders of life.

No Snow nor Ice in *Ethiopia* or *Congo*.

Let it be also remembred, that in the mountaynes of *Ethiopia*, and of *Congo*, and the Regions neere adioyning, there falleth no Snow, neither is there any at all in the very tops of them, saving only towards the Cape of *Good Hope*, and certaine other hills, which the *Portugals* call, *Sierra Nevada*, that is to say, the Snowie Mountaynes. Neither is there any Ice or Snow to be found in all the Country of *Congo*, which would be better esteemed there then Gold, to mingle with their drinckes: so that the Riues there doe not swell and increase by melting of Snow, but because the raine doth fall out of the Cloudes for five whole Moones continually together, that is to say, in April, May, June, Iuly, and August: the first raine sometimes beginning on the fifteenth day, and sometimes after. And this is the cause why the new waters of *Nilus*, which are so greatly desired and expected by the Inhabitants there, doe arrive sooner or later in *Egypt*.

p. II.

of the circuit of the Kingdom of Congo, and of the borders and confines thereof; As also of diners bordering Nations: and remarkable rarities therein.

The Kingdom of *Congo*, is distinguished by foure borders: The first, of the West, which is watered with the Ocean Sea: The second, of the North: The third, of the East, and the last, which is towards the South.

And to beginne with the border lying vpon the Sea, the first part of it is in the Bay; called *Senza delle Vache*, and is situate in the height of thirteene degrees vpon the Antarcticke side, and stretcheth all along the Coast unto foure degrees and a halfe on the North-side, neere to the Equinotiall; which space containeth fix hundred and thirtie miles. This *Senza delle Vache* is a Haven but of a moderate bignesse, and yet a good one, and able to receive any ship that arriveth. It is called *Senza delle Vache*, that is to say, The Bay of Cows, because thereabouts there are pasturing very many Herds of that kind of Cattle. The Country is plaine, and aboundeth with all manner of victuals, and there you shall find some kind of Metals to be publicly sold, especially silver, and it is subiect to the King of *Angola*.

A little more forward lieth the River *Benguela*, where a certaine Lord, being subiect to the King of *Angola*, doth specially command: and about the said River is a great compasse of Country, much like to the former. And a little further runneth the River *Senza*, so called by the *Portugals*: wherein you may sayle fure and twentie miles upwards in a Country also like to the former.

Then followeth the River *Congo*, which issueth out of a little Lake, fed by a certaine River that floweth out of a great Lake, being the chiefe and principall Spring or Head of *Nilus*, whereof in the other part of this Discourse we shall haue occasion to write. *Congo*, at the mouth of it is two miles broad, and you may sayle with small Barkes upwards against the streame about one hundred miles, but hath no Haven. And here it is to be noted, that all this Country which we haue here described, was wont to be subiect to the King of *Congo*: but a while agoe the Gouernour of that Country is become the absolute Lord thereof, and professeth himselfe to be a friend to the King of *Congo*, but not his Vassall: and yet sometimes he sendeth the King some Present, in manner of a tribute.

Beyond the River *Congo*, is the Haven of *Loanda*, being in ten degrees, made (as it is said) by a certaine Iland, called *Loanda*, which signifieth in that Language, *Bald*, or *Shallow*, because it is a Country without any hills and very low; so in iudely in scarce myselfe it selfe aboue the Sea. This Iland was framed of the land and dirt of the Sea, and of the River *Congo*, whose continuance meeting together, and the fishy matter sinking downe there to the bottomme, in continuance of time it grew to be an Iland. It may be about twentie miles long, and one mile broad at the mouth, and in some places but only a bow-shot. But it is a marvellous thing, that in such a fandie ground, if you shall digge to the depth of two or three hand-breadthes, you shall find sweet water, the best in all those Countries. Wherein also there is a very strange effect, that when the Ocean ebboeth, this water becometh somewhat salt, but when it floweth to the top, it is most sweet. A thing that falleth out also in the Iland of *Cadix* in *Spain*, by the report and testimony of *Strabo*.

This Iland is the Mine of all the Money which the King of *Congo* spendeth, and all the people thereabouts. For vpon the Ilands you shall haue certaine women, that vie to die and ducke into the Sea, two yards deepe and more, and fill their baskets with sand, and afterwards diuise the gawell from certaine small Shell-fishes that are among it, which are called *Lumache*: and when these *Lumache* are leuured by temidities, then doe they picke out the Males from the Females, which they may easily doe, because the Female is more hene then the Male, and greatly esteemed for her colour, which is very neat, bright and pleasant to the sight. These *Lumache* doe breed in all the shoares of the Kingdom of *Congo*, but the best of all are those of *Loanda*, because they looke very fine, and of a very bright colour, some gray or ash-coloured, and some of other colours not so precious.

And here you must note that gold and silver and metall is not of any estimation, nor in vie of money in these Countries, but only these *Lumache*: so that neither with gold nor silver, in mafe or in coine you shall buy any thing there, but with these *Lumache* you shall buy both gold and silver, or any thing else.

In this Iland there are feuen or eight Townes, called in that Country Language, *Liberta*, the principall whereof is *Spirito Santo*: and therein dwelleth the Gouernour which is sent from *Congo*, to minister lustice and to gather the treasure of the monyes of these *Lumache*. Here are also Goates and Sheepe, and Bores in great numbers, which being tame at the first, doe afterwards become wild and lue in the Woods. Here groweth also a tree, called *Encanda*, which

Cloth made of
the bark of a
tree.

The Boats or
Canoes.

Shel-fishes
growing on
trees.
dante amate.

What kind of
money is used
in this
Country.

Pepper mo-
ney, &c.

Great store of
Whales.

Milk of Sea
Panda.

Store of fish.

The River
Bengo.

The River
Dande.

The River
Lemba.

The River
Ozame.

The River
Leye.

The River
Lemba.

The River
Lemba.

The River
Lemba.

is a great one and always green, and ended with a singular qualitie. For from the boughes of it that sprout upwards, there hang downe certaine threads (as it were) which creeping into the Earth doe take roots, and out from these roots doe rise other trees, and so they multiply. And within the outmost barks thereof, there groweth a certaine kind of Pill like fine Linen, which being beaten and cleafed, they spread out in length and in breadth, and therewith they cloath their men and women, that are of the baldest fore.

In this land they have certaine vessels made of the bodies of Palme-trees, ioyned together and framed after the manner of our Boates, with a prow and a sterne, wherein they passe from place to place, both with Oares and Sables. In these Boates they vie to fish about the Rivers, which are indeed exceeding full of fish, and sometime also they will goe over to the firme Land.

In that part of this land, which is towards the maine Land, in certaine low places there grow certaine trees (which when the water of the Ocean ebbeth) discover themselves; and at the feet thereof you shall find certaine other Shel-fishes cleaving as fast to the trees as may bee, having within them a great fish as bigge as a mans hand, and very good meate. The people of the Country know them very well, and call them *Ambisamatare*, that is to say, The fish of the Rocks. The flesh of these fishes, they vie to burne, and thereof make very good Lime to build withall. And being like the corke or bark of the tree, which is called *Manghi*, they dreffe their Oxen-hides withall, to make their shoes soles the stronger.

To be briefe, this land bringeth forth neither Come nor Wine, but there is great store of victuall brought thither from all parts thereabout, so farre away these *Lomache*. For as in all other places all things may be had for money of metall, so all things here are had for *Lomache*. Whereby may be noted, that not only here in this Kingdome of Congo, but also in her Neighbour *Ethiopia* and in *Africa*, and in the Kingdome of *China*, and certaine others of the Indies, they vie monies of other matter then of metall, that is to say, neither gold, nor silver, nor copper, nor any other mixture tempered of these.

For in *Ethiopia*, their money is *Pepper*; and in the Kingdome of *Tumbuto*, which is about the River *Niger*, otherwise called *Senega*, their money is Cockles or Shel-fish; and among the *Amanghi*, their monies are *Porcelaine*; and in the Kingdome of *Bengala*, likewise they vie *Porcelaine*, and metall together. In *China* they have certaine Shel-fishes, called also *Porcelaine*, which they vie for their money; and in other places Paper stamped with the Kings Seale, and the barks of the tree called *Goffimera*.

Nere to this land towards the outward Coast to the Sea, there swimme an innumerable sort of Whales, that looke blacke, and fighting one with another doe kill themselves: which afterwards being by the waues cast vp vpon the shoare, as bigge as a midling Merchants ship; the *Negros* go forth with their Boats to fetch them, and to take the Oyle out of them, which being mingled with Pitch they vie to trimme their Vessels withall. Vpon the ridges or backs of these creatures there grow many Shel-fishes, made like Snails, Cockles, and Whelkes: whereof *Signor Odoardo* affirmed, that he had seene great store. He was also of opinion that Amber cometh not from these fishes. For our all the Coast of Congo, where there is an infinite number of them, you shall find neither Ambergris, or any other Amber, blacke or white in any place.

Vpon the firme Land directly ouer against the Land is a Towne, called *Vila de San Paulo*, altogether inhabited with *Portugals*, and their Wives, which they brought with them out of *Spain*; and yet it is not fortified. All this Channell is very full of fish, especially of *Sardines*, and of *Anchoues*; whereof there is so great store, that in the Winter time they will of themselves leape vp to Land. Other kinds of most excellent fishes there are, as Soles, and Sturgeons, and Barbelles, and all manner of dante fish; and great Crabs, in strange abundance, and all very wholesome: so that the greatest part of the people that dwell about the banks there, doe lue vpon them.

Into this Channell runneth the River called *Bengo*, which is a very great one, and naugable vponward twentye fye miles. This River with that other of *Comoes*, whereof I told you before, doe make the Ile of *Loanda*, becaufe when their waters doe meete together, they leaue their land & fish behind them, and so inclose the land. There runneth also into it another great River called *Dande*, which will receiue Vessels of an hundred tune: and then another River called *Lemba*, which neither hath Hauens, neither doe any ships enter into it. Very neere vnto this there is also another River called *Ozame*, which issueth out of the same Lake, whence *Nitula* likewise springeth, and it hath a Hauens. Next to *Ozame*, there is another called *Leye*, without any Hauens; and then another great one with a Hauens called *Ambria*, which runneth within foure leagues neere to the Royall Citie of Congo. Last of all, is the River *Lemba*, which signifieth a Trowt fish, and watereth the roots of that great Hill, whereon the Palace of Congo standeth, called by the *Portugals*, the *Ostera*. This River *Lemba*, springeth out of the same Lake, from whence *Comoes* issueth, and maketh into it by the way another River, that cometh from the great Lake; and when it doth not raine, then you may passe over *Lemba* on foot, becaufe it hath so little store of water in it.

Next vnto this is the *Zaire*, a huge River and a large, and indeed the greatest in all the Kingdome of Congo. The originall of this River cometh out of three Lakes: one is the great Lake from whence *Nitula* springeth; the second, is the little Lake above mentioned; and the third, is the second great Lake which *Nitula* engendreth. And certainly, when you will consider the abundance of water that is in this River, you will say, that there was no need to haue any fewer or lesser springes to make it huge a streame as this cataract. For in the very mouth of it, which is the only entrance into it, the River is eight and twentie miles broad, and when it is in the height of his increase, he runneth fiftie water fortie or fiftie miles into the Sea, and sometime eightie, so that the passengers doe refresh themselves withall, and by the troublefomenesse of the water they know the place where they are. It is naugable vponward with great Barks about fye and twentie miles, vntill you come to a certaine straight betwene the Rocks, where it falleth with such a horrible noyse, that it may be heard almost eight miles. And this place is called by the *Portugals*, *Cachimera*, that is to say, a Fall, or a Cataract, like to the Cataracts of *Nitula*. Betwene the mouth of this River, and the fall thereof, there are diuers great lands well inhabited, with Townes and Lords obedient to the King of Congo, which sometimes for the great enuie that is among them, doe warre one against another in certaine Boats, hollowed out of a stocke of a tree, which is of an vnomorable biggnes, and these Boats they call *Longo*.

The greatest Boates that they haue, are made of a certaine tree, called *Leande*, which is so great, that fixe men cannot compasse it with their armes, and is in length of proportion vnto the thickenesse, so that one of them will carrie about two hundred perions. They row these Boates with their Oares, which are not yed to any loops, but they hold them at liberty in their hands, and moue the water therewith at pleasure. Every man hath his Oare and his Bow, and when they fight together they lay downe their Oare and take their Bow. Neither do they vie any other Roulders to turne and gouerne their Boats, but only their Oares.

The first of these lands, which is but a little one, is called, the Ile of *Horles*, becaufe there are herd and brought vp in it great store of these creatures that are called *Hippopotami*, that is to say, Water-horjes. In a certaine Village within this land doe the *Portugals* dwell, hauing withdrawne themselves thither for their better securitie. They haue their Vessels to transport them ouer the water to the firme Land, vpon the South banke of the River, which Land is called the Hauens of *Pinda*, where many ships doe ride that arriue therein.

In this River there are liuing diuers kinds of creatures, and namely, mightie great Crocodiles, which the Country people there, call *Ciman*, and Water-horjes alsoe named: And another kind of creature, that hath (as it were) two hands, and a tayle like a Target, which is called, *Ambia Angulo*, that is to say, a Hog-fish, becaufe it is as fat as a Porke. The flesh of it is very good, and thereof they make Land, and so keepe it: neither hath it the fauour or taste of a fish, although it be a fish. It neuer goeth out from the fresh water, but feedeth vpon the grasse that groweth on the banks, and hath a mouth like the muzzle of an Ox. There are of these fishes, that weigh fye hundred pounds apiece.

The fishermen vie to take them in their little Boats, by marking the places where they feed, and then with their hookes and forks, striking and wounding them, they draw them dead forth of the water: and when they haue cut them in pieces, they carrie them to the King. For whose doth not so, incur the penaltie of death, or to doe they likewise that take the Trowt, and the Tench, and another fish called *Congo*, which is shaped after the likenesse of a Salmon, fauing that it is not red: but indeed so far it is, that it queneth out the fire while it is killed or boyled. Other fishes alsoe there are that are called *Fishes Royall*, which are carried to the King, vpon very seuer and rigorous punishments.

Beyond this River of Congo, there cometh downe another River, which the *Portugals* call, *La Baia de las Almadias*, that is to say, the Gulfe of Barks, becaufe there are great store of them, that are made there, by reason of the abundance of Woods and Trees that grow thereabout, which are it for that vie, and wherewith all the Countries round about doe furnish themselves. At the mouth of this Bay there are three lands, one great Ile in the middle of the Channell, which maketh a convenient Hauens for small Vessels, and two other lesse, but none of them inhabited.

A little higher runneth another streame, not very great, which is called, *De las Barreras Royales*, the River of the red Clay-pits, becaufe it floweth from among certaine Rockes of Hills, whose Earth is dyed with a red colour: where alsoe there is a very high Mountaine, called by the *Portugals*, *La Serra Comida*, that is to say, the long Mountaine.

And yet going vp a little further, there are two Gulfes of the Sea in the Ikenesse of a paire of Spectacles, wherein is a good Hauens, called *La Baia d'Alonso Goncalves*, that is, the Gulfe of *Alonso Goncalves*. Beyond all these, are certaine hills and shoares, not worth the remembrance, vntill you come to the Promontorie, that is called by the *Portugals*, *Capo de Caim*, which is the border of the Kingdome of Congo towards the Equinoctiall, and is distant from the Equinoctiall Line two degrees and a halfe, which is one hundred and fiftie Italian miles.

The River
Zaire.

Huge breadth
and force of
Zaire.

Cataracts.

Certaine
Boats.

Boats.
The tree
Longo.

The Ile of
Horles.

The Hauens
of Pinda.

Crocodiles.
Water-horjes.

Hog-fish.

Fishes Royall.

The River
of the
Barreras
Royales.

Capo de
Caim.

Capo de
Caim.

Capo de
Caim.

store of that *Mineral*. And so cutting over the River *Barkela*, that cometh out of the first Lake, there endeth the ancient bound of the Kingdom of *Congo* on the East.

Thus then the East Coast of this Kingdom is derived from the meeting of the two foresaid Rivers, *Vamba* and *Zaire*; until you come to the lake *Achelande*, and to the Countie of *Matamba*; containing the space of six hundred miles. From this line which is drawne in the Easterne Coast of *Congo* to the River *Nilus*, and to the two Lakes (whereof mention shall be made in convenient place) there is the space of one hundred and fiftie miles of ground well inhabited, and good store of Hills, which doe yeld sundrie Metals, with much Linnen and Cloth of the Palme-tree.

The Arte of making Silkes, in this Easterne Coast, of Palme-trees,

And seeing we are now come to this point of this discourse, it will be very necessarie to declare unto you the marvellous Arte which the people of this Countie, and other places thereof doe use in making Clothes of sundrie sorts, as *Valuers* thorne and vinehorne, Cloth of Tillus, Satins, Taffeta, Bees-waxes, Sacrements, and such like, not of any finer Stoffe; (for they have no knowledge of the Silke-wormes at all, although some of their apparell be made of Silke that is brought thither from our Countie.) But they weave their Clothes after named of the leaves of Palme-trees, which Trees they alwaies keepe vnder and low to the ground, every yeere cutting them, and watering them, to the end they may grow small and tender against the new Spring. Out of these leaves, being cleaned and purged after their manner, they draw forth their threads, which are all very fine and daintie, and all of one euenesse, fusing that those which are longest, are best esteemed: for, of those they weave their greatest pieces. These Stoffes they worke of diuers fashions, as some with a nappe upon them like *Veluet*, on both sides, and other Cloth, called *Damasques*, branched with leaves, and such other things; and the *Brocads*, which are called High and Low, and are farre more precious then ours are. This kind of Cloth no man may weare but the King, and such as it pleaseth him. The greatest pieces are of these: *Brocads*: for they containe in length foure or five spans and in breadth, three or foure spannes, and are called *Incumbitas*, by the name of the Countie where it groweth, which is about the River *Vamba*. The *Valuers* are called *Enfachas*, of the same figure; and the *Damasques*, *Infulus*; and the *Rasi*, *Maricas*; and the *Zendado*, *Tangas*; and the *Ormesins*, *Engombos*. Of the lighter sort of these Stoffes they have greater pieces, which are wrought by the *Amazichi*; and are sixe spannes long, and sixe spannes broad, wherewith every man may apparell himselfe according to his abilitie. Besides that, they are very thicke and found to keep out the water, and yet very light to weare. The *Portugals* have lately begun to vie them for Tents and Booties, which doe manfully resist both water and wind.

The Southerne Coast. The Mountaine of Silice.

This Easterne Coast (as is before set downe) endeth in the mountaine, called *Serra de Plata*, that is, the Mountaine of Siluer; and there beginneth the fourth and last border of the Kingdom of *Congo*, towards the South, that is to say, from the foresaid Mountaine to the Bay of Cowes on the West, containing in length the space of foure hundred and fiftie miles. And this Southerne Line doth part the Kingdom of *Angola* in the middle, and leaueth on the left hand of it, the foresaid Mountaine of Silice; and farther beyond them towards the South, the Kingdom of *Matama*; which is a great Kingdom, very mightie, and absolute of it selfe, and sometimes in amitie, and sometimes at vtter enmitie with the Kingdom of *Angola*.

The King of Matama.

The King of *Matama* is in Religion a Gentle, and his Kingdom stretcheth towards the South to the River *Brangali*, and neere to the Mountaines, commonly called the Mountaines of the Moone; and towards the East bordereth on the Westerne bankes of the River *Bagambira*, and so croseth over the River *Congo*.

This Countie aboundeth in Vauls of Cryffall and other Metals, and all manner of viall, and good aere. And although the people thereof, and their neighbour borders doe traffique together: Yet the King of *Matama*, and the King of *Angola*, doe oftentimes warre one against the other, as we told you before: And this River *Bagambira* diuideth the Kingdom of *Matama* from the Kingdom of *Moocmata*, which is towards the East, and wherof *Iohn de Barros* doth most largely discourse, in the first Chapter of his tenth Booke.

§. VI.

Of Angola, the Warres betwixt Congo and Angola: their manner of warfare. The present Kingdom of Congo bounded. Of Bamba, one of the sixe Princes of Congo, and the Creatures therein.

TOWARDS the Sea-coast there are diuers Lords, that take upon them the Title of Kings: but indeed they are of very base and slender estate: Neither are there any Ports or Hauens of any account or name in the Rivers there. And now, forasmuch as we haue oftentimes made mention of the Kingdom of *Angola*, this will for all be a very convenient place for vs to intreat thereof; because it hath bene heretofore said, that the King of

Angola, being in times past but a Gouernour or Deputie vnder the King of *Congo*; although, since that time he is become a Christian, he made himselfe a free and an absolute Prince, and vnderpall that Quarter to his owne Iurisdiction, which before he had in regiment and gouernment vnder another. And so afterwards in time conquered other Countiees therabouts; inasmuch, as he is now growne to be a great Prince, and a rich, and in power little inferior to the King of *Congo* himselfe; and therefore either payeth tribute, or refuseth to pay tribute vnto him, euen at his owne good pleasure.

It came to passe, that Don Giouanni the Second, being King of Portugal, planted the Christian Religion in the Kingdom of Congo; and afterwards, the King of Congo became a Christian. After which time the Lord of Angola was almost in amitie, and (as it were) a Vassall of the forenamed King of Congo, and the People thereof both Countiees did traffique together one with another, and the Lord of Angola did every yeere send some Prisoners to the King of Congo. And by licence from the King of Congo, there was a great trade betwixt the Portugals and the People of Angola, in the Hauens of Loanda, where they brought Slaves, and changed them for other merchandises, and so transported all into the Ile of S. Thomas, wherby it came to passe, that the traffique was here omitted with the traffique of S. Thomas: so that the Ships did vsie first to arrive at that Island, and then afterwards a passed over to Loanda. And when this trade began in process of time to encrease, they dispatched their Ships from Lisbon to Angola of themselves, and sent with them a Gouernour, called Paulo Diaz of Nouais, to whom this business did (as it were) of right appertaine, in regard of the good desert of his Ancestors, who first discovered this Traffique. To this Paulo Diaz, did Don Sebastian King of Portugal grant licence and authoritie to conquer, for the space of three and thirte leagues upwards along the Coast, beginning at the River *Congo* towards the South, and ending at the Land also, whersoever he would goe towards all his charges for him and his heires. In which time there went many other Ships that opened way for out a trade with Angola, which notwithstanding was directed to the foresaid Hauens of Loanda, where the said Ships did still discharge themselves. And so by little and little he entered into the firme Land, and made himselfe an house in a certaine Village, called Anzele, within a mile neere to the River *Congo*, because it was the more commodious and nigher to the traffique of Angola. When the trade here began thus to encrease, and merchandises were freely carried by the Portugals, and the People of Congo to Cabazo, a place belonging to the Lord of Angola, and distant from the Sea, one hundred and fiftie miles, there to sell and barter them, it pleased his Lordship to give out orders, that all the Merchants should be faine, and their goods confiscated, alleging for his defence, that they were come thither as *free*, and to take possession of his estate: but in truth it is thought that he did it only to gaine all that wealth to himselfe, considering that it was a People that did not deale in the habite of *Warriors*, but of *Merchants*. And this fell out in the same yeere, that the King Don Sebastian was discomfited in Barbary.

When Paulo Diaz understood of this course, he put himselfe in Armes against the King of Angola, and with such a troupe of Portugals as he could gather together, that were to be found in this Countie, and with two Gallies and other vessels, which he kept in the River *Cooanza*, he went forward, on both sides of the River conquering, and by force subdued many Lords, and made them his Friends and Subiects. But the King of Angola perceiving that his Vassalls had yielded to the obedience of Paulo Diaz, and that with all his power he could not be able to defend himselfe, hee assembled a great Army to goe against him, and so victoriously to destroy him. Wherewith Paulo Diaz requested the King of Congo, that he would furnish him with some helpe to defend himselfe withall, who presently sent one him for ayde, an Army of sixtie thousand men, vnder the conduct of his Cousin Don Sebastian Blaz de Bumba, and another Captaine, with one hundred and twentie Portugall Souldiers, that were in those Countiees, and all of his owne pay for the attewching of this enterprise. This Army was to ioyne with Paulo Diaz, and so altogether to warre against the King of Angola: but arriving at the shoare, where they were to passe over the River *Bengo*, within twelue miles of Loanda, and where they should haue met with many Barkes to carrie the Campe to the other shoare, partly because the said Barkes had lacked their coming, and partly because much time would haue beene spent in transporting so many men, the whole Army took their way quite over the River, and so going on forwards, they met with the People of the King of Angola, that were ready to fight the Souldiers of Congo: from among upon their Countie.

The military order of the Mociconghi (for by that terme we doe call the naturall borne People of the Kingdom of Congo, as we call the Spaniards, these that are naturally borne in Spaine) and the military order of the People of Angola, is almost all one: for both of them doe usually fight on foot, and diuide their Army into several troupes, fitting themselves according to the situation of the field where they doe encampe, and aduancing their Ensignes and Banners in such sort as before is remembered. The remouers of their Army are guided and directed by certaine fower all fownd, and nosse, that proceed from the Countie General, who goeth into the middist of the Army, and there signifies what is to be put in execution, thus, to say, either that they shall some battell, or else retire, or put on forward, or turne to the right hand, and to the left hand, or to performe any other warlike action. For by these several fownds distinctly deliuered from one to another, they doe all understand the commandements of their Captaine, as we here among vs doe understand the pleasure of our General by the sonarie strokes of the Drum, and the Captaine fownds of the Trumpe.

The King of Angola teereth himselfe from the Kingdom of Congo, since Congo recuired the Faith.

Paulo Diaz the first discoverer of this Traffique. Don Sebastian King of Portugal.

Paulo Diaz built an house in Anzele. The Author calleth him Lord, because he was then but a petie King.

Paulo Diaz in Armes against the King of Angola.

Paulo Diaz demanded succour of the King of Congo.

The military order of the People of Congo.

How the Souldiers doe vnderstand the pleasure of their General.

The Kingdom
of Angola very
populous, sup-
posed to hold
a million of
fighting men.
The commodi-
ties of Angola.

A Dogge fold
for two hun-
dred and twen-
ty Duckets.
The money of
Angola.

The Religion
of Angola.
The language
of the people
of Angola.

The rest of the
Kingdom of
Angola describ-
ed.

Cape Negro.
The blacke
Cape.

Monti Peddi.
The cold
Mountaines.

The Mount-
aines of Chri-
stall.

The West con-
taineth 375
miles.
The North
240.
The East 300.

The South 360

The Kingdom
of Congo con-
taineth 685
miles.

In breeds
400, miles.

ple beyond all create: For every *Mani* taketh as many *Wines* as he listeth, and so they multiply infinitely: But they doe not use *Gold* in the Kingdom of Congo, which lieth after the manner of the Christians.

This Kingdom also is very rich in *Mines* of Silver, and most excellent Copper; and for other kinds of *Mettall*, there is more in this Kingdom then in any other Country of the world whosoever. *Ensignall* it is in all manner of food, and sundry sorts of *Castell*, and specially for great beads of *Kine*. First it is, that this people doe use *Dogges* selfe better then any other meate: and for that purpose they feed and fatten them, and then kill them and sell them in their open *Markets*. It is constantly affirmed, that a great Dog accustomed to the Bull, was sold by exchange for two and twentie *Slaves*, which after the rate of ten Duckets a sell, were worth in all two hundred and twentie Duckets: in so high a price and account doe they hold their Creatures.

The *Monies* that are used in Angola, are much different from the *Lumache* of Congo, for they of Angola doe use Beads of *Glas*, such as are made in Venice, as bigge as a *Net*, and some of lesser quantitie, and of divers and sundry colours and fashions. These doe the people of Angola make, not onely to use them for money, but also for an ornament of their men and women, so weare about their necks and their armes, and are called in their tongue *Anzolos*: but when they are threaded upon a string like a pair of Beads, they call them *Mizanga*.

The King of Angola is by religion a *Gentile*, and worshippeth Idols, and so doe all the people in his Kingdom. It is true, that he hath greatly desired to become a Christian, after the example of the King of Congo. But because there hath so bene no yet any *pulpit* to send *Preests* unto him, that might illuminate and instruct him, he remaneth still in darkness. This first King of Congo *Odardo* telleth, that in his time the King of Angola sent an *Ambassador* to the King of Congo, requesting that he would send him some religious person, to instruct him in the Christian Religion: but the King of Congo had none that he could spare, and therefore could send him none. At this day, both these Kings doe Traffick together, and are in amitie one with another: the King of Angola having now cleared and discharged himselfe for the injuries and slaughters that were committed upon those of Congo, and upon the Portugals at *Gabazo*.

The language of the people of Angola is all one with the language of the people of Congo, because (as we told you before) they are both but one Kingdom. Onely the difference betweene them is, as commonly it is betweene two Nations that border one upon another.

We have signified unto you heretofore, that the Bay of Congo doth divide the Kingdom of Angola in the middle; and hitherto we have treated but of the one halfe thereof: Now we will describe unto you the second part of it, which lieth from the said Bay of Congo towards the South. From this Bay then, to the blacke Cape, called Cape Negro, by the Coast of the Ocean, they doe reckon two hundred and twenty miles, of such Country and soyle as the former is, and possessed by many Lords that are subject to the King of Angola. From Cape Negro there runneth a line towards the East, through the middle of the Mountaine, that are called, *Monti Peddi*, that is to say, The cold Mountaine: which also in some certain parts of them, that are higher then the rest towards the Equinoctiall, are termed by the Portugals, *Monti Neaui*, or Snowy Mountaine, and so endeth at the rootes of other Mountaine, that are called the Mountaine of *Crytall*. (Out of these Snowy Mountaine doe spring the waters of the Lake *Angolunda*.) The fourth line, from the cold line, from the Mountaine, and draweth on-wards towards the North through the Mountaine of Silver, till you come to *Mani-Lemba*, where we told you the Kingdom of Congo was divided, and parted the River of *Congo* in the midl. And this is the Country possessed by the King of Angola, whereof I have no more to say, then is already set downe, neither of the qualities of his person, nor of his Court.

Beginning therefore at the River *Congoza*, and drawing towards the Equinoctiall three hundred twentie five miles, you shall finde the River, that they call *Los Barroes Vermellos*, or the Redde Pits, which are indeed the ragged ruines of certaine Rocks worn by the Sea; and when they fall downe, doe shew themselves to be of a red colour. From thence by a direct line upon the North, that which the King possesseth, is four hundred and fifty miles. And then the said line dividing it selfe towards the South, passeth by the hills of *Crytall* (not those that we told you before did belong to Angola, but others that are called by the same name) and by the Mountaine of *Salvatore*, traucting the River *Perola*, at the rootes of the Mountaine of Silver, it endeth at the Lake *Angolunda*, which is the space of five hundred miles. The fourth line runneth along the River *Congoza*, which issueth out of the said Lake, and containeth three hundred and fiftie miles. So that the whole Realme now possessed by Don *Alvaro*, the King of Congo is in compasse, one thousand fixe hundred eightie five miles. But the breadth thereof beginneth at the mouth of the River *Zaire*, where the point is, which in the Portugall speech is called, *Paduara*, and so cutting the Kingdom of Congo in the middle, and crossing over the Mountaine of the Sunne, and the Mountaine of *Crytall*, there it endeth, containing the space of five hundred miles, and within one hundred and fiftie miles, next to the River *Nilus*. Very true it is indeed, that this ancient time the *Predecessors* of this Prince did raise over many other Countries thereabouts, which in proceesse of time they have lost: and although they be

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now in the government of others, yet doe the Kings of Congo, retain still to this day the titles of those Regions, as for example, Don *Alvaro*, King of Congo, and of *Abanda*, and of *Matama*, and of *Quinama*, and of *Angola*, and of *Cacengo*, and of the seven Kingdomes of *Congert*, *Amulua*, and of the *Pangulungu*, and Lord of the River *Zaire*, and of the *Ansuquas*, and *Anziquas*, and of *Luango*.

This Kingdom is divided into sixe Prouinces, that is to say, *Bamba*, *Songo*, *Sendi*, *Pango*, *Katta*, and *Pemba*. The Prouince of *Bamba*, (which is the greatest and the richest) is governed by Don *Sebastian Mani-Bamba*, cousin to the King Don *Alvaro* last deceased, and it is situated upon the Sea-coast, from the River *Ambrize*, untill you come to the River *Congoza* towards the South. This Don *Sebastian* hath under his Dominion many Princes and Lords, and the name, of the greatest of them are these, Don *Antonio Mani-Bamba*, who is Lieutenant and Brother to Don *Sebastian*, and *Mani-Lemba* another, and *Mani-Danda*, and *Mani-Bengo*, and *Mani-Luanda*, who is Governour of the Iland of *Luanda*, and *Mani-Coramba*, and *Mani-Congoza*, and *Mani-Cazanza*. All these doe govern all the Sea-coast but within Land, for that part which belongeth to Angola, there are another people called the *Amindus*, who dwelling on the borders of Angola, are subject to the said *Mani-Bamba* and they are these, *Angara*, *Chung-kengo*, *Motola*, *Chabonda*, and many others of baser condition.

Note, that this word *Mani*, signifieth a Prince or a Lord, and the rest of the word is the name of the Country and Lordship, where the Lord ruleth. As for example, *Mani-Bamba* signifieth the Lord of the Country of *Bamba*, and *Mani-Coramba*, the Lord of the Country of *Corimba*, which is a part of *Bamba*, and from the West of the rest. This Prouince of *Bamba* consisteth with Angola on the South, and upon the East of it towards the Lake *Abenda*, lyeth the Country of *Quinama*, which is governed like a Common-wealth, and is divided among a number of Lords, who indeed liue at their owne libertie, doe neither obey the King of Congo, nor the King of Angola.

And to be short, these Lords of *Quinama*, after they had a long time quarrelled with *Paulo Dias*, yet at last they became his Subjects, because they would ayde the yoke of the King of Angola, and by their good aid and assistance, doth *Paulo Dias* greatly helpe himselfe against the said King of Angola.

Now, the aforesaid Country of *Bamba*, (as we have told you) is the principall Prouince of all the Realme of Congo, and indeed the very Key, and the Buckle, and the Sword, and the defence thereof; and (as it were) the frontier which opposeth it selfe against all their Enemies. For it resisteth all the assaults and rebellions of those quarters, and hath very valourous people in it, that are alwayes ready for fight, so that they doe continually keepe their Adversaries of *Angola* in great awe: and if it happen at any time that their King stand in need, they are alwayes at his command to annoy the other Countries whensoever. When need requieth, he may have in Campe foure hundred thousand men of Warre, and yet that number is but onely the fixt part of the whole Kingdom, though indeed it be the better part and the stronger. The principall Citie of this Prouince lieth in the Plain which is betweene the River *Lose* and *Ambrize*, and is called *Panza* (which is a common name for every Towne). There dwelleth the Lord of the Prouince, and it is distant from the Sea one hundred miles. In this Signorie also doe the hills begin, where the Mines of Silver and other metals are, and so stretch out towards the Kingdomes of Angola. It is very rich, for upon the Coast of the Sea there, they have great store of the *Lumache*, which are used for monies over all the Kingdom of Congo: Besides, there is also a greater Traffike and Market for *Slaves*, that are brought out of Angola, then in any place else. For there are yearly bought by the Portugals about five thousand head of *Negrees*, which afterwards they conueigh away with them, and so fell them into diuers parts of the World.

The people of this Realme are in Armes the most valiant of all the Kingdom of Congo. They goe armed like the *Slawonians*, with long and large Swords, that are brought them out of *Turkey*. There are among them very mightie men, that will cleave a flane in the middle at one blow, and cut off the head of a Bull at one stroke with one of those Swords. And (that which is more, and will peradventure seeme incredible) one of these valiant men did beare upon his arme a certaine Vessell of Wine, which was the fourth part of a Barre, and might weigh about three hundred twentie five pound, untill it was cleane emptied. Moreover, they doe carrie Bow and Arrows, whereat they are very quick and nimble, and withall their long Targets made of the *Dants* skinn, whereof wee told you before, when we made mention of the *Amachi*.

The creatures that are found in this Prouince, are first the Elephants, which doe breed over all the Kingdom of Congo, but principally in the Country of *Bamba*, because it aboundeth in Woods, in pastures and in waters.

Some of these Elephants doe not exceede the measure of an Elephants foot in the dust, and one of them was in plain Diameter foure spannes broad. But in these quarters they say that the Elephants doe liue one hundred and fiftie yeares, and that untill the middle of their

The title of
Bile on the
King of Congo.

The first Prou-
ince is *Bamba*,
and the de-
scription of its
situation chiefe
Governour of
Bamba, and
those that rule
under him.

Mani, what it
signifieth.
The Confines
of *Bamba*.

The Country
of *Quinama*
consisteth
the principall
Prouince of all
Congo.

Bamba yieldeth
in a year
40000. men
of warre.
Panza the prin-
cipall Citie of
Bamba.

Mines of Silver
and other me-
tals.

Incredible
numbers of
Slaves yearly
sold to the Por-
tugals.

One M.T.T.T.
wherein liued
heretofore
sold, some
of 1000. libras
out of these
parts of Africa
yearly can
yield, and that
one *Portugall*
liued had
10000.

Certaine crea-
tures in *Bamba*
Prouince.

Elephants.
An Elephan
t foot foure
spannes
broad.
The Elephan
t liues 150.
yeares.

An Elephants
Tooth of 100
weight.

age they continue still in growing. And to confirm this truth he alaid, that hee had seene and weighed diuers of their Teeth (which are not of horse, as some thinke) and their weights amounted to two hundred pounds apiece, after the rate of twelve ounces to eury pound. In the Language of Congo, the Elephants Tooth is called *Mene-Manza*, that is to say, The Tooth of an Elephant.

Their Eares are greater then the greatest Targets that the *Turke* vye to weare, in length five spannes, in shape like an Egge, and towards their shoulders they grow to be narrower and sharper. With their Eares, and with their Trunkes, and with their Tayle, they beat away the Flies that trouble them.

Certain haire
in the Ele-
phants tayle,
very precious.

They haue in their Tayle, certain haire or bristles as bigge as Ruthe or Broome-frigs, of a shining blacke colour. The older they be, this haire is stronger they bee, and of great price among them.

Me one of
the style
with such
blacke strong
haire.

And for the cause lately rehearsed, many there are, which waiting for the Elephants, when they ascend some steep and narrow way, doe come behind them, and with very sharp Knives cut off their Tayles: the poore beast being not able in those straites to turne backe to reuenge it selfe, not with his Trunk to reach his Enemie. And this they doe, onely to haue those haire, which they sell for two or three flaves a peece. Other light and courageous persons there are, that trafficking with their swiftnesse in running, doe lye in a waite, and let vpon the poore beasts behind, whiles they are in feeding, and at one blow attempte to cut off their Tayles, and to enleauer to fauce themselves by running away in a round. For the greatnesse of the beast is such, as out-right it is very swift, because it maketh very large strides, though indeed but slow, and in the place is farre quicker then any lustie Horse: but in turning round it loseth much time, and so the Huntsman escapeth in safetie.

The manner
of the Ele-
phants feeding
their want of
knees is a faile

In their feeding, they vyle to shake and root vp the great Trees with the force of their shoulders, and strength of their wile backs: But the smaller Trees they take betweene both their Teeth, and do bow them and plucke them downe, that they may feede vpon the leaues of them: insumall, as sometimes they breake one of their Teeth with so doing. And this is the cause why you shall find diuers of them in the fields that haue lost their Teeth. They chaw their meate with their short Teeth, which are not fene as their two long Tuskes are: and they carrie it to their mouth by their long Snout, or Trunk, which is to them in stead of an arme and a hand. The tip of their Trunk is fashioned and diuided into little fies, and (as it were) fingers, wherewith they will take vp very small things, as Nuts, and Strawes, and Berries, and so reach them to their mouth, as I, *Philippo Pigafetta* haue seene my selfe at *Lijbon*.

The three Ele-
phants.

The Females of their Creatures, doe beare their brood in their wombe for the space of two yeares and no more: And for as much as the yong Elephant cannot so quickly be brought vp (for it groweth very slowly) the Milke is kept from it, and so it waxeth ape to feed of it selfe. And therefore Mother Nature hath provided that the Elephants are not great with young, but from feuen yeares to fouen yeares.

The Elephants
skinn.

Their skinn is hard beyond all credit. For being foure fingers thicke, it cannot be pierced, nor with the flice of an Harq beabbe.

The manner
of using the
Elephants.

The people of that Countrey haue not the skill to tame these beasts. Whereby they might reape great commoditie and profit, for carrying their bulke from place to place for diuers other good uses. But yet they take them by digging certaine deep Trenches in the place, wher they vye to pasture, which Trenches are very narrow at the bottome, and broad aboue, to the end the beast may not helpe himselfe, and leape out when hee is fallen into them. These Trenches they couer with Soddes of Earth, and Grasse, and Leues, because the beast should not see their traine, but passing ouer them remayne there entrenched. Whereupon the Gentleman before-mentioned told me, that he had seene with his owne eyes a very strange and admirable thing in *Cassan*; namely, that a yong Elephant following his Damme, fell downe by chance into one of these pits, and after that he could not with all her skill and strength draw him out of it, he buried him therein, and couered him with Earth, with branches and with boughes, insumall as he filled the pit vp to the top, to the end that the Hunters should not enioy her Calfe, choosing rather to kill her selfe, then to leaue it to the mercie of the cruell Huntsmen. This louing and kind Mother, not fearing the people (that stood round about her, and shouted against her, and threatened her with furiy weapons, and vttered strange clamours and noyses to affray her, and call many fires at her) but affuring her selfe in her owne strong and valiant nature, did labour and toyle from morning till night, that she might draw her Calfe out of the pit: and when shee found that it was not possible for her to archiue what she desired, then she couered it in manner as we haue tolly you.

The nature of
the Elephant.

The Elephant is a very gentle beast, and trusteth greatly in his naturall strength. Hee feareth nothing, nor kureth any man that doth not trouble him: and hauneth neere to mens houes, without doing any harme at all. If hee eipie men that goe in his walke, hee will not meddle with them, while they seeke to molest him: faying that sometimes peraduenture he will gentely with his Snout, hoyle them upwards into the Ayre, whom hee meeteth withall in his way, and

and that is all the hurt he will doe vnto them. These Elephants doe greatly delight in water. For *Signor Ouardo* affirmed, that in the way betwixen *Cassan* and *Landia*, in a little grassie Valley he had seene about one hundred of them in a company, old and yong, that followed their Dammes: they vye to goe together in Herds, as Kine, and Camels, and other such like gentle Creatures doe, and not alone like Lions and other such wild beasts.

There are brought into the Countreys of the *Amachi*, some of the Hornes that grow vpon the snout of the Rhinoceros, that are both of great value and estimation, and also vied for the helpe of diuers Diseases.

Rhinoceros, as
Abadis,
Lions.

There are in the Region of the *Amachi*, Lions also like the Lions that breed in other parts of the World, but they doe not vye to hunt the Region of *Bamba*: but in *Bamba* there are verie great flocks of Tygres, which are of the very same shape that those in *Flourence*, which *Signor Ouardo* law there, and testified to be verie Tygres indeed. They will not let vpon any men that are white, but only such as are blacke: And it hath bene found, that when the white and the blacke haue slept together in the night-time, they haue laine the black to deuoure them, and spared the white.

Tygres.

When they are hungry, they will be so bold as to fetch Cattle, euen out of the yards that are about the houses without any feare at all, when they cannot find any victuals abroad in the fields. They are very dangerous and hurtfull to all kinds of Creatures whatsoever they bee, and in that Language they are called, *Egari*.

They are as fierce and cruell beasts as the Lion, and reare as the Lion doth. They are also all together like the Lion, fauing onely in the colour of their haire: for the Tygre is spotted, but the Lion all of one colour. They vye to take and kill these Tygres after diuerse manners. For besides that, which hath bene before spoken, they payson them with *Salmura*, or some other venome, mingled with flesh, which is laid for them. Or else they reare yong Goats at certain Lines made like snares, and fained about the stocks of a Tree, so that when the beast cometh to her pry, the Engine openeth it selfe, and the more the beast strueth withall, the more it is intangled, and so at last is hanged therein.

The manner
of using the
same Tygres.

Signor Ouardo told me, that he had gotten one of them, that was fifteene dayes old, and hee brought it vp with Goats Milke: which being afterwards growne bigger would follow him like a Dogge: and although it were tame, yet it would not willingly suffer any other to touch it, besides his Master. He would also roare mightily, and when hee was angry, his eyes would looke very terribly and fearfully. But in prosse of time this Tygre killed a Dogge, belonging to the house, and also a *Zebra*, that were very deare to their Master, and thereupon, being how perillous a beast it was, hee flie it with an Herquebuffe shot. Hee is reported, moreover, that the Mollachios of the Tygre are held in that Region to be hurtall. Proylean: for being giuen in meates, it procureth a man to die, as it were in a murther: And therefore the King doth punish all those that bring him a Tygres skin without the Mollachios.

A tame Tygre.

There breedeth likewise in this Countrey another Creature, which they call a *Zebra*, commonly found also in certaine Prouinces of *Bathary* and *Africa*, which although it be altogether made like a Mule, yet is not a Mule indeed, for it beareth yong ones. It hath a most singular skin, and peculiar from all other Creatures. For from the ridge of the chin downe towards the belly, it is diuided with rows of three colours, blacke, white, and browne Bay, about the breadth of three fingers a peece, and gathered together in a Circle, eury row with his owne colour. So that the necke, and the head, and the Mante (which is nee greay) and the eares, and all the legs are so interlarded with these colours, and in such manner and order, as with out all faile, if the first stroke beginne with white, then followeth the second with blacke, and in the third place, the Bay: and so another course beginning in white, endeth still in Bay. And this rule is generally and infallibly obserued ouer all the bodie. The Tayle is like the Tayle of a Mule, of a Morell colour, but yet it is well coloured, and hath a glittering gloss. The feete like the feet of a Mule, and so are the hooves. But touching the rest of her carriage and qualities, it is very lustie and pleasant as a Horse: and specially in going, and in running shee is so light and so swift, that it is admirable. Insumall as in *Portugal* and in *Asie* also, it is commonly vied (as it were for a Proche) as swift as a *Zebra*, when they will signify an exceeding quicknes. These Creatures are all wild, they breed eury yeare, and are there in such abundance, that they are innumerable. If they were made tame, they would frowe to nune and to draw for the warres, and for many other good vses, as well as the best Horses that are.

The Zebra.

Necessitie hath taught them to vye men in stead of labouring Cattell. For either they lay themselves all along in certaine Litters (as it were) or else see themselves vp right, with shadowes ouer them to keepe them from the Sunne, and so they cause themselves to be carryed too and fro, by their flues, or by other men that for wages are alwayes readie at Poste-houes to that purpose. They that meane to iourney with speed, doe take with them many flues, and when the first number are weary, then doe the second number vnder take the burden, and so successively change one after another, as the *Tartarians* and *Persians* vye to doe with their Horses: and these men being thus accustomed to these labours, (and so often changing) will goe as fast as any *Persian* gallop.

The manner
of the carrying
of the *Amachi*.
Camels.

- The Darts.** These are all to be found in this Country, & containe other four-footed beasts, somewhat like the Oxen, of colour Red, with horns like Goats horns, which are very fine and plishing, and inclining to blacke, whereof they make divers pretty Canakes, as they doe likewise of the Buffes horses. They have thick heads and their haire is like the heads & haire of Oxen and their skins are of great estimation; and therefore they are carried into *Portugall*, and from thence into *Germanie*, to be dressed, and then they are called *Danets*. The King of *Congo* is very desirous to have some men that had skill to cleanse them, and dress them, and to make them fit for use, to end he might employ them for Armour of defence. And yet those Nations doe already vie to them for Shields and Targets; and doe shew that they will resist the blow of a weapon, and especially the shot of an Arrow. They kill them with Harquebusses, and with Arrowes. But if they doe espie the Huntsman, they will get upon him, and being by nature very fierce, and courageous, they will knock him and thump him with their feet, and their Muzzle (because they cannot doe him any harme with their tongues) that they will heave him either halfe dead, or flurke dead. There is also an infinite number of wild Beasts, that goe wandering about the D-farts, in the Kingdome of the *Amuchis*; and wild Affes likewise, which the *Greys* call *Ongers*.
- Empalanga.** There are besides these, other beasts, called *Empalanga*, which are in bignesse and shape like Oxen, fusing that they hold their necke and head aloft, and haue their horns broad and crooked, three hand-breadths long, diuided into knots, and sharpe at the ends, whereof they might make very faire Cornes to found withall: and although they line in the Forrests, yet are they not any waye no harmefull. The skins of their neckes are vied for shoe-soles, and their flesh for meate. They might likewise be brought to draw the Plough, and doe good seruice in any other labour, and tilling of the ground. Moreover, they feed great herds of Kine, and tame Oxen, tame Hogs, and wild Boares, flocks of Sheepe and Goats. *Siguer Odoardo* affirmed, that the Goats and the Sheepe doe bring forth two, and three, and four Lambs or Kids at a time, and two, when they haue fewest, and neuer one alone at any time.
- Wolves.** There are Wolves also which loue the Oyle of Palmes, beyond all measure. They will smell this Oyle as farre off, and steale it in the nighttime out of their houses of straw, and sometimes from those that carrie it by the way, whilst the poore soules doe rest themselves and sleepe. The Oyle (as shall be told you) is made of the *Palme-tree*; it is thicke and hard, like Butter. And it is marvell to see, how these Wolves doe take a Bottle that is full of this liquor betweene their teeth, and so cast it on their shoulders, and runne away withall; as our Wolves here doe with a Sheepe. There are very great flocks of Foxes, that steale Hennes as our Foxes doe, and farther in this Countrey of *Bahia*, there is an innumerable quantitie of hunting game, as Stags, fallow Deere, Roe-buckes, and Gazelles, whereof he affirmed that he had seen exceeding great herds, as also of Coues and Hares, because these were no Hunters to kill them.
- In Pemba, Cicut-cats.** In the Region of *Pemba* there are many wild Cicut-cats, which the *Portugals* call *Aligins*, and some of these, the people of that Countrey had made tame, that they might enioy their Cicut, in the field whereof they doe greatly delight. But this was before the *Portugals* did traffique with those Countreies. And in *Mauhatta* there are caught many Sables, with very long white haire, and exceeding fine, called *Incies*; but no man may wear these skimes vntill the Prince permit him to doe so; it is held in great estimation, and euery Sable is worth a Slave. Towards the *Amuchis* they catch *Marterns* also, wherewith they apparel themselves, as in due place we will vnto you. Apes, Monkeys, and such other kind of beasts, small and great of all sorts there are many in the Region of *Sogno*, that lieth vpon the Riuer *Zaire*.
- Adders and Snakes.** Of Adders and Snakes you shall find some that are five and twentie fpanne long, and five fpanne broad; and the bellies and the mouth so large, that they can swallow and receiue into their bellies a whole Stag, or any other creature of that bignesse. And it is called, that is to say, a great Water-adder. It will goe forth of the water vp to the Land to prey for his victuals, and then returne into the Riuer againe, and so it lieth in both the Elements. It will feed it self vpon the boughs and branches of Trees, and there watch the Cattell that feed thereabouts, which when they are come neare vnto it, presently it will fall vpon them, and wind it selfe in many twines about them, and clasp his taile on their hinder parts, and lo! it straieth them, and biteth so many holes in them, that at last it killeth them. And then it draweth them into some Wood, or other solitary place, where it deuoureth them at pleasure, skinner, horns, hooves and all. Now it falleth out, that when it is thus full, and (as it were) great with so monstrous a meale, it becometh almost drunke, and very leepie, so that any child may kill it. And in this sort will it remaine full and fat till the space of five or six dayes together, and then returne againe to prey. These Adders doe change their skinner in their ordinarie seasons; yea, and sometimes after they haue eaten so monstrously, and the said Sloughs, when they are found, are gathered vp, and referred for a shew of so vnmisable a Creature. These Adders are also greatly esteemed by the *Pagan Negroes*, for they doe vie to roast them, and eat them for meate, and make more account of them then they doe of Hennes, or any such delicate Beasts. They find great store of them, when they haue occasion to burne their thicke Woods; for there they shall

- haue them lying on the ground, roasted with the fire. Besides these there are Vipers also, well knowne vnto that People. Which Vipers are so venomous, that such as are bitten by them, doe die within the space of foure and twentie houres. But the *Negros* are acquainted with certaine herbs, that will heale their wounds.
- There are also certaine other Creatures, which being as big as Rams, haue wings like Dragons, with long tailes, and long claps, and duers rewes of teales, and feed vpon rayr flesh. Their colour is blue and Greene, their skinner bepanied like scales; and two feet they haue, but no more. The *Pagan Negroes* doe vie to worship them as Gods, and at this day you may see deuers of them, that are kept for a wonder. And because they are very rare, the chiefe Lords there are so curiously preserve them, and suffer the people to worship them, which tendeth greatly to their profit, by reason of the gifts and oblations which the people offer vnto them. There are three also to be found Chamelions.
- Other Serpents there are that are venomous, that carrie vpon the tippe of their taile, a certaine little round like a Bell, which ringeth as they goe, so as it may be heard.
- Elfridges are found in those Parts of *Sunda*, and of *Batta*, that are towards the *Muzambi*. The young Elfridges doe spring out of their egges, being warmed and discolored by the eye and leate of the Sonne. Their feathers are vied in stead of Ensignes and Banners in Warre, mingled with some plumes of the Peacocks, and are fashioned in the likeness of a shadow against the Sonne. And forasmuch as I am fallen into the speech of Peacocks, I must tell you by the way, that in the Parts of *Angola*, there are Peacocks brought vp privately in a certaine Wood that is compassed about with walls; and the King will not suffer any body to keep those Birds but only himselfe, because they are for the Royall Ensignes, as I told you before.
- There are also *Indo-cocks*, and Hens, and Geese, and Ducks of all sorts both wild and tame: Partridges, so many as children take them with gins. Other Birds they haue likewise, as Pheasants, which they call Gallinules; Pigeons, Turkeys, and of these small Birds, called *Beca-fichi*, an infinite number. Birds of prey, as Eagles Royall, Faucons, Gerfaulcons, and Sparrow-hawks, and others, great store, which now withstanding the people neuer vie to hawkewithall. Birds of the Sea, as Pelicanes (for so the *Portugals* doe call them) white and great, which swimme vnder the water, and haue their throats so wide, that they will swallow a whole fish at once.
- This Bird hath so good a stomacke, and naturally so hot, that it easily digesteth the Fish that it swalloweth whole, and the skinn of it is so hot, that the people of that Countrey doe vie to wear them, and to warme their cold humors withall, and therefore make great reckoning of them. There are many white Herons, and grey Bittors, that feed in the Walles there, and are called, Royall Birds. Other Fowles there are of the likeness of a Crane, with a red bill and red feet, as bigge as Storkes, and their feathers for the most part red and white, and some darke grey. Goodly Birds they are to looke to, and the people of the Countrey doe call them Flemmings, because they doe much resemble them, and are good meat to eat.
- They haue Parrottes of grey colour, great and very talkatiue: and others of Greene colour, but they are little ones, and not so talkatiue. They haue likewise certaine small little Birds, which they call Birds of Musicks, and yet greater then the *Canarie* Birds, of feather and bill red; some Greene, with all feathers and bill only blacke: some all white: some grey or dunne: some all blacke, and this kind is more sweet in their notes than all the rest aforesaid: for you would thinke that they talked in their singing. Others there are of diuers colours, but they doe all sing in fundrie sorts, so that the chiefe Lords of those Countreies, from ancient times to this day, haue continually kept them in Cages, and greatly esteemed them for their song.

§. IIII.

Of the five other Provinces of Congo, to wit, Sogno, Sundi, Pango, Batta, and Pemba.

- His Countrey is bounded with the Riuer *Ambrise*, towards the North in feuen degrees and an halfe, and to trauesing the Riuer *Lunda*, and the Riuer *Zaire*, it endeth at the Rocks, called *Berwana* *Formalins*, that is to say, the Red rills, which are in the Borders of the Kingdome of *Luango*. In the middle of this Province there is a certaine *Sogno*, called by the same name *Sogno*, where the Guernour of the Countrey dwelleth. The chiefe Lords that rule this Province, are called *Niani-Sogno*, that is, Princes of *Sogno*, and are commonly of the blood Royall. The Prince that governeth there at this day, is called *Don Diego Man-Sogno*. He hath vnder his dominion many other petty Lords and other Provinces, that in old time were free, and liued by themselves, as the People of *Mombalu*, situate what neare to the Cite of *Congo*, which are now subiect to this government. And on the other side of the Riuer *Zaire* towards the North, is the Province of *Palmor*, that is to say, of Palmes, because there is great store of Palme-trees growing therein. Other Lords there are, that bide vpon the King of *Luango*, who was sometime subiect to the King of *Congo*; but in present

Another strange Creature.

Chamelions. A strange Serpent.

The Elfridge.

Peacocks.

Fowles of diuers sorts. Birds of prey.

Birds of the Sea.

Other kinds of Fowle.

Parrottes. Birds of Musicks.

The second Province Sogno, and the description thereof. Sogno the chiefe Towne of this Province. In 1588. Don Diego Man-Sogno, the chiefe Guernour of Sogno, and dwelleth in the valley.

- of time he became a free Lord, and now profiteth himselfe to bee in amitie with the King of *Congo*, but not to be his vassall. The people that are vnder these Lords in those borders, are called the *Bramas*; and they reach within the Land, vnder the Equinoctiall line towards the East, to the bounds of *Anzicana*, all along the Mountains which diuide them from the *Anzichi* vpon the North. They are called by the people of *Loango*, *Congremlal*, because they were subject to *Congo*.
- In this Countrey of *Loango* there are many Elephants, and great store of Iuory, which they doe willingly exchange for a little Iron, so that for the naile of a ship (be it neuer so finally) they will giue a whole Elephants tooth. The reason thereof, is either because there groweth no Iron in that place, or else they haue not the skill to get it out of the Mines where it groweth: But all the Iron they can get, they employ for the heading of their Arrows, and their other weapons, as we told you when we spake of the *Bramas*.
- They make great store of Cloth of the Palme trees, whereof we made mention before: but these are lesse, and yet very fine. They haue great abundance of Kine, and of other cattell, before named. They are in Religion Pagans: their apparell after the fashion of the people of *Congo*: They maintaine warre with their bordering neighbours, which are the *Anzichi*, and the Inhabitants of *Anzicana*; and when they enterprise warre against the *Anzichi*, then they craue ayde of the people of *Congo*, and so they remaine halfe in freedome, and halfe in danger of others. They worship what they list, and hold the Sunne for the greatest God, as though it were a man, and the Moone next, as though it were a woman. Otherwise euery man choiceth to himselfe his owne Idoll, and worshippeth it after his owne pleasure. These people would easily embrace the Christian Religion: For many of them that dwell vpon the borders of *Congo*, haue bene conuerted to Christianity: and the rest, for want of Priests, and of such as should instruct them in the true Religion, doe remaine fill in their blindness.
- Sunda*, is the nerrest of all to the Citie of *Congo*, called *Citta di San-Salvatore*, the Citie of Saint *Sauuour*, and beginneth about fortie miles distant from it, and quite out of the Territorie thereof, and reacheth to the *Riuer Zaïre*, and so ouer the same to the other side, where the *Caduta* or Fall is, which we mentioned before: and then holdeth on vp-wards on both sides towards the North, bordering vpon *Anzicana*, and so they remaine halfe in freedome, and halfe in danger of others. They worship what they list, and hold the Sunne for the greatest God, as though it were a man, and the Moone next, as though it were a woman. Otherwise euery man choiceth to himselfe his owne Idoll, and worshippeth it after his owne pleasure. These people would easily embrace the Christian Religion: For many of them that dwell vpon the borders of *Congo*, haue bene conuerted to Christianity: and the rest, for want of Priests, and of such as should instruct them in the true Religion, doe remaine fill in their blindness.
- The third Province *Sunda*, is the nerrest of all to the Citie of *Congo*, called *Citta di San-Salvatore*, the Citie of Saint *Sauuour*, and beginneth about fortie miles distant from it, and quite out of the Territorie thereof, and reacheth to the *Riuer Zaïre*, and so ouer the same to the other side, where the *Caduta* or Fall is, which we mentioned before: and then holdeth on vp-wards on both sides towards the North, bordering vpon *Anzicana*, and so they remaine halfe in freedome, and halfe in danger of others. They worship what they list, and hold the Sunne for the greatest God, as though it were a man, and the Moone next, as though it were a woman. Otherwise euery man choiceth to himselfe his owne Idoll, and worshippeth it after his owne pleasure. These people would easily embrace the Christian Religion: For many of them that dwell vpon the borders of *Congo*, haue bene conuerted to Christianity: and the rest, for want of Priests, and of such as should instruct them in the true Religion, doe remaine fill in their blindness.
- The chiefest Towne of *Sunda*.
- This Province of *Sunda*, is all waies gouerned by the bestie apparell of the King of *Congo*.
- In all the kingdome of *Congo*, goe many things of his owne whereof he may dispute, or leaue to his heires, but all is the Kings, and he distributeth all Offices, all Goods, and all Lands, to whomsoever it pleaseth him; yea, and to this Law, euen the Kings owne sonnes are subiect. So that if any man doe not pay his tribute yearly (as he ought): the King taketh away his Government from him, and giueth it to another. As it happened to the King that now lieth, who at the time that *Signor Ouardo* was at the Court, being of his owne nature very liberrall, and bountifull before measure, and one that bestowed much vpon his seruants, could not discharge those impositions that the King had laid on him. Whereupon he was by the King deprived of his reuenues, of his government, and of his royall fauour; that is to say, in that language, he was *Tombado*, as we will declare more at full in the second part of this Discourse.
- Many Lords there are that are subiect to the Gouverneur of *Sunda*. The people doe Traffike with their neighbour Countreys, selling and buying diuers things. As for example, Sale, and Cloathes of lundy colour, brought from the *Indes*, and from *Portugall*, and *Linnachette*, to frise for their Coyne. And for these commodities they doe exchange cloath of Palme Trees, and Iuory, and the skines of Sables and Marternes, and certaine girles wrought of the leaues of Palme trees, which are greatly esteemed in those parts.
- There groweth in these Countreys great store of Cryfall, and diuers kinds of Metall: but Iron they knowe about all the rest; saying, That the other Metalls are to no vife: for with Iron they can make Knives, and Weapons, and Hatchets, and such like Instruments, that are necessary and profitable for the vife of many nature.
- The Province of *Pango* in ancient time was a free Kingdome, that was gouerned of it selfe,

- and bordereth on the North vpon *Sunda*, on the South vpon *Batta*, on the West vpon the Countrey of *Congo*, and on the East vpon the Mountains of the Sun. The principall Territorie, where the *Gouernours* dwelling is, hath the same name that the Province hath, (viz:) *Pango*. It lieth vpon the Westerne side of the *Riuer Barbola*, and in old time was called, *Pangus-lungo*; and in time afterwards, the word was corrupted and changed into *Pango*. Through the midst of this Province runneth the *Riuer Barbola*, which fetched his Original from the great Lake, (whence the *Riuer Nilus* also taketh his beginning) and from another lesser Lake, called *de-faba*, (whence, and so discharged it selfe into *Zaïre*. And although this be the least Countrey of all the rest, yet doth it yeeld no lesse tribute than the rest of the Countrey of *Sunda*, and made subiect to the Princes of *Congo*: and is now all one with it, both in speech and manners; neither is there any difference at all betwixt them. The present Gouverneur thereof is called, *Don Francisco Mami-Pangue*, and hath remained in the government of this Region for the space of fiftie years, and no man euer complained of him.
- The bounds of *Batta* are towards the North, the Countrey of *Pango*: on the East it taketh quite ouer the *Riuer Barbola*, and reacheth to the Mountains of the Sunne, and to the foote of the Mountains of *Sal-Niire*. And on the South from the said Mountains, by a line passing through the meeting of the *Riuers Barbola* and *Cuinga*, to the Mountain *Trinifado*, that is to say, *Scarced*.
- Within these bounds is *Batta* centinell, and the principall Citie where the Prince dwelleth, is likewise called *Batta*. In ancient time it was called *Aghimbay*, but afterwards the word was corrupted, and is now called *Batta*. It was in old time a very strong and a great Kingdome, and voluntarily of it selfe, without any warre it ioynd it selfe with the Kingdome of *Congo*, by preuolence because there were some dissention among their Lords: and therefore it hath more preuolence then the rest of the Provinces of the Kingdome of *Congo*, in privileges and liberties. For the Government of *Batta* is alwaies assigned to one, that is of the blood of the Kings of that Countrey, at their choise and pleasure, hauing no more respect to one mensse of the blood, than to another, so that he be of the floccent blood Royall, neither to the eldest sonne, nor to the second. Neither yett goeth this Government by inheritance, but the King of *Congo* (as it is told you before) doth dispose it at his owne pleasure to whom he thinketh best, to the end they should not vnrise by way of succession, or by rebellion. He dwelleth neerer the King, then any other Gouverneur or Lord of the Kingdome of *Congo*, and is the second person therein, neither may any man gaine by his arguments and reasones any of the rest, for it is decreed among them. Now if the line of the King of *Congo* should chauce to faile, so that there were none of that blood to succeed, the succession shall fall vpon the Gouverneur of *Batta*. He that now gouerneth there, is called, *Don Pedro Mami-Batta*.
- Sometimes he eateth at the Kings owne Table, but yet in a baser feat then the Kings seat is, and that also not fasting; which is not granted to any other Lord of *Congo*, no nor to the sonnes of the King himselfe. His Court and his retinue, is little, less than the Court and traine of the King of *Congo*. For he hath Trumpets and Drums, and other instruments going before him, as becometh a Prince.
- He doth hold continuall warres with the *Pagars* that border vpon him; and he is able to gather together about fiftie or eightie thousand fighting men. And because he doth list maintaine warre with the people that are next him, he hath libertie granted vnto him to entertraie Harquebuses, that shall be of his owne naturall subiects. For the King of *Congo* will not suffer any other Gouverneur of any other Provinces, nor any of their children, to haue any Harquebuses that are borne within their Countrey, but only the *Portingals*.
- Towards the East of *Batta*, beyond the Mountains of the Sunne, and of *Sal-Niire*, vpon the bankes of the East and West of the *Riuer Nilus*, and in the borders of the Empire of *Moham-ba-Maga* there lieth a Nation, which by the people of *Congo*, are called *Gougas*, but in their owne language they are called *Alege*: Very fierce they are and warlike, much giuen to fight and pillage, and make continuall inroades into the Countreys neere adioyning; and sometimes among the rest into the Province of *Batta*. So that this Countrey must needs be continually Armed, and stand vpon good guard, and maintaine Harquebuses to defend themselves from them.
- The Prince of *Batta* hath many Lords vnder him: and the naturall people of this Province are called *Manjolos*, and their language is well vnderstood by the Inhabitants of *Congo*. They are faire more rude and rusticall then the *Mami-Congis*, and the Slaues that are brought from thence, doe proue more obdurate and stubborn, then those that come from other Countreys.
- The Province of *Pamba* is situate in the heart and middle of the Kingdome of *Congo*, compassed and comprised within the bounds before described, whose Gouverneur is called *Don Antonio Mami-Pamba*, (second sonne to King *Don Aluaro*, that dead is, and brother to the King that reigneth at this present. And for as much as his father did loue him dearly, he assigned vnto him

The fourthe Province *Pango*, and the description thereof, *Pangus-lungo*, the chiefest town of this Province *Batta*.

Don Francisco, chiefest Gouverneur of *Pango*.

The fift Province *Batta*, and the description thereof.

Batta, the name of all *Batta*.

The principall Citie where the Prince dwelleth, is likewise called *Batta*.

Don Pedro, chiefest Gouverneur of *Batta*.

The King of *Congo* will not suffer any natural borne subiect in *Congo* to haue an Harquebuse, the *Estados*. Of this, see *Andrew Batta*, which liued and dwelled with them.

The conditions of the people of *Batta*.

The first Province *Pamba*, and the situation thereof, *Don Antonio* chiefest Gouverneur of *Pamba*.

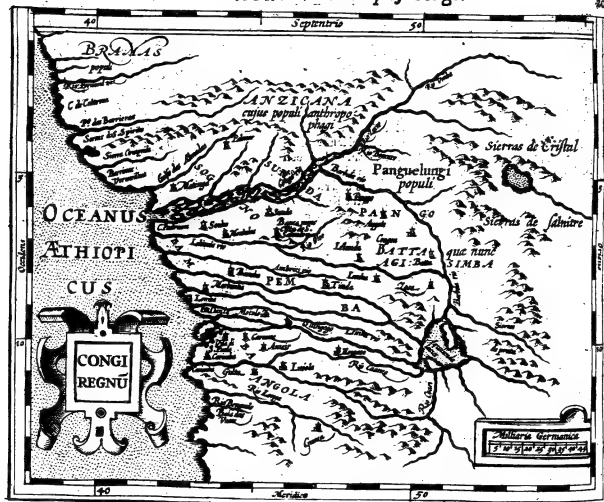
him this Government, because he knew not what better thing to give him, (saying the Realme it selfe) which in deed he would willingly have bestowed on him, for that hee was more like vnto him in quality and nature then his eldest sonne was. But it would not be by reason of the Law of the Kingdome, which would not have yielded therunto.

The chiefe Cite of all Congo, is situate in this Province of Pemba

The Courtiers &c. dwell for the most part in Pemba.

This Countrey is the very Centre, and middle of all the State of Congo, and the originall of all the ancient Kings, and the Territorie where they were borne, and the chiefe and principall seat of all the other Provinces and Principallties. And therefore the chiefe and royall Cite of all that Empire, is assigned to this Province, whereof we will hereafter deliuer you a full information. The Governour of Pemba dwelleth in a Territorie of the same name, situate at the foot of the forched Mountaine, along the River *Laza*, which riseth out of the Lake, and runneth through the Region of *Bamba* into the Sea. The Courtiers and Lords, and Seruitors belonging to the King of Congo, haue their goods and possessions, and revenues in this Province; because it is neerest to the Court, and very convenient for the conueighing of their victuals, and their other stuffe vnto the Court. Some of these Lords, in that part specially, that bordereth vpon the aforefaid Province of *Bamba*, haue much adoe to keepe fight and defend themselves from the people of *Quisama*, because they are neerer vnto them. For this people (as we told you) did rebell against the King of Congo, and revolted from him, and doe professe that they will be at libertie, and gouerned of themselves.

HONDIVS his Map of Congo.



ð. V.
Of the situation of the Royall Cite of the Kingdome of Congo: Of their first conuersion
and Warre, thence arising betwixt the Kings two Sonnes.

The Territorie of the chiefe Cite is all Congo, containeth in compass twentie miles about.



Ltthough the chiefe and Royall Cite of the Kingdome of Congo be after a sort comprehended within the Province of Pemba, yet notwithstanding for as much as the gouernment thereof, and the Territorie thereunto belonging, which may in compass amount to the space of twentie miles about, doth depend wholly of the King of Congo himselfe, we will place it in a severall Regiment, and intreat of it by it selfe.

This

This Cite is called *San Saluatore*, or *Saint Saviour*; and in times past in that Countrey Language was called *Bamba*, which generally signifies *The Court*, where the King or the Countenour doth ordinarily sojourn. It is seated about one hundred and fiftie miles from the Sea, vpon a great and high Mountaine, being almost all of a Rocke, but yet hauing a veyne of Iron in it, whereof they haue great vse in their housing. This Mountaine hath in the toppe of it a great Plaine, very well manured and furnished with Houses and Villages, containing in circuit about ten miles, where there doeth dwell here, the number of one hundred thousand persons.

The soyle is fruitfull, and the aire fresh, whollome, and pure: there are great store of Springs, of indifferent good water to drinke, and at certaine times doe not harme any man: and of all sorts of Cattell great abundance. The top of the Mountaine is secured and distinguished from all the rest of the Hill which is about it, and therefore the *Portugals* doe call it *The Ordere*, that is to say, A view, or a Watch-tower, or a Singular height, from whence you may take a fight of all the Champsaine round about: onely towards the East, and towards the River, it is very steep and rockie.

For two causes did the Princes of this Kingdom place this habitation in the foresaid height of this Mountaine. First, because it lieth in the very midst, and (as it were) in the Centre of all the Realme, from whence hee may presently send aide to any part of his Kingdome, that may stand in need of reliefe: and secondly, because it is situated in a Territorie that is by Nature mounted aloft, hauing a very good aire, and of great fastene; for it cannot be forced. By the chiefe common high-way that goeth vnto the Cite, and looketh towards the Sea, being distant from thence one hundred and fiftie miles (as hath bene told you) which way is very large and competent, though it goe somewhat about in compass, you shall ascend fye miles from the bottom to the top of the Mountaine. At the foot thereof on the East side there runneth a River, wherunto the women doe defend by the space of a miles waile to wash their clothes. In diuers other parts thereof there are sundrie valleys planted and manured: neither doe they suffer any part of the Countrey thereabouts to be left vntilled or vnused, because it is the Countrey where the Court remaineth.

The Cite is seated in a corner or angle of the hill towards the South-east, which *Don Affonso* the first Christian King did compass about with walls, and gaue vnto the *Portugals* a severall place for themselves, shut vp likewise within walls. Then did hee also inclose his owne Palace and the Kings Houses with another wall, and in the midst betweene these two enclosures left a great space of ground, where the principall Church was built, with a faire Market place before it. The doores and gates as well of the Lodgings of the Lords, as of the *Portugals* inhabitations, doe open on the side of the said Church. For, in the vppermost end of the Market place doe diuers great Lords of the Court dwell, and behind the Church doeth the Market place runne into a narrow street, where there is also a gate, and beyond that gate many houses towards the East. Without these walls, (which doe enclose the Kings houses, and the Cite of the *Portugals*), there are a number of other buildings, erected by diuers Lords, every man making his severall choise of the place which he thinketh most fit and conuenient for his dwelling neere vnto the Court. So that the greatness of this Cite cannot well be determined or limited. Beyond these walls also, that thus doe compass this Cite: there is a great champaigne Plaine, full of Villages, and sundrie Palaces, where every Lord possesseth (as it were) a whole Towne within himselfe. The circuit of the *Portugals* Cite containeth about a mile; and the Kings houses as much. The walls are very thicke; the gates are not shut in the night time, neither is there any watch or ward kept therein.

And although that Plaine doeth lie very high and aloft, yet is there great abundance of waters in it, so that there is no want thereof. But the Court and the *Portugals* Cite doe all drinke of a certaine Fountaine that springeth continually, towards the North, and lieth downe the hill, as farr as a Gunne will shoot: and from hence they doe fetch all their water, and bring it to the Cite in vessels of Wood, of Earth, and Leather, vpon the backs of their Slaues.

All this Plaine is very fruitfull, and well manured. It hath Meadows full of Grasse, and Trees that are alwaies greene. It beareth sundrie sorts of Graine, but the principall and best of all is called *Laza*, which is very like to Mustard-seed, but that it is some what bigger. When it is grinded with Hand-querns (for so they vse to do) it yieldeth a very white Meale, whereof they make Bread, that is both white, and also of a very good colour, and whollome withall: neither doth it giue place to our Wheat in any sort, saying that they doe not celebrate the Sacrament with it. Of these Graines there now is great force, ouer all the Kingdome of Congo: but it is not long since that this Seed was brought thither from that part of the River *Nilus*, where it falleth into the second Lake. There is also a white kind of Millet, called the *Mazza* of Congo, that is to say, The Corne of Congo: and another Graine which they call *Mais*, but they make no account of it, for they giue it to their Hogs: neither doe they greatly esteem of Rice. The foresaid *Mais* they commonly term by the name of *Mazza-Maupo*, that is to say, the *Portugals* Corne; for they call a *Portugall Maupo*.

There

The chiefe Cite, called *San Saluatore*. The situation of the Cite, The Mountaine wherupon it standeth.

The soyle, the aire, the waters and the Cattell. The Ordere.

The reason why they build in this place.

Five miles from the bottom of the Hill to the top. A River at the Hill foot.

The particular situation of the Cite. A severall place for the *Portugals*. The Kings Palace. The principall Church and Market place.

Good breed of waters.

The Plaine very fruitfull. Several sorts of Graine, *Laza*, Millet.

White Millet, called the *Mazza* of Congo, *Mais*.

Diuers kinds
of Trees be-
aring fruit.

These.

Diuers kinds
of Palme-trees.

The Oyle of
Palme.

The Bread of
Palme.

The fruit of
the Palme.
The Wine and
Vinegar of
Palme.

The fruit Cole,
See of it Fin-
e's Journall.

Andrew Battell
affirmed this
to be true.

Other kinds of
Palme-trees.

Trees called,
Oglebe.

Great store of
stone to build
withall.

There are moreover diuers and sundrie sorts of Trees, that beare very great store of Fruits, inasmuch as the greatest part of the people doe feed vpon the Fruits of the Countrie, as Citrons, Lymons, and specially Oranges, very full of liquor, which are neither sweet nor fowre, and are ordinarily eaten without any annoyance or harme at all. And to shew the fruitfulness of this Countrie, the said *Siguer Osardo* reported, that he had sene from a kernell of the fruit of a Pome-Citron, which was left within the rind thereof, there sprang vp within the fruit of four dayes a pretie tall spring. Other Fruits there are, which they call *Bananas*, and were verry thinke to be the *Majest of Egypt* and *Soria*, faying that in those Countreies they grow to be as bigge as Trees; but here they cut them yeerly, to the end they may beare the better. The Fruit is very sweet in smell, and of good nourishment. In these Plaines there grow likewise sundrie kinds of Palme-trees; one that beareth Dates, and another that beareth the *Indian Nuts*, called *Cocors*, because they haue within them a certaine shell that is like to an Ape; and thereupon they vie in *Spain* to shew their children *Cococles*, when they would make them afraid. Another Palme-tree there groweth alio very like to the former, but of a more fragrant and singular propertie: for it yeeleth Oyle, Wine, Vinegar, Fruit and Bread. The Oyle is made of the shell of the fruit, and is of the colour and substance of Butter, faying that it is somewhat greenish. They vie it, as other people doe vie Oyle and Butter, and it will burne like Oyle. They anoint their bodies withall; and besides, it is very good to eat. They presse it out of the Fruit, as Oyle is pressed out of the Oliues, and then they boyle it, and so pretene it. The Bread is made of the stone of the fruit it selfe, which is like to an Almond, but somewhat harder: and within the same is there a certaine kernell or pit, which is good to eat: very wholesome and of good nourishment. The whole Fruit, together with the outer shell is Greene; and they vie to eat it both rawe and roasted. The Wine is drawn from the top of the Tree, by making an hole therein, from whence there distilleth a liquor like Milke, which at the first is sweet, but afterwards fowre, and in proceesse of time becometh very Vinegar, to seme for Sallets. This Wine they drinke cold, and it moeth to vrine very much: so that in those Countreies, there is not a man that is troubled with Gravel or Stone in the bladder. It will make them drunke, that drinke too much of it; but indeed it is of a very good nutriment.

There are other Trees, that beare a certaine fruit, called *Cole*, as big as a Pine-apple, which hath within it other fruits like Chest-nuts, wherein are foure (small shells or skins, of red and Carnation colour. These they vie to hold in their mouths, and chaw them, and at last to eat them, for the quenching of their thirst, and better relishing of their water. They comfort and preferre the flemacke, but abuse all other qualities, they are singular good against the diseases of the Luer. And it is said, that the Luer of a Henne, or of any other like Bird, which is purified, and stinketh, being sprinkled out with the matter of this fruit, returneth into its former estate, and becometh fresh and found againe. This food is commonly and generally vied among them all, and there is very great abundance of it: and therefore it is of cheape. Other kinds of wild Palme-trees there are, which yeeld diuers fruits that are eaten: and their leaves referred to make Mats, wherewith their houses are covered; and Baskets and Sleps, and such other like Instruments that are necessarie for their daily vides. Other Trees there are likewise, called *Oglebe*, which beare a fruit which is like a yellow Plumme, and is very good to eat, and hath a very sweet smell withall. Of these Trees they cut off the boughs, and plant them together, that they touch one another, and stand closely all in a ranke; so that when they are growne great, they make a strong Fence or wall about their houses, which being afterwards couered with Mats, it resembleth a handsome Court or Close, wherein they vie to walke, (as it were) in an Arbour that maketh a great shadow, and defendeth them from the heate of the Sunne. In the middle of these enclosures, they vie to build certaine houses of wood, couered with straw, and diuided into sundrie conuenient rooms, all on the ground without any Stories or Sallers about them. These they doe line with very faire and delicate Mats, and furnish them with other ornaments in very handiome manner.

There are to be found among them many masses and lumps of stone, which are of such thicke and huge, that you may cut out a whole Church, euen of one whole piece; yee, and of the same kind of stone, wherof the *Obelisco* is made, that is erected before *Pont de Lepo* in *Rome*. Besides this, there are whole Mountaines of Porphyrie, of Jasper, and of white Marble, and of other faine colours, which here in *Rome* are called, Marbles of *Namidia*, of *Affrica*, and of *Ethiopia*: certaine Pillars wherof, you may see in the Chappell of *Pope Gregorie*.

Other Stone there is, that is speckled with graines or flakes, but among all thereof, that kind is most admirable, which hath in it faire Lacynties, that are good Jewels. For the flakes being dispersed like vrynes over all the bodie of their Mother-Stone, if you shall diuide them, and plucke them out as you would picke the kernells out of a Pomegranate, they will fall into graines and little pieces of perfect lacynth. But if you please to make Pillars, or Obelisks, or other such like memorials, of the whole masse, you shall see them shine and sparkle, full of most faire and goodly Jewels.

There are also other kinds of rare stones, which make a shew of metall in them, as of Copper, and of sundry other colours, that are very fresh, and bright, and smooth, wherof you may make Images, or any other worke of singular auitie. True it is, indeed, that they want Malters and Cutters, and Playfayers, and Carpenters, and other such Artificers: for when the Churches, and the walls, and the other fabrickes in those Countreies were built, the Workmen were brought thither out of *Portugall*.

There are also *Tamaranders*, and *Cassia*, and *Ceders* in such multitudes growing all along the Riuer of Congo, besides other Trees of an vmeasurable length and thicke, that an infinite number of ships and houles may be build of them. Their Gardens doe beare all manner of Herbes and Fruits, as Pompons, Melons, Cucumbers, Coleworts, and such like, besides other sorts that doe not agree with our Climates of *Europe*.

The King of *Portugall*, Don *Gioann* the second, being desirous to discover the East Indies, sent forth diuers ships by the Coast of Africa to search out this Nauigation, who having found the Lands of Congo Verde, and the Ile of *Saint Thomas*, and running all along that Coast, did light vpon the Riuer Zaïre, wherof we haue made mention before, and there they had good Traffike, and tryed the people to be very courteous and kind. Afterwards hee sent forth (for the same purpose) certaine other Vessels, to entertaine this Traffike with Congo, who finding the Trade there to be so free and profitable, and the people so friendly, left certaine *Portugals* behind them, to learne the Language, and to Traffike with them: among whom one was a Masse-priest. These *Portugals* conuersing familiarly with the Lord of Sogno, who was Uncle to the King, and a man well skilful in yeares, Kings Viceroy, and the Lord of *Porto* of *Brazila* (and the most rich of *Zaïre*) were very well entertained and esteemed by the Prince, as demerited as though they had bene earthly Gods, and defended diuine from Heauen into those Countreies. But the *Portugals* told them that they were men as themselves were, and professors of Christianity. And when they perceived how great estimation the people held them, the foresaid Priest and others began to reason with the Prince touching the Christian Religion, and to shew them the errors of the Pagan Superstition, and by little and little to teach them the Faith which we profess, inasmuch as that which the *Portugals* spoke vnto them, greatly pleased the Prince, and he became conuerted.

With this confidence and good faith, the Prince of Sogno went to the Court, to enforce the King of the true Doctrine of the Christian *Portugals*, and to encourage him that he would embrace the Christian Religion which was so manifest, and also to whispe for his soules health. Hereupon the King commanded to call the Priest to Court, to the end he might himselfe treat with him personally, and vnderstand the truth of that which the Lord of Sogno had declared vnto him. Wherof when hee was fully informed, he conuerted and promised that he would become a Christian.

And now the *Portugall* ships departed from Congo, and returned into *Portugall*: and by them did the King of Congo write to the King of *Portugall*, Don *Gioann* the second, with earnest request, that he would send him some Priests, with all other Orders and Ceremonies to make him a Christian. The Priest also that he rayned behind, had written at large touching this business, and gave the King full relation of all that had happened, agreeable to his good pleasure. And so the King took order for sending Religious persons, to be sent vnto him accordingly, with all Ornaments for the Church and service of the Priest, as Crosse and Images: so that hee was thoroughly furnished with all things that were necessarie and needfull for such an action.

In the mean while, the Prince of Sogno, ceased not day and night to discourse with the *Portugall* Priest, whom hee kept in his own House, and at his own Table, all that hee might learne the Christian Faith himselfe, as also to instruct the people therein: so that hee began to fauour Christianity with all his power.

At last the ships of *Portugall*, arrived with the expelled prouisions (which was in the yeare of our Salvation 1492.) and landed in the Port which is in the mouth of the Riuer Zaïre. The Prince of Sogno with all shew of familiarity accompanied with all his Gentlemen came downe to meete them, and entertained the *Portugals* in most courteous manner, and so conducted them to their Lodgings. The next day following, according to the direction of the Priest that remained behind, the Prince caused a kind of Church to be builded, with the houses and branches of certaine trees, which hee in his own person, with the help of his Seruants, most devoutly had filled in the Wood. And when it was couered, they erected therein three Altars in the worship and remembrance of the most holy Trinitie, and there was baptized himselfe and his young Sonne, himselfe by the name of our Saviour, Emanuel, and his child by the name of Anthonio, because that Saint is the Protector of the Church of *Lisbone*.

The men and women before this had no proper names: greater to reasonable creatures, but the common name of Plants, of Stones, of Birds, or of Beasts. But the Princes and Lords had their denomination from the Places and States which they goe rind. As for example, the foresaid Prince, which was the first Christian in Congo, was called *Saint Sogno*, that is to say, The Prince of Sogno, and when hee was christened, was called *Emanuel*, but at this day they bene all in general such Christian names as they haue learned of the *Portugals*.

After a Masse was celebrated and sung, one of the Priests that came from *Portugall* went up, and made

Wanted work-
men to build

Stuffe for
building ships
and buildings.
Heads of houses

The first fruits
of the
Portugall
King
Congo

Men Sogno, the
King's Viceroy,
and the Lord of
Porto, and the
Portugall

Men Sogno,
conuerted and
became a
Christian

The King of
Congo, promi-
sed to become
a Christian

The King of
Portugall
sent
Priests to
the King of
Congo to
instruct him

Men Sogno
promised the
Christian Re-
ligion

The Ship-
men
Portugall
came
downe to
meet them

Men Sogno
built a
Church
in
his
Sonne
baptized

A sermon con-
taining the
foundation of Chri-
stian Religion.
Mani Sogno
reneweth the
Sermon to his
people.
The Portugall
gets the
Court to bap-
tise the King.

How beautiful
are the feet
of them that
bring yokes
of peace?
The Courtiers
are overcome
by the Portugall.

The King him-
self recollects
them.

The Portugall
Ambassador
declares his
Embassage.
The King re-
joiceth at the
Embassage.
The people
rejoice at it.

The King
views the
Professors
sent him
by the King
of Portugall.

Confusion
among the
Portugall for
the Chri-
stian-
izing of the
King and for
the building
of a Church.
An infection
raised by
the Devil to
hinder the
progress of
Christian Re-
ligion.

made a brief Sermon in the Portugall Language, declaring the summe of the new Religion, and faith of the Gospel which they had received. This Sermon, the Priest that was left behind, having new learned the Congo speech, did more at large expound to the Lords that were in the Church: for the Church could not possibly hold the innumerable multitude of the people that were there gathered together, at the conversion of their Prince: who afterwards came abroad unto them, and rehear'd the whole Sermon, with great love and charitie, moving and exhorting them to embrace likewise the true beliefs of the Christian Doctrine.

When this was done, all the Portugalls put themselves on their way towards the Court, to baptise the King, who with a most fervent longing attended the same. And the Governor of Sogno took order that many of his Lords should wait upon them with Musketts, and Jongs, and other signes of wonder, full rejoicing; besides, divers Ladies which he gave them to carrye their King, commanding also the people, that they should prepare all manner of victualles to be ready in the Streets for them. So great was the number of people, that none came and met together to behold them, as the whole Champaigne seemed to be in a manner covered with them, and they all did in great kindnesse entertaine and welcome the Portugall Christians, with singing and sounding of Trumpets, and Cymbals, and other Instruments of the Courtiers.

And it is an admirable thing to tell you, that all the streets and big h-waves, that reach from the Sea, to the City of Saint Saviours, being one hundred and fiftie miles, were all cleaved and swept, and abundantly furnished with all manner of victuall and other necessaries for the Portugalls. Indeed, they did so to those Countries, when the King or the principal Lords goe abroad, to cleave their wayes; and so make them handsome.

Three dayes journey from the place whence they departed, they deserv'd the Kings Courtiers, that came to meet them, to present them with their victuals, and also to show them the place they encountered the Lord, that for the same purpose were sent by the King to receive the Christians, who were the Musketters and Bingers of so great a way. When they were come within three miles to the City, all the Court came to entertaine and welcome the Portugalls, with all manner of pompe and joyfullnesse, and with Musketts and Singing, as was their Country is used upon their solemn Feasts dayes.

And so great was the multitude of people, which abounded in the streets, and that there was neither Tree nor Hillske higher then the rest, but it was laden with flocks that were runne forth and assembled to view these Strangers, which brought unto them this new Law of their Salvation. The King himselfe attended them at the gate of his Palace, in a Throne of Estate erected upon a high Scaffold, where he did publicly receive them, in such manner and sort as the ancient Kings of that Realm were accustomed to doe, when any Embassadors came unto him, or when his Tribunes were payed him, or when any other such Royall Ceremonies were performed.

And first of all, the Ambassador declared the Embassage of the King of Portugall, which was expounded and interpreted by the Portugall Priest, that was the principal Author of the conversion of those people. After the Embassage was thus delivered, the King rayed himselfe out of his Seate, and standing up, he said unto his Lord, did with his countenance and speech, how most evident signe of the great joy that he had conceived for the coming of the Christians; and so gave thanks againe, and accordingly all the people with shouting, and sounding their Trumpetts, and Singing, and other manifold arguments of rejoicing, did approve the Kings words, and shewed their exceeding good liking of the Embassage. And further in token of obedience, they did three times prostrate themselves upon the ground, and cast up their feet according to the use of those Kingdomes.

Then the King took view of all the Professors that were sent him by the King of Portugall, and the Vestments of the Priests, and the Ornaments of the Altar, and the Crostie, and the Tabler, wherein were depicted the Images of Saints, and the Streamers, and the Banners, and all the rest, and with incredible attention, caused the meaning of every one of them to be declared unto him, one by one. And so he wised in himselfe, and lodged the Embassadors in a Palace made ready of purpose for him, and all the rest were placed in other Houses of several Lords, where they were furnished with all plenty and ease.

The day following, the King caused all the Portugalls to be assembled together in private: where they desired of the counsell that was to be taken for the Christianizing of the King, and for effecting the full conversion of the people to the Christian Faith. And after sundry Discourse, it was resolved and concluded, that first of all a Church should be builded, to the end that the Christianizing, and other Ceremonies thereto belonging, might be celebrated therein with the more Solemnities: and in the meane-while the King and Court should be taught and instructed in the Christian Religion. The King presently commanded, that within short promise should be made of all manner of stuff necessary for this Building, as Timber, Stone, Lime, and Bricks, according to the direction and appointment of the Work-masters; and so Manpower, which for that purpose were brought out of Portugall.

But the Devil who never ceaseth to crosse all good and holy proceedings, raised new diffinitions and conspiracies, by procuring a rebellion among certaine people of the Anzicut, and of Anzicana, which

and dwell upon both the banks of the River Zaire, from the foresaid falls upwards, to the great Lake, and are subject and belonging to the King of Congo. Now this monstrous River being restrained and kept back by these falls, doth swell there mightily, and spreads it selfe abroad in a very large and deepe channell. In the breadth whereof there are many Islands, some small and some great, so that in some of them, there may be maintained about three thousand persons. In these Islands and in other places adjoining to the Rivers thereabouts, did the people make an Infection, and renounced their obedience to the King, and thus the Governours that he had sent thither to rule.

The King must needs get himselfe in person to pacifie these brawlers: himselfe, he resolved to bee baptised before his going, and so was referred to forbear the building of the Church of Stone, and withall thereof he first desired to erect one of Timber, which Church he in his own person with the advice of the Portugalls, did accomplish in such manner and sort as it ought to be, and therein did receive the Sacrament of holy Baptisme, and was named Don Ghouanni, and his Wife Donna Eleonora, followed the names of the King and Queene of Portugall, and the Church is selfe intituled and dedicated to Saint Saviour.

The same day, wherein the King was baptised, divers other Lords following his example were baptised likewise, having first learned certain Principles of the Christian Faith. And when all this was done, the King went in person to disperse the turbulent attempts of his Adversaries, against whom he found the arrival of the King, the Enemies yielded, and submitted themselves to the obedience which before they performed: and so he returned in triumph to the City of Congo, and the Prince his Sonne with him, who presently was desirous to become a Christian, and was christened by the name of the first Prince of Portugall, called Alfonso: and with him also were christened many Gentlemen and Cavaliers, and other of his Servants, that came with him out of his Province.

The King second Sonne, would not assent to receive the new Religion, many other Lords favoured him, who being added rather to the dissoluteness of the life, then the pursuit of the minde, resisted the Gospel, which began now to be preached, especially in this Commandment, wherein it is forbidden that any should have any two Wives but one.

The eldest Brother Don Alfonso, did with great ferencie, defend Christianitie, and burned all the Idols that were within his Province. The second Brother (called Mani-Pango, because hee was Governor of the Countrey of Pango) did resist it mightily, and had gotten the greatest part of the principal Lords of Pango to be on his side. For there were divers of the new christened Lords, whose Ladies seeing themselves separated, and forlorn of their Husband-Lords by force of the Christian Law, did take it as a great injury and shame done unto them, and blasphemed and cursed this new Religion beyond all measure. These Lords united themselves together with others, and began to plot Treachery against Don Alfonso, hoping that if they could rid him out of the World, the Christian Faith would utterly cease of it selfe. And therefore Mani-Pango and his Complices gave intelligence to his Father, that the Prince Don Alfonso favoured the Christian Faction, only to the end that under the colour of his countenance and favour they might raise an Insurrection & Rebellion against him, so to drive him out of his Kingdom.

The King gave credit to their information, and deputed his Some of the Government wherein hee was placed: But the Providence of God which reserved him for a greater matter, did release him by the good mediation and counsell of his friends, who entreated the King his Father, that hee would be so moved to anger, before he had examined the Answers and Reasons of the Prince his Sonne, who the King was especially persecuted by Mani-Sogno, who (as we have said) was before christened, and called Don Emanuel, and by good luck was in Court at that present. This man (being the ancientest Courtier and Lord of that time, singularly well beloved of the King and all his people) did with sound reason and doctrine of witt, procure the King to revoke the sentence, with a special charge, that hee should not proceed with such rigour against the Gentiles, for the propagation and exaltation of the Christian Religion. But he being full of fervent charitie, and godly spirit, ceased not (for all that) to advance the Faith of the Gospel, and to put the Commandments of God in execution.

Whereupon his Adversaries who never rested from their former attempt, were continually at the Kings elbow, and sought by all cunning shifts and secret devices, to destroy that which the good Prince had builded, especially when they saw that the Prince of Sogno was departed from Court, and returned into his Government. So that no body being now left to prevent and defend the Christian Religion, the King began to doubt of the Faith, which with so great ease he had before embraced: and therefore sent to his Sonne, that he should come againe to the Court, to make account of their Revenues that hee had gathered within the Countrey of his Government, with a full intent and meaning indeed, to deprive him, when his accounts should be finished.

But he, in the meane-while, his Father being an old man, did by means of a natural infirmity depart one of this life. And his Mother who always preserved constant in the Catholike Faith, loving her child some more entirely, concealed the Kings death for the space of three dayes, being therein aided and assisted by some of her trustie friends, so that it was not known that the King had taken such order as no man might come unto him to trouble him. In the fourth day, he secretly signified to some of his Sonnes, the death of his Father, which he would keep close till his coming, and charged him without any delay, and in all haste to speed him to the Court.

The King buildeth in Church of timber.
The King and Queene of Congo christened.

The Church of S. Saviour.
Divers Lords baptised.
The King goes in person against the rebels, and discometh them.
Mani-Sundi christened and many other with him.
At his Pango resisteth the Gospel.
Polygamie.

Mani-Pango & his Complices accuse Mani-Sundi of his Father.

The King de-
stroys Mani-
Sundi out of his
government.

Mani-Sogno, with intercession for his Brethren.

The King wa-
reth in Re-
ligion, and cal-
leth in at the
end of some
of purpose to
deprive him.
The King dyeth.

The Queene
Moth-
er, being
dead in child-
birth her Sonnes
Mani Sundi,

The funeral
of King João,
celebrated by
King Afonso.

Mani-Pango,
rebelleth
against his
brother.

The King to
his Soldiers.

The King cre-
ates a great
length.

The miracle
which the au-
thor addeth,
I have omitted,
a vision of
light and fire
fourty, as also
the vision of
our Lady and
Saint James,
fighting a
giant Mani-
Pango.

The stratagem
of Man-Pango
turneth to his
own destruc-
tion.

The death of
Man-Pango.
The building
of the Church
called Saint
Croix.

The King Afonso
dispatches the
Portugall
Embassador,
and another of
his owne into
Portugall.

The King com-
mandeth all
Idols to be
brought in,
and all other
things that are
contrarie to the
Christian Religion.

This they did by certaine Runners, that from place to place in convenient distances and journeyes, are
alwaies ready like Postes, to convey the precepts and commandments of the King over all the Realme.
Wherupon he presently caused himselfe to be carried passe both day and night, by certaine Slaves called
freed the usury of that Countrey, and in one day and two night, with most exquisite diligence, accom-
plished the journey from bounden unto, and so arrived at the Cite, before he was expected.

Now together with the death of the King, there was also published the succession to the Crowne of
Don Alfonso, being then present, who in his owne person did accompany the corpse of his dead Father to
the buriall, with all the Lords of the Court, and all the Christian Portugalls, which was solemnized after
the manner of Christendome, with service and prayer: for the dead, and all this with such funeral accom-
plices, as was never scene before among these people. But they which heretofore were adversaries to the
King, doubting of their owne safetie, if they should remaine in the Court, united themselves with Mani-
Pango, who was now departed into the Province of his owne Government, and while his father lived,
was wholly employed in fighting against the Mozombis, and certaine other people that had rebelled a-
gainst him.

Mani-Pango and his forces set forward to the besieging of the Cite, with so great a noise of wa-
like Instruments, and cries, and howling, and terrible threatening, that the poore Jew, which were in
the Cite, as well Christian as others, fainted in their hearts, and fainted in their courage, and came and
presented themselves before the King, saying, that he had not power enough to resist so powerful an En-
emie, and therefore they thought it better for him to grow to some concord and composition, and to ob-
tain the new Religion, which he had lately begun to professe, to the end he might not fall into the hands of
his cruel adversaries. But the King being resolute, and full of religious conscience, reproved their crimi-
nall, and called them dastards, and base people; and willed them, if they had any mind or desire to follow
him, and goe to the Enemy, that they should so doe. As for himselfe, and those few that would follow
him, he did not doubt, but assuredly trust, though not with the possibility or strength of Man, yet with
the favour of God, to vanquish and overcome that innumerable multitude. And therefore he would
not request them either to sojourn with him, or to put their lives in hazard against his adversaries for his
sake, but only they might assist with him, and expect the issue that should follow them.

He did presently cause a Croffe to be planted, and crested in the middle of the Market place, right
against the Church, which his Father had builded. This Croffe was of a wonderful length, for it was
therefore fiftie long, and the Croffe-barre in proportion answerable thereto. The Croffe it was
to be set in the same place, wherein it was erected, as the front of the Church, which Church was called
Saint Croffes, of the Croffe there planted. This Croffe the last King, that dead is, Don Alvaro, father
to the King that now is, renewed and made another of the same figure, that the first was of.

Mani-Pango terrified with vision, and not with his brothers forces, overcome with feare and danger
ranne away, and fell into the Swares and Nets which he himselfe had laid for the Christians: For, lying
among the foresaid Stakes, he was with one of them thrust into the bodie, and so being surprised with
a cruel death, he finished his life, as it were in a rage. For you must understand, that the Stakes end of
the said Stakes, were armed with a certaine poison, which taking hold of the blood, and entering into
what into the flesh, would kill without all cure or remedie. By this victorie and death of his brother, did
the King remaine in security and liberte.

All things well established, the King Don Alfonso took order, that they should presently goe in hand
with the fabricke of the Principall Church, called Saint Croffes, which was so named of the Croffe
that was there planted, (as we told you before) and also because upon the Feast day of the holy Croffe,
the first stone was laid in the foundation thereof. Moreover, he commanded that the men should bring
stones, and the women should fetch sand from the River, for the furthering of this worke. The King
would needs be the first Porter himselfe, and upon his owne shoulders brought the first basket of stones,
which he cast into the foundation, and the Queen her backer of good likewise, thereby giving an exam-
ple to the Lords and the Ladies of the Court to doe like, and to encourage and incite the people in
so holy an action. And so this fabricke being furthered by so good Work-masters and Workmen, in a
very short time was fully finished, and therein were celebrated Masses, and other Divine Service, with
great solemnitie, besides a number of Lords and others, that were there baptised and christened: so that
the multitude of such as came to be parakers of the holy Baptisme amounted so greatly, that there were
not Priests enough to execute that office.

After this the King dispatched away the Portugall Embassador, who till this time had remained at
the Court, for reason of these troubles: and with him he sent also another Embassador of his owne, called
Don Rodrico, and divers others: that were of kinne both to himselfe and to his Embassador, to
the end that they should learne, build the Doctrine of the Christians in Portugall, and also their Lan-
guage, and further declare unto the King all these accidents that happened.

Moreover, he caused the Lords of all his Provinces to be assembled together, in a place appointed
for that purpose, and there publicly signified unto them, that whosoever had any Idols, or any thing else
that was contrarie to the Christian Religion, he should bring them forth and deliver them over to the Licen-
tians of the Countrey. Otherwise, whosoever did not so, should be burned himselfe, without remission
or pardon. Which commandment was in execution. And a wonderful thing it is to
be noted, that within lesse then one month, all the Idols, and Witches, and Characters, which they
wor-

worshipped and accounted for Gods, were sent and brought unto the Court. Many there were, that car-
ried a motion to Dragons with wings, which they worshipped and fed in their owne private houses, gi-
ving unto them for their food, the best and most costly Viands that they had. Others kept Serpents of
horrible figures: Some worshipped the greatest Goats they could get; some Tiggers; and other most
monstrous creatures; yea, the more uncivill and deformed the Beasts were, the more they were honored.
Some held in veneration certaine vncivill Fowles, and Night-birds, as Stairs, Owles, and Scritch-
Owles, and such like. To be briefe, they did chiose for their Gods divers Snakes, and Adders, and
Beasts, and Birds, and Herks, and Trees, and fowly Characters of several kind of Stones, and the figures
of all these things above rehearsed, as well painted in Colours, as graven in Wood and in Stone, and in
10 such other stuffe. Neither did they only content themselves with worshipping the said Creatures,
when they were quick and alive, but also the varietie skenes of them when they were dead, being stuffed
with straw.

The act of this their adoration, was performed in divers sorts, all wholly addressed, and directed to ex-
presse their humilitie, as by kneeling on their knees, by calling themselves kneeling upon the earth, by
prostrating their faces with dust, by making their prayers unto their Idols, in words and in actions, and by
offering unto them the best part of the substance which they had in their possession. They had moreover,
their Witches, which made the foolish people to believe that themselves could speake, and so dictated them:
and if any man being in sickness or infirmities, would recommend himselfe unto them, and afterwards
that man recovered his health, the Witches would persuade him, that the Idol had bene angry with him,
but now was appeased, and had healed him.

20 The King caused first the Idols, and utterly consumed them. When he had thus done,
he assembled all his people together, and in stead of their Idols, which before they had in reverence, he
gave them Crucifixes, and Images of Saints, which the Portugalls had brought with them, and en-
joyed every Lord, that every one in the Cite of his owne Government and Regiment, should build
a Church, and set up Croffes, as he had already shewed unto them by his owne example. And then he told
them, and the rest of his people, that he had dispatched an Embassador into Portugall to fetch Priests,
that should teach them Religion, and administer the most holy and wholesome Sacraments to every
one of them, and bring with them divers Images of Christ of the Virgin Mary, and of other Saints: to con-
30 sider among them, in all manner while, he willed them to be of good comfort, and to continue constant
in the faith. But they had so fully imprinted the same in their hearts, that they never more remembered
their former beliefs in false and lying Idols.

He ordered moreover, that there should be three Churches builded. One in reverence of our Sau-
our, to give him thanks for the victorie which he had granted unto him, wherein the Kings of Con-
go doe lay buried, and wherof the Cite Royall took the name: (for as it was told you before, it is called,
S. Sauours.) The second Church, was dedicated to the blessed Virgin, the mother of God, called, Our
Ladie of Help, in memorie of the succour which he had granted his enemies: And the third, was con-
secrated to S. James: in honour and remembrance of the Miracle which that Saint had wrought by
40 flying in the favour of the Christians, and throwing himselfe on Herbe-backs to the beate of the
heathen.

Not long after this, the ships arrived from Portugall, with many men that were skilful in the holy
Scriptures, and divers religious Friars of the Order of S. Francis, and of S. Dominic, and of S.
Austin, with sundry other Priests, who with great charity and fervency of spirit, served and discur-
sed the Catholike Faith over all the Countrey: which was presently embraced by all the people of the King-
dome, who held the said Priests in so high reverence, that they worshipped them, like Saints, by
kneeling unto them, and kissing their hands, and receiving their blessing, as often as they met them, in
the streets. These Priests being arrived into their severall Provinces, did instruct the people in the
Faith of Christ.

¶ VI.

The death of the King Don ALFONSO, and the succession of Don PEDRO. How
the Island of S. THOMAS was first inhabited, and of the Bishop that was sent
thither: The Kings Image extinct: Invasion of the Tagges:
Their Janne conditions.

While these matters were thus in working for the service of God, and that Christiani-
tie was now begun and increased with so happy successe, it pleased God to call a-
way to himselfe the King Don Alfonso, who at the time of his death, discomfited
the Christian Religion, with so good confidence and charity, as it evidently ap-
peared, that the Croffe and Passion, and the true belief in our Saviour Iesus Christ, was imprinted
in the rooke of his heart. To Don Pedro, his sonne and successeur, he did especially and particularly
recommend the Christian doctrine, which indeed following the example of his father, he did
maintaine and uphold accordingly.

In his time, there began to faile into their quarters a great number of vessels, and the Land of S.

PPPPP 2

Thomas

King Afonso
dieth.

Don Pedro
succeedeth
him.

Their detest
worshipping
of Idols.

The King com-
mandeth every
Lord to build
Church, in the
Cite of his
owne govern-
ment.

The third, to
S. James.
The ships re-
turne from
Portugall with
Priests and
Priests were
desped.

Cumma or the new kingdom of Granda in the West Indies. The ship funk in the Haven, *Estado de Lope*, by which in *Cumma*, a year and a half. The King of Congo (as the Don Pedro Antonio, and *Gaffar Dias*, Portugal, with the same Embassage which he sent by *Lope*.

Don Pedro Antonio, and *Gaffar Dias*, Portugal, with the same Embassage which he sent by *Lope*.

Alvaro King of Congo dyeth. King *Pedro* busied about the Conquest of *England*.

Oduardo Lope, changed his kind of profession. *Lope* goeth to *Rome*, where he was kindly entertained by the Pope. The View of *Oduardo Lope*, to erect a Seminary and an Hospital in *Congo*.

The Pope remitted the whole matter to the King of *Spain*.

amended their ship, and some-what refreshed themselves, they sailed with a short cut to the firme Land, and took *Havana* in a Port, called *Cumana*, or (as it is called by another name) *The new Kingdom of Granda in the West Indies*. This battered and weather-beaten *Vesell*, was no sooner arrived in this safe Harbour, but it funk presently.

While the foreaid Embassadour endeavoured in this place to recover his former health, the company of ships, which is called *La Flota*, that is to say, The Fleet, and vith every ship to sail from that Coast for *Castile*, departed from thence, so that he was constrained to stay for a new Naue, and so consumed a whole year and a half without doing any good. In this mean time the King of *Congo* sent another Embassadour with the selfe-lame commandments, called *Don Pedro Antonio*, the second person in all his Realm, & with him one *Gaffar Dias*, a *Portugall*. But an unfortunate end had this Embassadour, for he was taken at Sea by *Englishmen*, and his ship also, which being drawne towards *England*, when it was nere vnto the Coast, by great misfortune it came a-thwart the shoare, and there *Don Pedro Antonio*, and his Sonne were both drowned; but the *Portugall* and some few others with him escaped, and arrived in *Spain*, at such time as the said *Oduardo* was come to the Court, and had entred vpon the charge of his Embassage.

There he was courteously entertained by his Catholike Maiestie, to whom he propounded the contents of his Commissions. But diuers great accidents there happened. For first, he heard the dolorous newes of the Kings death, that sent him on this message: and then the King *Don Philip* was wholly busied about the Conquest of *England*, so that his businesse went nothing forthwards, but was delayed from time to time: neither did he see any meanes of dispatch, but rather he was guen to vnderstand, that for that time they could not intend to harken vnto him.

Now the foreaid *Oduardo*, being afflicted with many aduersities, renounced the World with all the deceitfull pompe and glorie thereof, and in *Madrid* apparelled himselfe in a grey courtly habit, and so went to *Rome*, to declare to *Bonifacio* the Pope, the Tenor and Commission of his Embassage, becaus he would not altogether neglect the good intent and meaning of the King, that had sent him, although hee were now descended into a better life. He was kindly welcommed and recieved by his Holinesse, to whom he discoursed the miserable estate wherein the Christian people of the Realme of *Congo* did stand, for want of the worship and seruice of God, and also the small number of Priests, that were there to instruct them in the Doctrine of the Gospel, and to deliuer vnto them the Sacraments of the Church, especially the multitude in that Country, being (as it were) innumerable, that euery day retired together, to be baptised, instructed, confessed and communicated. Moreover, he made a vow and refused in his mind, that with such store of wealth, as God had blessed him withall in *Congo*, (which was not very finally) he would build a house, wherein for the seruice of God, there should dwell certaine learned men, and skilfull Priests, to instruct the youth of those Countries in all good Languages, and in the Arts Liberrall, and in the Doctrine of the Gospel, and in the Mysteries of our Salvation. Out of which House, as it were out of a holy Schoole, there might come forth from time to time, many learned men and well studied in the Law of God, that should be able in their owne natural Country Tongue, to awaken and raise againe the Faith of Christ, which was now asleepe, and dyed vp in those Regions: and thereby in proccesse of time there would spring vp many fruits of blessing, and vigilant foules in the Christian Faith. Hereunto he meant also to adde an Hospitall, that might be a Recourse and Harbour for Gods poore, which coming and laying out of strange Countries should haue reliefe and entertainment in that Hospitall, and the re be cured and restored of their infirmities and necessities. With this purpose therefore he went to *Rome*, to obtaine of his Holinesse a Licence to erect this Seminary and Hospitall, and to bestow him also that he would grant him libelities, Indulgences, and other Dispensations, that for such Christian and wholesome workes are requisite, especially to the vife and benefit of those Countries, which are so remote from Christendome. He presented himselfe to the Pope, and deliuered vnto him his Letters of credence, and then declared vnto him at large the Tenor of his Commissions, wherein hee had a gracious audience. But when the Pope did vnderstand that the Kingdom of *Congo* belonged to the King of *Spain*, he remitted that matter wholly vnto him.

§. VII.

Of the Court of the King of Congo. Of the apperell of that people before they became Christians and after. Of the Kings table, and manner of his Court.

The ancient apperell of the King of Congo, and his Courtiers.

In ancient time this King and his Courtiers were apperelled with certaine Cloath of the Palme-tree (as wee haue told you before) wherevith they couered themselves from the Girdle-lead downwards, and girded the same strait vnto them with certaine Girdles made of the same stuffe, very faire and well wrought.

They

They vifed also to hang before them, like an Apron, certaine delicate and daintie skinnies, of litle Tygres, of Cinet-cats, of Sabels, of Matrines, and of such like creatures for an ornament: and for a more glorious pompe and shew, they did wear vpon their shoudlers a certaine Cape like a Hood. Vpon their bare skinnie they had a certaine round Garment like a Rotchet, which they call *Incuto*, reaching downe to their knees, made after the manner of a Net, but the stuffe of it was very fine cloth of the said Palme-tree, and at the skirts there hung a number of threed-tailes, that made a very gallant shew. These Rotchetes were turned vp againe, and tucked vpon their right shoudler, that they might be the more at libertie on that hand. Vpon that shoudler also they had the taylor of a *Zebra*, fastned with a handle, which they vifed for a kind of brautrie, according to the most ancient custome of those parts. On their heads they wore Caps of yellow and red colour, square above and very litle, so that they scarcely couered the tops of their heads, and wore rather for a pompe and a vanitie, then to keep them either from the Aire or from the Sunne. The most part of them were vnfashd: but the King and some of the great Lords did wear certaine shooes of the old fashion, such as are to be seene in the ancient Images of the *Romans*, and these were made also of the Wood of the Palme-tree. The poorer sort and common people were apperelled from their middle downwards, after the same manner, but the cloth was coarser: and the rest of their bodie all naked. The women vifed three kinds of Trauerles, or (as it were) Aprons: beneath their Girdle-lead. One was very long and reached to their heeles: the second shorter then that, and the third shorter then both the other, with fringes about them, and euery one of these three fastned about their middle, and open before. From their breists downwards, they had another Garment, like a kind of Double or Iacker, that reached but to their Girdle: and ouer their shoudlers a certaine Cloake. All these fourell Garments were made of the same cloth of the Palme-tree. They were accustomed to goe with their faces vncouered, and a litle Cap on the head, like a mans Cap. The meane sort of women were apperelled after the same manner, but their cloth was coarser. Their Maid-servants, and the halfe-kind of women were likewise attyred from the Girdle downward, and all the rest of the bodie naked.

But after that this Kingdom had receiued the Christian Faith, the great Lords of the Court beganne to apperell themselves after the manner of the *Portugalls*, in wearing Cloakes, *Spanish* Caps, and Tabards, or wide Iackets of Scarlet, and cloth of Silke, euery man according to his wealth and abilitie. Vpon their heads they had Hats, or Caps, and vpon their feet Moyles or Pantoffles, of Veluet and of Leather, and Buskins after the *Portugall* fashion and long Rapiers by their sides.

The common people, that are not able to make their apperall after that manner doe keepo their old custome. The women also goe after the *Portugall* fashion, furring that they wear no Cloakes, but vpon their heads they haue certaine Veiles, and vpon their Veiles blacke Veluet Caps, garnished with Jewels, and Chaines of Gold about their neckes. But the poorer sort keepe the old fashion: for onely the Ladies of the Court doe bedecke themselues in such manner as wee haue told you.

After the King himselfe was conuerted to the Christian Religion, hee conformed his Court in a certain sort after the manner of the King of *Portugall*. And first, for his seruice at the Table when he dinneth or suppeth openly in publicke, there is a Throne of Estate erected with three steps, covered all ouer with *Indies* Tapistrie, and thereupon is placed a Table, with a Chaire of felis, neither doth any man euer sit at his Table, but the Princes stand about him with their hande and drinke.

He maintaineth a Guard of the *Anchie*, and of other Nations, that keepe about his Palace, they found their great Instruments, which may be heard about five or fixe miles, and so signifie whom hee repothet a singular sort: but very seldom it is, and likewise the *Portugalls*, in Twice in a weeke he giueth audience publicly, yet no man speaketh vnto him but his Lords. And because there are none, that haue any goods or Lands of their owne, but all belongeth to the Crowne, there are but few Suites or Quarrels among them, saving peraduenture about some words.

They vifed no Writing at all in the *Congo* Tongue. In Cases Criminall they proceed but slenderly, for they doe very hardly and seldom condemne any man to death. If there be any Riot or Enormitie committed against the *Portugall*, by the *Mociconghis*, (for so are the Inhabitants of the Realme of *Congo*, called in their owne Language) they are iudged by the Lawes of *Portugall* Desert Island: for he thinketh it to be a greater punishment to banish him in this sort, to end he may doe penance to his finnes, then at one blow to execute him. And if it so happen, that those which are thus chastized doe lue ten or twelue yeares, the King vifed to pardon them,

The ancient apperell of the meane sort.

Their new kind of apperell.

The Court of Congo now imiteth the Court of *Portugall*.

The Customes and Lawes of *Congo*.

No Writing.

they are called, *Toras*: out of which Mountaines they did thinke, that famous *Nilus*ooke also his beginning: but they were utterly deceived. For (as wee have already told you) the first Lake ariseth not out of those Mountaines, but lyeth a great way distant from it: and betweene it and them, is there a very great and a huge low plaine. Besides that, the streames that flowe from the said Mountaines, doe runne towards the East, and bestow their Waters vpon other great Rivers: so that it is not possible for them to passe into the forefayd Lake, much lesse into *Nilus*, considering especially that the River *Magnice*, springeth out of that first Lake, and by a farre different course from the course of *Nilus*, runneth towards the East, and so ioyneth itselfe with the two Rivers aforesaid. The third, is called *Arree*, and ariseth on another side out of the Mountaines of the Gold Mines of *Monomotapa*: and in some places of this River there are found some small pieces of Gold among the Sand.

These three Rivers enter into the great *Magnice*, neere vnto the Sea, and all foure together doe make there a great Water, in a very large Channell, and so discharge it into the Ocean. From the mouth of this River all along the Sea Coast, stretcheth the Kingdome of *Sofala*, vnto the River *Cuama*, which is so called of a certaine Castle or Fortresse that carrieth the same name, and is possessed by *Mahometans* and *Pagans*: but the *Portugals* call it, The mouthes of *Cuama*: because at the entry into the Sea, this River diuiderh it selfe into seuen mouthes, where there are five speciall Ilands, besides diuers others that he vp the River, all very full, and well peopled with *Pagans*. This *Cuama* cometh out of the same Lake, and from the same springs from whence *Nilus* floweth. And thus the Kingdome of *Sofala* is comprised within the said two Rivers, *Magnice* and *Cuama*, vpon the Sea coast. It is but a small Kingdome, and hath but a few Houses or Townes in it: The chiefe and principall head whereof, is an Iland that lyeth in the River called *Sofala*, which giueth the name to all the whole Country. It is inhabited by *Mahometans*, and the King himselfe is of the same faith, and yieldeth obedience to the Crowne of *Portugall*, because he will not be subiect to the Empire of *Monomotapa*. And therevpon, the *Portugals* there doe keepe a Fort in the mouth of the River *Cuama*, and doe trade in those Countries for Gold, and Iuory, and Amber, which is found vpon that Coast, and good store of Slaues, and instead thereof, they leaue behind them Cotton-cloth, and Silkes that are brought from *Cambaya*, and is the common apperrell of those people. The *Mahometans* that at this present doe inhabit those Countries, are not naturally borne there, but before the *Portugals* came into those quarters, they Trafficked thither in small Barkes, from the Coast of *Arabia Felix*. And when the *Portugals* had conquered that Realme, the *Mahometans* fledde there full, and now they are become neither vtter *Pagans*, nor holding of the Sect of *Mahomet*.

From the shoares and Coast, that lyeth betweene the two forefayd Rivers of *Magnice* and *Cuama*, within the Land spreadeth the Empire of *Monomotapa*, where there is very great store of Mines of Gold, which is carried from thence into all the Regions thereabouts, and into *Sofala*, and into the other parts of *Africa*. And some there be that will say, that *Solomon* Gold, which he had for the Temple of *Ierusalem*, was brought by Sea out of these Countries. A thing in truth not very likely: For in the Countries of *Monomotapa*, there doe remaine to this day many ancient buildings of great worke, and singular Architecture, of Stone, of Lime, and of Tincall, the like whereof are not to be found in all the Provinces adjoining.

The Empire of *Monomotapa* is very great, and for people infinite. They are *Gentiles* and *Pagans*, of colour blacke, very courageous in Warre, of a middle stature, and swift of foot. There are many Kings that are vassals and subiects to *Monomotapa*, who doe oftentimes rebell and make warre against him. Their weapons are Bowes and Arrowes, and light Darts. This Emperour maintaineth many Armies in severall Prouinces, diuided into Legions, according to the vie and cutomes of the *Romans*. For being so great a Lord as he is, he muſt of neede bee in continuall warre, for the maintenance of his estate. And among all the rest of his Souldiers, the most valiantous in name, are his Legions of Women, whom he esteemeth very highly, and accomteth them as the very flower and strength of his militarie forces. These Women doe burne their left paps with fire, because they should be no hindrance vnto them in their shooting, after the vie and manner of the ancient *Amazones*, that are so greatly celebrated by the Historiographers of former prophane memories. For their weapons, they practise Bowes and Arrowes: They are very quick and swift, lively and courageous, very cunning in shooting, but especially and above all, venturous and constant in fight. In their battailes they vie a warlike kind of gaite and subtiltie: For they haue a cutome, to make a shew that they would fye and runne away, as though they were vanquished and discomfited, but they will diuers times come themselves backe, and vex their enemies mightily with the shot of their Arrowes. And when they see their Adversaries so greedy of the victorie, that they begin to disperse and scatter themselves, then will they suddenly turne againe vpon them, and with great courage and fiercenesse make a cruel laugh of them. So that partly with their swiftnesse, and partly with their deceitfull wiles, and other cunning fifts of warre, they are greatly feared in all those parts. They doe enioy by the Kings good fauour certaine Countries, where they dwell alone by themselves: and

sometimes they chooe certain men at their owne pleasure, with whom they doe keepe company for generations lake: So that if they do bring forth Male-children, they find them home to their fathers houses: but if they be Female, they reſtore them to themselves, and breed them in the exercise of warre.

The Empire of this *Monomotapa* lyeth (as it were) in an Iland, which is made by the Sea-coast, by the River *Magnice*, by a piece of the Lake from whence *Magnice* floweth, and by the River *Cuama*. It bordereth towards the South, vpon the Lords of the Cape of Good-Hope, before mentioned, and Northward vpon the Empire of *Mohenemgi*, as by and by shall be shewed vnto you.

But now returning to our former purpose, that is to say, to runne forwards vpon the Sea-coast, after you have passed out some part of the River *Cuama*, there is a certaine little Kingdome vpon the Sea, called *Angoffia*, which taketh the name of certaine Ilands there so called, and lyeth directly against it. It is inhabited with the like people, both *Mahometans* and *Gentiles*, as the Kingdome of *Sofala* is. Merchants they are, and in small Vessels doe Traffike along that Coast with the same Wares and Commodities, where-with the people of *Sofala* doe Trade.

A little beyond, suddenly starteth vp in sight the Kingdome of *Mozambique*, situate in fourteen degrees and a halfe towards the South, and taketh his name of three Ilands, that lye in the mouth of the River *Mechibicate*, where there is a great Hauen and a safe, and able to receiue all manner of ships. The Realme is but small, and yet aboundeth in all kind of Victuals. It is the common landing place for all Vessels that sayle from *Portugall*, and from *India* into that Country. In one of these Iles, which is the chiefe and principall, called *Mozambique*, and giueth name to all the rest, is also to the whole Kingdome, and the Hauens aforesaid, wherein there is erected a Fortresse, guarded with a Garrison of *Portugals*, whereupon all the other Fortresses that are on that Coast doe depend, and from whence they fetch all their provision: all the *Armadus* and Fleets that sayle from *Portugall* to the *Indies*, if they cannot finish and performe their Voyage, will goe and Winter (1 day) in this Iland of *Mozambique*: and those that trauell out of *India* to *Europe*, are constrained to touch at *Mozambique*, to furnish themselves with Victuals: This Iland, when the *Portugals* discovered *India*, was the first place where they learned the language of the *Indians*, and provided themselves of Pilots to direct them in their course. The people of this Kingdome are *Gentiles*: Ruffical and rude they bee, and of colour blacke. They goe all naked. They are valiant and strong Archers, and cunning Fishers, with all kind of hookes.

As you go on forwards vpon the forefayd Coast, there is another Iland, called *Quiloa*, in quantitie not great, but in excellency singular: For it is situate in a very coole and fresh Ayre: It is replenished with Trees that are alwaies greene, and affordeth all varietie of Victuals. It lyeth at the mouth of the River *Cuama*, which springeth out of the same Lake from whence *Nilus* floweth, and so runneth about fixtie miles in length, till it cometh neere to the Sea, and there it hath a mightie streame, and in the very mouth of it maketh a great Iland, which is peopled with *Mahometans* and Idolaters, and a little beyond that, towards the Coast on the West, you may see the said Iland of *Quiloa*. This Iland is inhabited with *Mahometans* also, which are of colour some like whitish. They are well apparelled, and trimly adorned with Cloath of Silke and Cotton: Their Women doe vse ornaments of Gold, and Jewels about their hands and their neckes, and haue good store of household-stuffe made of Siluer. They are not altogether so blacke as the men are: and in their limbs they are very well proportioned. Their houses are made of Stone, and Lime, and Timber, very well wrought, and of good Architecture, with Gardens and Orchards, full of Hearbs and sundry Fruits. Of this Iland the whole Kingdome tooke the name, which vpon the Coast extendeth it selfe from *Cape Delgado*, (the Cape Delicate, that bordereth *Mozambique* and *Quiloa*), and is situate in nine degrees towards the South, and from thence it runneth out vnto the aforesaid River of *Cuama*. In old time the Kingdome of *Quiloa* was the chiefe of all the Principallities there adjoining, and stood neere to the Sea: but when the *Portugals* arrived in those Countries, the King trusted so much to himselfe, that he thought he was able with his owne forces not only to defend himselfe against them, but also to drine them from those places which they had already surprisid. Howbeit the matter fell out quite contrary. For when it came to Weapons, he was vterly ouerthrowne and discomfited by the *Portugals*, and fled away. But they tooke and possessed the Iland, and enriched themselves with the great spoiles and booties that they found therein. They erected there also a Fortresse, which was afterward pulled downe by the commandement of the King of *Portugall*, because he thought it not necessarie, considering that there were others sufficient enough for that Coast.

And here we may not leaue behind vs the Ile of Saint *Laurence*, so called by the *Portugals*, because they did first discover it vpon that Martyrs feast day. It is so great, that it containeth in length almost a thousand miles, and standeth right ouer against the Coast which we haue described, beginn-ing directly at the mouthes of the River *Magnice*, which are in fixe and

The situation of the Empire of *Monomotapa*.The Kingdome of *Angoffia*.The Kingdome of *Mozambique* R. *Mechibicate*.The Iland of *Mozambique*.The Inhabitantes of *Mozambique*.The Kingdome of *Quiloa*.The Iland of *Quiloa*, and the Inhabitantes thereof.The King of *Quiloa* overthrowne by the *Portugals*, and drinen out of the Iland.The Commandation of the Ile of Saint *Laurence*, Office for the former Iourne.

twenty degrees of the South, and so going forwards to the North, it endeth right against the mouth of *Cuama* in the Kingdom of *Quilua*. Betweene this Iland and the firme Land, there is (as it were) a Channell, which at the entry West-ward, is three hundred and fortie miles broad: in the middle where it is narrowest, over against the Iland of *Manambiche*; one hundred and seutient miles, and for the therft, it enlargeth it selfe very much towards *India*, and containeth many Iles within it. The ships that goe from *Spain* into *India*, or returne from *India* to *Spain*, doe alwaies for the most part passe and layle in, and through this Channell, if by time or weather they be not forced to the contrary. And surely, this Iland doeth seeme to be inhabited with a better people, because it is furnished with singular Commodities. For it hath many safe & sure hauens. It is watered with sundry Rivers, that cause the earth to bring forth fruits of diuers kinds, as Pulse, and Rice, and other Graine, Oranges, Limons, Citrons, and such like fruit. Fish of all sorts, as Hens, Cockes, Venison, as wilde Boares, & Deere, and such like, and all this of a very good taste and relish, because the soyle is very fat: their Fish also is exceeding good. The Inhabitants are *Pagans*, with some of the Sect of *Mohomet* among them. They are of the colour which the *Spaniards* call *Mulatto*, betwene black and white. Very warlike they are, and giuen to their weapons, which are Bowes and Arrows, and Darts of very light Wood, strengthened with Iron, whereof they make the heads of their Darts, which are crooked like hookes: and these they will cast and throw most lightly and cunningly. They vse also Targets, and Lances that are made of certaine beasts skinned, wherewith they save themselves in fight from the blowes of their enemies.

This Iland is diuided among several Princes, that are at enmitie one with another: for they are in continuall Warres, and persecute one another with Armes. There are diuers Mines of Gold, Silver, of Copper, of Iron, and of other Metals. The savage people doe not vse to layle out of the Iland, but only from one Iule to the other they goe going along the shoares, with certaine Barks that are made but of one stocke of a Tree, which they hollow for that purpose. The most part of them doe not willingly entertaine strangers, neither will they consent that they should Traffike or converse with them. Notwithstanding, in certaine Ports the *Portugals* doe vse to Trade with the Islanders, for Amber, Waxe, Silver, Copper, Rice, and such other things, but they neuer come vpon the Land. In the Channell before mentioned, there are diuers Ilands, more great, and some lesse, inhabited with *Mohometans*. The chiefe of them is the Ile of Saint *Christopher*, and then of *Santo Spirito*: and another, called *Magliasin*, and so the rest, as the Iles of *Cuama*, *Amoame*, *Maiotto*, and some other.

But let vs returne to the Sea side, and prosecute the Coast of the Kingdom of *Quilua*, where we left. Next vnto it, is the Kingdom of *Mombaza*, in the height of three degrees and a halfe towards the South, which taketh the name from an Iland inhabited with *Mohometans*, which is also called *Mombaza*, where there is a faire Citie, with houses that have many Solders, furnished with *Powres*, both graven and painted. The King thereof is a *Mohometan*, who taking vpon him to rebell the *Portugals*, received the same success that hapned to the King of *Quilua*, so that the Citie was ransacked and spoyled by his enemies, who found therein good store of Gold and Silver, and Pearle, and Cloath of Cotton, and of Silke, and such other Commodities. This Kingdom lyeth betwene the borders of *Quilua*, and *Melinde*, and is inhabited with *Pagans* and *Mohometans*, and yeldeth obedience to the Empire of *Mohometnugi*.

A little beyond is the Kingdom of *Melinde*, which being likewise but a little one, extendeth it selfe vpon the Sea Coast, as farreas the River *Chomacachi*, and lyeth in the height of two degrees and a halfe: and vp the streame of that River, it reacheth to the Lake *Calice*, the space of one hundred miles and vp the banks of this River, there is a great deale of Country inhabited by *Pagans* and *Mohometans*, of colour almost white. Their houses are built after our fashion. But there is one particularitie to be admired, that their Muttons or Sheepe, are twice as great as the Sheepe of our Country: for they diuide them into fure quarters, (if a man may so call them) and reckon the tayle for one, which commonly weigheth some fure and twenty, or thirtie pound. The Women are white, and sumptuously dressed, after the Arabian fashion, with Cloath of Silke. About their neckes and hands, and armes, and feet, they vse to wear Jewels of Gold and Silver: When they goe abroad out of their houses, they couer themselves with Taffata, so that they are not knowne but when they lift themselves. In this Country there is a very good Haue, which is a landing place for the Vessels that traile through those Seas. Generally, the people are very kind, true and trustie, and converse with Strangers. They haue alwaies entertained and welcomed the *Portugals*, and haue repored great confidence in them, neither haue they euer offered them any wrong in any respect.

In the Sea betwene these two Capes of *Mombaza* and *Melinde*, there are three Iles: the first, is called *Manif*; the second, *Zanzibar*; and the third, *Pemba*; all inhabited only with *Mohometans*, that are of colour white. These Iles abound in all things as the others do, whereof we made mention before. These people are somewhat enclined to Armes: but they are in deed more addicted to dresse and manure their ground: For there groweth much Sugar, which in small Barks they carrie away to sell into the firme Land, with other fruits of that Countrey.

Belides

Belides these three Realmes last described, *Quilua*, *Melinde*, and *Mombaza*, within the Land is the great Empire of *Mohometnugi*, towards the West. It bordereth vpon the South, with the Kingdom of *Molambique*, and with the Empire of *Mohometnugi* to the River *Cuama*, vpon the West with the River *Nilus*, betwene the two Lakes; and vpon the North it ioyneth with the Empire of *Prete-Gianni*. Towards the Sea, this Emperour standeth in good termes of peace with the forelaid Kings of *Quilua*, *Melinde*, and *Mombaza*, by reason of their traffike together, and the better to secure the entrecoire and trade by Sea: by means whereof they haue brought vnto them much cloth of Cotton, and cloth of Silke from diuers Countries, and other merchandises that are well esteemed in these parts: and particularly certaine little balls, that are made in the Kingdom of *Cambasa*, of a kind of Bitumen or clammy Clay, like unto waxes, but that it is (so it were) of a red colour, which they vse to wear about their neckes, like a paire of Beades in stead of Neck-laces. It serueth them also in stead of Money, for of Gold they make none account. Likewise with the Silkes that are brought vnto them, they doe apparel themselves from the girdle downwards. In exchange and barter of all these commodities, they giue Gold, Silver, Copper, and Iuorie.

But on the other side towards *Mohometnugi*, there are continuall warres; yea, and sometimes so bloodie, that it is hardly discerned who hath gotten the victorie. For in that Border there meet together two of the greatest and most warlike Powers and Forces that are in all those Regions: that is to say, on the Partie of *Mohometnugi*, there come forth into the field the *Giannichs*, of whom you haue heard, and on the other partie of *Mohometnugi* are the *Amazones* (as the *Mosicongis* doe call them) but in their owne tongue they are called *Agagis*, who did sometime to greatly afflicke the Kingdom of *Congo*, as you may remember. Neither are these people lesse courageous or strong, then the *Amazones*, but are of a blacke complexion, and presumptuous countenances. They doe vse to make themselves about the lip vpon their cheekes with certaine lines, which they make with Iron instruments and with fire. Moreover, they haue a custome to turne their eye-lids backwards: so that their skin being all blacke, and in that blackesse the white of their eyes, and those makes in their faces, it is a strange thing to behold them. For it is indeed a very dreadfull and deuillish sight. They are of bodie great, but deformed, and like like beasts in the field, and feed vpon most horrible shewing and crying of themselves, but exceedingly courageous, and doe vter most horrible shewing and crying of purpose to daunt and affright their Enemies. Their weapons are Darts, and *Panels* of Leather that couer all their whole bodie, and do defend themselves therewith. Sometimes they will encampe together, and flicke their *Panels* in the ground, which are vnto them in stead of a trench. Sometimes they will goe forwards in the battell, and throw themselves vnto them, and yet annoy their aduersaries with the shot of their Darts. And thus by warlike policie they doe ordinarily plague their Enemies, by endeavouring with all subtiltie to make them spend their thot in vaine, vpon their Targets: and when they see that they haue made an end of shooting, then doe they renew the battell a fresh, and druing them to fight, make a cruell slaughter of them without all remorse. And this is the manner which they vse against their Enemies, and the *Amazones*. But the *Amazones*, on the other side, which are well acquainted here-

withall, doe fight against them with other militarie stratagems (as we haue aboue declared) and doe overcome the forces of their aduersaries with their swiftnesse, and great skill in matters of Warre. For they doe assure themselves, that if they be taken, they shall be decoured: and therefore with doubled courage they fight for life, that they might overcome, and in any case save their liues from that fierce and cruel Nation. And in this sort doe they maintaine continuall Warre, alwaies with great mortallitie on both sides. These *Agagis* dwell at the beginning of the River *Nilus*, (where it runneth Northwards out of the Lake,) vpon both the bankes of the River, till it come to a certaine linde, wherein they are bounded; and then Wellwards all ouer the bankes of the said *Nilus*, euen to the second Lake, and to the borders of the Empire of *Prete-Gianni*. Touching these *Agagis*, I thought it convenient in this place to adde this, which before I had omitted. Betwene the confines of this *Mohometnugi* and *Prete-Gianni*, there are sundrie other petite Lords, and people that are of a white colour, and yeld obedience sometimes to one of these two Princes, and sometimes to the other. They are men of a faire greater stature then all the rest of the people in those Countries.

Towards the Cape of *Guarda-Fin*, there are many places inhabited with *Mohometnugis*, all along the Sea-side, of colour being white. Vpon this shoare there are diuers good Haues, where the ships of sundrie Countries doe traffike with the forelaid merchandises. The first of these places, is called *Pate*; the second, *Brava*; the third, *Madagado*; the fourth, *Affion*; and the last is, the famous Promontorie and Cape of *Guarda-Fin*: which becaue it is very great, and iuteth out a good way into the Sea, well knowne to all Sailers that come from *India*, and from *Ormuz*, and from *Arabia Felix*. It is the place and harbour where the *Portugals* are wont to attend, and yearly with their Naues to watch for the Vessels of the *Mohometnugis*, that being laden with precious merchandises, doe fall into those parts without their licence, they being the Lords of the traffike and trade for Spicie, and all other commodities that are brought

Q9999 2

from

The Inhabitants of the Ile of Saint Lawrence. Their Weapons.

Sundry Ilands in the channell.

The Kingdom of Mombaza rich in Gold and Silver, and Pearle.

The Citie of Mombaza spoyled was.

The Kingdom of Melinde.

The style of a Sheepe in Melinde weigheth commonly 25. or 30. pound. See the after of Egyptian Sheepe.

The Giannichs, or Agagis. And that is, the same thing as the Amazones. But they dispersed themselves as a general peace, and common scourge to the whole part of Ethiopia.

The Amazones.

Many good Haues.

The Cape of Guarda-Fin.

Matthew Life.
David & Abba.Inaccessible
Mountain.S. Michael de
Ifo.Their Winter
from June to
September.
They fastlike.Matthew Death.
The death of
Matthew, the
Abasine Am-
bassador.Abasine ven-
trousie, and
therefore in-
struall.

no part of their bodies. They were very blacke, and were said to be Chriftians. They had their Wives with them, which couered their Priuities with a ragge of cloth halfe torne. These women were vpon their heads a kind of attyre, made after the fashion of a Crowne, as blackes Patch, and their haire bound vp in round wreathes like Kandles of Tallow: the blacknesse of these attyres, with these Lockes of haire fastned vnto them, seemed a very strange thing to be hol. The men were a peece of skinn before their Priuities.

Thus travelling forward through many other Woods which could hardly be passed, and wee our selues lighting on foot, and valuing our Camels there met vs tenne or twelue Friers of the Monasterie of the Vision, among whom, there was foure or fise very aged, and one older then the rest, whom all the said diuinitie, and killed his hands, and our selues did the like, be- cause Matthew tol vs that he was their Bishop, but afterward we knew that he was no Bishop, but that he had the Title of David, which signifieth a *Warden*; & that in the Monasterie there was another about him, whom they call *Abba*, which signifieth a *Father*, beinge like vnto a *Prin- cipall*, and in regard of their age and drynesse (for they were as dry as a stocke) they seemed to be men of a holy life at the first sight. The foresaid Friers travelled through the Woods to gather their Millet which they had sowed, as also to gather vp their Roots, which are payed vnto them by such as low Come in those Mountaines and Woods. Their apparell was made of dressed Goat-skinnes, others wore apparell made of old yellow Cotton, and went bare-foot. From hence we departed not till our Camels had rested a litle: afterward, within the space of halfe a mile, we came to the foot of a very rough and cragged Mountain, vpon the which our Camels could not ascend, and hardly the Mules without their burthens, and here we rested our selues at the foot of a Tree.

The next day the Ambassador Matthew commanded his goods to be laden vpon the backs of *Negres*, to carry them into a small Monasterie, halfe a league distant from vs, called *Saint Michael de Ifo*. Here *Francisquall* departed from vs, and wee came vnto the Monasterie halfe dead, as well for the roughnesse and steepnesse of the way, as also because of the great heat.


While we aboad there, the said *Matthew* came vnto vs with a counter-mand, and said vnto vs, that he had written vnto the Court of *Prete Iami*, and to *Queene Helena*, and to *Marke the Patriarke*, and that the answer could not be returned in lesse then forty dayes, and that without the same we could not depart, because from that place they were to furnish vs, and to haue Mules for vs, and for our goods neither was he well assured of the performance of this, but said that Winter began to approach, which lasted about the space of three monthes, wherein we could not traueil, and that therefore it was needfull, that wee should provide victuals for our selues: for three monthes in the Winter they traueil not in these Countreies, to wit, from the midst of June to the midst of September, which is their ordinarie Winter. Within a short space after our arrivall here, our people as well *Portugals* as *slaves* fell so sickly, that few or none escaped vntouched, and many were sicke to the point of death, insomuch that they stood in need often to be let bloud and to be purged. Among the first, Master *Solus* our Physician fell sicke, which was all our humane helpe, yet it pleased God that he recovered, and from that time forward he laboured for vs with all his power.

Among these, *Matthew* the Ambassador fell sicke also, which had many Medicines ministred vnto him, and when he seemed to be very well recovered and strong, he rose vp and com- manded his goods to be carryed to a Towne belonging to the Monasterie of the Vision, where he yielded vp his spirit vnto our Lord, which was the foure and twentieth of May, *Anno Dom.* 1520, and I confessed him, and ministred the Communion vnto him, and he made his will in the *Portugall* Tongue, but it was also made in the *Abasine* Tongue, by a Frier of the said Monastery. We cauled the corps to be buried very honorably in the said Monastery, where we said Service and Masse for him according to our outcome, and the Friers did the like according to theirs.

So we determined, to send to request *Barnagasso*, that he would giue vs some means to returne into our Countrey, to the end we might not perish in that place. The Friers vn- do derstanding this, tooke it in very ill part, and calling *Don Rodrigo* aside, perswaded him not to send thither, prying him to attend the coming of the *Provinciall*, which would bee within ten dayes, and if he come not, they would furnish vs with necessities for our journeyes. And because they are people of small trustfulness, they gaue no credit vnto vs, although the Ambassador had promised them to doe so, but sought to minister an Oath vnto each of vs vpon a Crucifix, that we would stay during those tenne dayes, and they likewise took an Oath to performe that which they had promised.

§. II.

Of the manner and situation of the Monasteries, and of their holy Rites, Times, Places, and Things: And first of this of
SAINT MICHAEL.

11.  Ifst, this Monasterie is situate vpon the cragge of a Mountain, which is very wild, seated at the foot of another huge Mountain, vpon the which no man can ascend. The stone of these Rockes is of the colour and graine of the stone, wherewith the wall of the Cities of *Portugall* are built, and the stones are verie great. All the ground except these flosses is couered with many great Woods, and the greatest part are wild Olive Trees, and great floss of Herbs grow among them, and the most part is Ba- fill. The Trees which were not Olives, were not knowne of vs, and all of them were without fruit. In certain narrow Vallies, which belong to this Monasterie, were Groves of Orange- trees, Limons, Cedars, Vines, and Figs of all sorts, as well of those which are found in *Portu- gall*, as those of *India*, and Peaches: there were also Cabages, Corianders, Cedrus, Worme- wood, Mirtles, and many other kinds of Herbes fragrant and medicinal: and all was ill husbanded, because they are people of no industrie; and the Earth bringeth forth the things aforesaid, as it bringeth forth wild things, and would bring forth much better, all they should plant or sow. The House of the Monasterie seemeth, indeed, to be a Church-building beinge made like vnto ours: it hath about it a circuit like to a Cloyster, and the couering about is fastned to the couering of the Church. It hath three gates, as ours haue, to wit, one chiefe gate in the fore-front, and one on each side in the midst. The couering of the Church, and of the circuit is made of wild Reed, which lasteth the life of a man.

The body of the Church is made with tiles, very well wrought, and the Arches are very well stored, it seemeth all to be made like a Vault: It hath a litle Quire behind the great Altar, with a Croisefore it, whereupon hang Curtaines which goe from one side to another; and likewise, there are other Curtaines before the Gates, passing from one Wall to another, and they are of Silke, and the entrie by these Curtaines is at three places, and are fastned against the Walls and at these three entrances or gates, are little Bels fastned to the Curtaines, about the bignesse of Saint *Anthones* Bels; and a man cannot enter in at the gates, but these Bels will ring. There is but one Altar belonging to the whole Church, which standeth in the great Chappell. Above the Altar is a Cloath of Gold borne vp with foure pillars, and the Altar toucheth all these foure Pillars, and the said Cloath of Gold is hollow like a Vault, it hath his *Super Altare*, or con- secrated stone, which they call *Tadua*, and vpon this stone standeth a very great *Bason* of Cop- per, and it is flat in the bottome, and is low brimmed, which reacheth vnto all the foure Pillars 40 of the Altar, because the Pillars are set in a square, and in the said *Bason* is set another litle Ba- son, and on every side of this cloth of Gold, that is to say, behind and on both sides a Curtain hangeth downe which couereth the whole Altar downe to the ground, saying that it is open before.

Their Bels are of stone, that is to say, long and thin stones, hanged vp with Cords, and they beat them on the inside with a peece of wood, and they make a very strange sound, like to the sound of broken Bels when they are heard a farre off. And likewise on Festival dayes, they take the Basons, and strike them with certain small sticks, which make them sound very loud. They have likewise Bels of Iron, which are not fully round, but haue two sides like vnto the lacket of a Muletier, whereof the one part couereth him before, and the other behind; they haue a clapper which beateh the same first on the one side, and then on the other, and it maketh a sound like vnto a man that diggeth Vines. They haue also other Bels ill-faouredly made, which they came in their hands when they go on Procession, and ring them altogether vpon Festival dayes, on other dayes they vse their Bels of stone, and of Iron; they ring to Mattens two houres be- fore day, and they lay them by heart without light: only there hangs a Lampe before the Al- tar, wherein they burne Butter, for they haue no Oyle.

They sing and forth with a loud and harsh voice, as of one that cryeth, without any art of sing- ing: they say no Verses, but their speech is as it were in Prose, and yet they are *Palames*, and they Rand al- on their Holidayes, besides their *Palames*, they say Prose, and according to the Feasts is it clear the Prose, and alwayes they stand on their feet in the Church. They say not above one Lesson at their Mattens, with a harsh, disordered and vtuneable voice, and like vnto that wherein we pronounce the words of the *Sauour*, in representing the Passion of our Sauour Christ. And al- though their voice be so harsh, yet they speake it running, as fast as the tongue of a man can wagge, and a Clerke or a Frier saith the same; and this Lesson is read before the principall gate.

Which beinge ended on Saturday and Sundayes, they goe on Procession with foure or fise crois- ses, beinge carryed vpon certaine staves not very high; and they carrie the same in th left hand, because in their right hand they carrie a Center, and alwayes there are so many Confes- sors.

Orchards.
The Abasins
not industrieus
The building
of the Mon-
astrie.

Litle Bels

Bels of Stone.

Basons used
for Bels.
Iron Bels.Darke Mat-
tens.
Butter used
for Oyle.They Rand al-
way in the
Church.Vnto such de-
uotions
Procession,
Confessors and
Confes-
sors.

Copes and as there be Croffes. They wear certain Copes of Silke, but rudely made, for they be no broader then the breadth of a piece of Damaske, or of any other piece of Silke from the vpper part to the neather part; and on the breast before, they have a traufere; and on both sides they have a piece of other Cloth of what colour soever, although it agree not with the principall; and of the principall Cloth they let a traine hang downe vpon the ground. They make this Procession in their Circuit, which is like vnto a Cloister. Which being ended on Saturdayes, and Sundayes, and Festivall dayes, he which is to say Masse, with two others, enter into the Chappell, and take out an Image of our Ladie, which they have in an old Cell (for in all Churches they have of their Cels) and they put it on a Crozier, turning the face toward the principall gate, and this Image holdeth her hand before her breast, and they which stand on both sides of it hold lighted Candles in their hands, and then they which are before it beginne to sing in manner of psalm, and they goe all crying and dancing as if they were in a Towne-dance. And going before this Image with this their long or psalm, they ring their little Bells and Cymbals with the like sound, and as often as any chaneth to passe before this Image they doe great reverence to it, which seemeth to the beholder to be done with great desire of deuotion: and so they carrie in this Feast Croffes and Censers, as they did in their Procession.

When this is ended, which continueth for a long space, they salute the Image, and then they goe vnto a certaine cloiet, which standeth toward the North; and that part where the Gospell is laid, according to our Masse, is without the circuit, wherein they make the Host, which they call *Coben*, and they carrie Croffes, Censers, and Bells with them, and from hence they bring a Cake of Wheate, downe vnto the Altar, newly made, very white and very faire, of the bignesse and roundnesse of a great Pate, because there are but a few people in this Monasterie: but in other Monasteries and Churches (whereof there be many) they make this Cake great or small according to the number of the people, for all do communicate, and according to the breadth lo they make the thickness, either half a finger, or a whole finger, or a thumbe thicke: and they carrie this Cake in the little Bafon which is one of them that belong to the Altar covered with a cloth, with a Croffe and Censer, and a Bell ringing afore them. Behind the Church where that Quire is, which they hold as a Cloister, no man may stand which is not in holy Orders*, but all of them must stand before the principall gate, where there is another great circuit which all Churches have, but it is not covered, and there may stand any man that list.

When they goe in Procession with this Cake, all they which stand in the Church and in the circuit, when they have the little Bell, bow downe their heads vntill the Bell cease, which is, when they let it vpon the Altar in the lesser Bafon which is set (as I said before) in the greater Bafon, and they couer it with a blacke Cloth like vnto a Corporall. This Monasterie hath a Chalice of Silver, and likewise in all principall Churches and Monasteries they have Chalices of Silver, and in some they have Chalices of Gold. In the Churches of the poorer people (which they call the Churches of the *Balgues*, that is to say, of the Husbandmen) they have brazen Chalices. These vessels are more wide then ours are, but tull made; but they have no couers. They powre into the Chalice, wine made of Rafins in great quantitie; for, as many as receive the Bodie, receive also the Blood.

Here that is to say this Masse, beginneth, saying, *Halleluia*, with a loud voyce, rather speaking then singing, and all the company answer him; and then he holdeth his peace, and beginneth to blefse them with a little Croffe which he carryeth in his hand; and as well they beare about, as those which are within beginne to sing, vntill a certaine time, when as one of them two that stand at the Altar take a Booke, and receiue blessing of him that sayeth Masse, and the other taketh a Croffe, and a Bell, and goeth ringing the same toward the principall gate, where all the people standeth in that circuit; and there he readeth the Epistle running very fast with his tongue, and afterwards fingering returneth backe to the Altar: suddenly he which singeth the Masse taketh a Booke from the Altar, kissing the same, and giueth it to him which is to say the Gospell, which boweth downe his head, and asketh him blessing; which when he hath receiued, as many as stand at the Altar doe kisse the same: candle is borne with this Booke, and he which reads the Gospell, readeth it as the Epistle was read, very hastily, and with as high a found as his tongue can vtter, and his voyce can beare: and returning to the Altar, on the way he beginneth likewise another song, and those which goe with him follow him: and when they be come to the Altar, they giue the Booke to kisse to him that sayeth Masse, and so they put it in his place.

And suddenly, he which sayeth Masse, taketh a Censer, and censeth the vpper part of the Altar, and they goe often about it and censeth the same. When they have done these censings, he turneth to the Altar, and blefseth it very often with the Croffe, and then he vncouereth the Cake which he had couered in stead of the Sacrament, and taketh it vp in both his hands, and lifting vp his right hand the Cake remaineth in his left hand, and with his thumbe he maketh five signes like prickes, that is to say, one in the top, another in the midle, another in the bottom, and the other two on both sides, and therewithall he consecrateth it in his owne language, with the very words that wee vie, and he vseth no deuotion. The very same he doeth vnto

the Cup, and lifteth it not vp, he gyth ouer the same, the very words that wee vie in his owne Tongue, and he couereth it, and taketh the Sacrament of the Bread in his hands, and breaketh it in twaine, and of the part that is in his left hand, he breaketh a little Morrell of the top of the same, and the other two pieces he layeth the one vpon the other. The Priest taketh this little Morrell for himselfe, and likewise taketh part of the Sacrament of the blood, and afterward he taketh the Bafon with the couered Sacrament, and giueth it to him which hath laid the Gospell, and likewise he taketh the Chalice with the Sacrament, and giueth it to him which read the Epistle: and suddenly they giue the Communion to the Priests which stand at the Altar, receiuing a small piece of Sacrament out of the Bafon, which a Deacon holdeth in his right hand, receiuing a small piece of Sacrament out of the same, a Sub-Deacon taketh of the blood in a spoone hand; and while the Deacon giueth the same, according to the abilitie of the Church, and giueth it vnto him which receiue the Sacrament of the Bafon, which a Deacon holdeth in his right hand, giueth another Priest with a little Vell of holy Water, and powreth into the palme of his hand, which receiued the Communion, a little of that water, wherewith he waleth his mouth, and afterward swalloweth it vp.

This being done, they all goe to the Altar with this Sacrament, before the first Curtaine, and in this sort they giue the Communion to them which stand there, and afterward to all those of the other Curtaine, and lastly, to the Secular people which stand at the principall gate, as well men as women, if the Church be such that women may be suffered to come thither: at the giuing of the Communion, and at all other diuine Seruices all stand vpon their feet: and when they goe to receive the Communion, all of them come with their hands lifted vp before their shoulders, with the palms of their hands spread abroad before them: and when any man receiue the Sacrament of the blood, he receiue it of that Holy Water, as I said before. And also generally all such as are to receive the Communion before the Masse, vnto wash their hands with water, which is placed in all Churches and Monasteries for this purpose. The Priest which saith the Masse, and they which stand with him at the Altar (the Communion being ended) returne vnto the Altar, and wash the Bafon wherein the Sacrament was put with the water remaining in the Vell, which they say is Holy Water: this Water is put into the Chalice, and he which said Masse drinketh it vp all. This done, one of the Ministers of the Altar taketh a Croffe and a facing Bell, and beginning a little Song, goeth to the principall gate where the Epistle and Gospell were read, and where they ceased to giue the Communion, and all they which are in the Church, and without the Church, incline their heads and take their leaues, saying, That is the blessing, and that without this no man may depart. On Saturdayes and Sundayes, and Festivall dayes, in all Churches and Monasteries, they vie to giue Holy Bread. The forme of Ceremonies which this little Monasterie vseth (which hath not aboute twentie or fise and twentie Priests) is observed in all other Monasteries and Churches. The seruice of the Masse, (except the Processions) is very short, because the Masse in the weeke daies, is ended almost as soone as it is begun.

As the manner how they make the Cake aforesaid, is this: The house where they make it in all Churches & Monasteries, is placed (as is said before) toward that part where the Gospell is laid without the Church, and the couered circuit, which is as a Cloyster in all Churches and Monasteries: and they vie the other circuit which is without and not couered, as a Churchyard. This house is as bigge as the Quire behind the great Altar, and some what bigger, and in all Churches and Monasteries they have nothing else in that house, but that which serueth for this businesse; to wit, a Staffe to beate the come out of the eares, and an Instrument to grinde the Meale, because they make it very white, as is convenient for such a purpose: because they make not the said Sacrament with Meale or Wheate, wherein Women have put their hands. They have Earthen Platters, wherein they knead the Meale, and they make the Dow harder then we make it, they make a little Ouen like a Still to Still Water, and vpon the same a plate of Iron, (and some Churches haue it of Brasie, and some others of Bricke) which is round with a large compasse, and they put the fire vnderneath it, and when it is hot, they make it cleane with a couerle cloth, and then lay a good piece of this Dow vpon it, and spread it abroad with a Wooden Knife, as broad as they will have it, and make it very round, and when the Cake is baked they take it away, lay it asle, and make another about the same fashion; and this second Cake after it is likewise ready, they take the former, and lay it thereupon, to wit, that side which was vppermost they turne downe ward, and so both these two Cakes are laid together, as they were one Cake, and they doe nothing all the while but curse and toffe them vpon this Plate, vntill they be baked beneath and above, and on every side, and so they make as many as they will. In the same house are also the Rafins where-with they make their

Wine, and the Instrument where-with they profile the same. In these houses also is the Holy Holy Bread. Bread made, is distributed on the Saturdayes and Sundayes, and other Festivall dayes, and when their great Feasts are held, as Christmas, Easter, and our Lady of August, they fetch out this Sacrament of Bread with a Vestment, Bells and Croffes, very deuotely and before they enter into the church therewith, they goe once about the circuit, which is like vnto a Cloyster, but

when

Deacon and Sub-deacon. The Wine administered with deacon. Holy Water.

Standing.

Washing.

No man may depart without the blessing. Short Masse.

Manner of making the Cake.

House of purpose for it.

No women may touch the Meale. The Ouen.

The Raising.

Oxen offered
to Philip.Fishes are no
fish.
Wine of Ho-
neer. Mead.
No woman
see both of
the female
face may come
near this
Monastery.Neglect of
Husbandry.Feare of wild
beasts.Moorish Herd-
men.The Revenues
of this Mona-
stie very
great.

Zama.

Rent Horfes.

The *Alcaide*,
this agree to
Antiquitie.

twice in this *Fajcar* of Philip, at which times they received me with great honour. And at this Feast yearly, they kill many Oxen, and as one of them I saw them kill thirtie, and at another eight and twenty, which were offered by the Inhabitants their Neighbours, for devotion unto this Philip, and they give this flesh raw to all the people, that come to the *Fajcar* without any bread at all. The Friers eat no kind of flesh.

They sent me yearly two great and fat quarters of beefe, with much bread and wine of Honeer, which likewise the Friers drinke not in the Monastery, but when they are abroad with *Portugall*, they drinke wine and eat flesh if they be but one alone, but if they be two, they doe it not, for feare the one of the other. This Monastery and all the rest which are subject to it, observe an order, that no women may enter into it, nor flee Mules, nor Kine, nor Hens, nor any other beast of the female kind. This I both learned and saw my selfe: for when I came thither a Croffe-bow shoot distant from the Monastery, they came to take my Mule, not suffering me to come with her to the Monastery, and they sent her to a house of theirs, called *Giorgiana*, where *Matthew* died. They kill their Kipe and Hens, a certaine distance from the Monastery. I saw but one Cocke in the Monastery with two bells at his legs, without Hennes, and they said, that they kept him to crow at the time of their Mattens. If any women come into the house, whose Sonnes they were, for oftentimes I asked certaine children which were brought up there, whose Sonnes they were, and they named unto me, the Friers for their Fathers, and so I know the young Friers to be called the Sonnes of all the old Friers.

§. III.

Of the Husbandry of this Countrey, and how they preserve themselves from wild beasts, and of the Revenues of the Monasterie. Their departures, strange Rivers, Mountaines, Apes: BARNAGASSORS entertainment. Barua. Polygamie, Marriages, Divorces, Baptisme, and Circumcision. Their Branding, and Burying.

15. These Friers or those of other Monasteries, their subsidies might very well play the good Husbandmen, and might cherish up Trees, Vines, and Orch-yards with their diligence, yet nevertheless, they do nothing at all, and the soile is good and fit to bring forth every thing, as may be gathered by that which is wild and savage, but they till nought else but fields of Mill, and keepe swarmes of Bees, and as soon as night is come, they goe not once out of their houses, because of the wild beasts which are in that Countrey, and they which keep their Millet, have their houses very high from the ground upon Trees, where they lodge in the night. There are about this Monastery, and in the Vallies of these Mountaines great Herds of Cattell kept by *Arabian Moores*, which goe forth or sitte together with their wives and children, and the Captaine among them is a Christian, because the Cattell which they keepe are Christian Gentlemens of the Countrey of *Barnagass*. The *Moores* receive none other wages for their paises, but the Milles and Butter which they get of the Kine, and therewithall they sustaine themselves, their wives, and their children. Certaine times it chanced vs to lodge neere these *Arabians*, and they came to know of vs whether we would buy any Cattell, and offered them unto vs at a reasonable price. It is reported, that they are all *Thurses* favoured by the Lords which are Owners of the Cattell, and that men traueil not among them but in great Caruans.

The Revenues of this Monastery of the Vision are very great, as I saw and vnderstood. First, this Mountaine whereon this Monastery is seated, containeth thirty miles in compasse, whereon they sow much Millet, Barley, Rye, and Taff, and of all this they pay a portion unto the Monastery, and also for the pasturing of their Cattell. In the Vallies of these Mountaines are great Townes, and the most part of them belong unto the Monastery, and within one or two dayes journey, there are very many and sundry places which belong unto the Monastery, and they are called, *The Gates* of the Monastery, which significth, privileged places. *Don Rodrigo* the Ambassador and I, on a certaine time trauelled towards the Court, departing from this Monasterie five dayes journey at the least, and came to a certaine peopled place, called *Zama*, where we rested all Saturday and Sunday in a small Village, where there were to the number of twentie Houses. There they told vs that this place belonged unto the Monastery of the Vision, and that there were one hundred places all belonging to the Monastery, and therewithall shewed vs many of them, and told vs that these one hundred places payed unto the Monastery every third yeare, one Horse apiece, which amount to thirtie four Horfes every yeare.

And to vnderstand the same the better, I enquired of the *Alcaide*, of this Monastery, which significth, *The Auditor or Steward of the House*, because hee receiveth, and disburseth all things. And hee told mee that it was very true that they payed the said Horfes, And I enquired of him why the Monasterie required so many Horfes, considering that

that they vied not to ride; he said, That they payed not the Horfes, but Kine in their stead, that is to say, Fiftie Kine for one Horse; and this tribute of Horfes continued all the time that these places were in the Kings hands, which endowed the Monastery with these usufructs. And afterward the Inhabitants of those Countreies compounded with the Monasterie, and changed the payment of Horfes into so many Kine: besides which, they payed many other tributes of corne. This Monastery hath, about fiftene daies journey distant within the Kingdome of *Tigimania*, a great Territorie, which is sufficient to make a Dukedome, which is called *Aderylle*, which payeth yearly fiftie Horfes, and infinite tributes and rents. These goe alwaies unto this Territorie, about one thousand Friers of this Monasterie, because therein are many Churches. Of these Friers some be very good, reuerent, and devout; and other some be bad and euill conditioned. Besides the tribute of the foresaid Horfes, which are payed unto the said Monasterie, are many other places which appertaine only to the King, which pay tribute of Horfes according to their ancient custome; and these are places which frontier vpon the Countrey of *Egypt*, from whence come good and itately Horfes, and other places of the *Arabians*, which likewise have good Horfes, but not so good as those of *Egypt*.

From this Monasterie of Saint *Michael*, we departed the fiftenth of the moneth of Iune, some went on foote, there were also but few people to carrie our goods, and the Oxen being not able to trauell through the Woods and Thickets, because all the way was rocky and craggy: the Gunners with their Skouers were left behind, and the Barrels of Gun-powder; and they had not traualled palt two miles from the Monasterie, but that the Embassador and we which were in his company our taking them, found all the goods walking dead, and when we could not learne wherefore they had done so, we cauled them to lade them againe. Having passed other these Mountaines, we found certaine dry Riuer, which in Winter time are very great and terrible, that is to say, During the time of the stormes and Thunder; and as soone as the storme and tempest is ouer, suddenly the Riuer become dry, and on both sides of the said Riuer are most high and steepe Mountaines, as fassage as the reit which we passed. Along these Brookes are very mightie Forrests of Trees, which are very faire and tall, but such as we knew not: among which, vpon the bankes were certaine Palme-trees. Neere one of these Riuer we lodged one night, with very great showers of Raine and Thunder.

17. The day following, we went ouer another high Mountaine, exceeding wilde and fassage, so that we could not well trauell ouer the same, neither on our Mules nor on foote. In this Mountaine we found many Beasts of sundry sort, and an infinite number of Apes in squadrons, and commonly they are not fene in all the Mountaine, fassing onely where there is some great rupture, and hole, and some Cane; and they went not fower then two or three hundred together, and where there is any plane ground about these ruptures, they make their abode, and they leaue not any one stone vnremoued, and they digge the earth in such sort, that it seemeth to be ploughed. They are very great, and from the middle upwards, are hairie like Lyons, and are as big as Weathers. After we had passed this Mountaine, we lodged in a place, at the foote thereof, called *Cadete*. From the Monasterie whence we departed unto this place, is about fiftene or eightene miles. We passed a Riuer of running water, which was very cleare.

The next day we fad our Maff in the Church of the said place, which is called Saint *Michael*, and the house with the furniture thereof, are very poore. In this Church were three married Priests, and other three *Zagmari*, that is to say, Priests of the Gospill, and the other three must be of necessity, for with a lesser number they cannot say Maff. This Sunday we departed about the Evening-tide, because the people of the Countrey, which were our guides, would haue it to rand from thence we began to trauele through plaine Countreies, fowed and manured after the manner of *Portugall*: and the Woods which were betweene these manured places, are all of wilde Oliues, exceeding faire without any other Trees. We lodged neere a running Riuer, among many good Villages.

18. We came unto the Towne of *Barnagass*, which is about nine miles from the Towne of *Barua*. The eighteenth of the moneth of Iune, we departed the chiefe Towne of the Countrey, and Kingdome of *Barnagass*, where his principall Palaces are; which they call *Bate-Negm*, that is to say, *The House of the King*. The same day that we came thither, *Barnagass* departed before we came into the Towne unto another. Here we were exceedingly well lodged, according to the Countrey, and in great houses, very well furnished in the lower part; and above they were flat covered with earth.

The third day after our arrival there, the Embassador purposed to visite *Barnagass*, who took the fute of vs with him in his company, all riding vpon Mules, and wee came to the place where he was about Euenings and from the place whence we departed unto the Towne where *Barnagass* remained, were eleven miles, or thereabout. Being come thither, we highest before his Palace, nere unto the Church doore, whereinto we entered and fad our Priuers, according to our manner; which ended, we tooke our way toward his Palace, supposing all of vs that he should suddenly be admitted to his speech; but they would not suffer vs to enter in, saying, That

Arion, brother to the said *Barnagallo*, and both these Brethren had Children by this Woman, whom we our selves knew. There are great Lords, and are Brethren to the Mother of *Prete Ianni*, whom all of vs did very well know, and we *Portugals* knew also *Romana Orgue* a noble Lady, the sister of *Prete Ianni*, which was married vnto a great and noble young Gentleman and in our time hee was divorced from this her husband, and was married to a man about fortie yeeres of age, a person of great credit in the Court, whose name was *Abucher*, and his Father had the Title of *Cabesta*, which is one of the great Lords that remaine in the Court: thus I haue both seen and knowne many of these diuorcements, and I thought good to put downe these, because they fell out among great persons. And whereas I haue said, that *Arion* tooke to write the wife of his brother *Dori*, manuell not awit therat, because it is the manner of this Countrey, and seemeth not any strange thing, that a brother should lye with his brothers wife,

Scripture abused.

Circumcision.

Baptisme.

Nor in the

Point.

Oile.

No Chrisme

nor exorcism

Vnction.

Rites of

Baptisme.

The baptised

doe then also

communicate.

The cause why

they make

the child

with an Iron in

the face.

And how they

doe it.

Their manner

of buriall.

No seruice for

the dead, but

the Gospell of

Saint Iohn.

No Dyrge or

Masse for the

Dead.

All cometh

recte.

for they say, that the brother *rayfeth up this vnto his brother*, as was accustomed, 22. A ny man may circumsise that lither, without any ceremony; only they say, that they finde it written in their Books, that God commanded them to be circumsised. And let no man manuell which heareth this, for they circumsise women as well as men, which thing was not vied in the old Law. They baptize in manner following; men children they baptize within fortie dayes, and the female sexe after sixtie, and if they die before, they goe without baptisme. And I often told them, and in familie places, that herein they committed a great error, and that they did against the Gospell of our Lord, which saith: *That which is borne of the flesh, as flesh, and that which is borne of the Spirit, is Spirit.* Whereunto they answered me very often, hat the faith of the Mother, and the communion which they receiued, while they was with child of them, was sufficient for them. And this Baptisme they minister in the Church as we doe, but not in the christning Point, but at the Church-gate with a pot of water, and so they besse them, and they powre Oile as we doe vpon the top of their fore-heads, and vpon their shoulders; neither doe they vse the Sacrament of the Chritome, nor the Oile of extreme Vnction. Their forme of Baptisme is not so long as that which is vied in the Archbishopricke of *Braganca*, but seemeth to be about the length of that which is vied in the Church of *Rome*.

At the time when they will baptize the Infante with this water, one which is there as a God-father, taketh the Infante out of the hands of the Midwife which hee hath, and hee taketh it vnder both the armes, and so holdeth it hanging downe, and the Priest which baptizeth it, hath the pot in his one hand, and sprinkling the water vpon the child with the other hand, hee walsheth it, saying the same words that we vse, to wit: *I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost.* They alwayes minister this Sacrament on the Saturday, or on the Sun day, and it is done in the morning at the Masse, and all that they baptize, as well Males as Females, they cause to receiue the Sacrament of the Lords Supper in small quantitie, and by force of water they constrain them to swa low it. Touching this point, I said, that this Communion was very dangerous and nothing necessary. And whereas I haue said, that they powre oile vpon the crowne of the childes head, this is because all the Infantes are brought to be baptized with their heads shauen.

And those markes which wee see certaine *Negro* slauies to haue on their noses, and betwene their eyes, or on their eye-browes, are not made with fire nor for any token of Chritian Religion, but only for a brauery, with a cold Iron; and they say, that these markes are very beautiful, but only for a brauery, with a cold Iron; and they say, that these markes are very beautiful, and they make them in this f: they take in hand of Garlicke, which is great, cleane washed, and then they cut round about it with a sharpe knife, to wit about the said head of Garlicke, and then they widen the said cut, and powre vpon it a little waxe; and vpon the waxe they clapa little downe, and binde it with a cloth, and so bound, they let it alone for one night, and this mark remaineth as long as the partie liues, which seemeth to be made with fire, because the colour of that mark is blacker then any part of their bodies.

When any one dyeth, I haue seen them carried, as well persons of Honour, as them of the middle and poorest degree, all after one sort. First, at the time of their death, they are not accustomed to light candles, but after they be dead, they bestow vpon them much censuring, and wash them, and then winder their whole bodies in linnen cloth. And if it be a person of Honour, they lay an Oile-bride out the street preceding it out the Litter: and the Priest comming to carry him to the burall, taketh a short seruice, and they take him and carry him to the Church, with a Crosse, a Censer, and holy Water, running as fast as euer they can, so that a man cannot outtake them: and when they are come to Church, they bring not the dead corps into the same, but straight way set him downe at the Prairie, neither lay they any of our seruice for him, that is to say, no seruice for the dead, nor any Psalm of *David*, nor of *Iob*. And when I inquired what it was which they said, they answered me, that it was all the whole Gospell of Saint *Iohn*, which being ended, they put the corps into the graue, but first they cense it and sprinkle it with holy water. Neither lay they any Dyrge or Masse at for the dead, and much. Life for redemption of any man liuing, only they say one Masse day in euery Church, and euery body which cometh thither receiue the Communion.

§. IIII.

§. IIII.

Of the situation of Barua, the chiefe Towne of the Kingdome of Barnagallo, and of their Houses, and of the wild Beasts, and Fowles. Of his Dominion and Government; of their two Winters, Churches, Church-yards, and Priests marriages: their departure to Timel, and qualitie of that place.

His Towne of *Barua* is a very commodious and pleasant place, and standeth vpon a very high Rocke, on the side whereof runneth a Riuer. The Kings houses are built vpon the said Rocke, very well made, in forme of a Portefelle: all the rest of the countrey is his majestic champaign, manured fields, wherein are exceeding many Townes to be seene, and the soile is very fertile to reare vp Cattell, to wit, Oxen, Goates, Sheepe, and many other wild beasts, apt for hunting. Much good fish is in the Riuer, many wild Geefe, and wild Duckes; here are likewise great store of wild beasts of all sorts, to wit, wild Oxen, and Hares in great number, so that euery morning we killed twentie or thirte of them without Dogs, onely with Nets. Partridges there are of three sorts, which differ not from ours, but in their bignesse, and in the colour of their feet and beaks: for they are as big as Cypions, and of the colour that ours are of, but their feet and beaks are yellow. There are other like Hennes, but their feet and beaks are red. There are also certain others, in nature like vnto our Partridges, but haue their feet and beaks grey: which although they differ in colour and greatneste from ours, yet all of them take like ome, fauing that they are more delicate. Turtles there are without number, which in flying darken the Sunne, and are very fat and good, and likewise Hennes, and wild Geefe, and infinite numbers of Quails, and all sorts of fowles that may be named or knowne, as Poppingayes, and many other kind of birds unknowne to vs, both great and small, of infinite sorts and colours. There are likewise birds of prey, to wit, royals Eagles, Faulcons, Lennards, Sparrow-hawkes, and great store of Girfaulcons, and Faulcons for the Riuer, and Cranes, and of all sorts that may be named.

In the mountains are wild Swine, Stags, Rees, beas called Ante, wild Goats, wild Oxen, Lions, Luzerns, Tygres, Foxes, and diuers other sorts of knowne and unknowne beasts, and all wild. If any man shall aske me how it is possible, that there should be so many wild beasts in this Countrey, and fishes in the Riuer, seeing the fame is so well people: I say that no man hunteth, nor fisheth, nor hath any engine or way to take them, neither delight they to feed vpon them: and therefore it is a very eate matter to goe on hunting, and to kill as much game as a man list, because the beasts and the fowles are not molested by the people: and the wild beasts (as it hath bene told me) hurt no person, yet the people of the Countrey stand in great feare of them. At one time only, at a place called *Camara*, a mile distant from *Barua*, when a male llep in the night at the gate of his Oxen-cote, with his little lion, there came a Lion and killed the said partie, so that no man preceuted it, and hurt not the child at all, but eat the same nose, and opened his heart. The people of this Towne were greatly amazed herat, saying, this Lion had begunne to haue mans flesh, he will doe much more chiefe, and no man shall scape him: yet (blessed be God) it was not perceived that he did any more harme: and wee at the same time went often on hunting nere the time place, and neuer found any Lions. Wee found indeed Panthers, Ounces, and Tygres, which we hurt not, nor they vs.

The authoritie of *Barnagallo* is in manner following. By his title hee is called a King: for, *Nagar* signifieth, a King; and *Bar*, the Sea: and so *Bar-nagar* signifieth King of the Sea. And when they giue him this government, they giue it him with a Crowne of gold vpon his head, and it is giuen according to the will of *Prete Ianni*, and lasteth as long as it pleatheth him. For in fixe yeeres space while we remayned there, I saw how *Barnagallo* At our comming into the Countrey, *Dori* was *Barnagallo*, and he died of his natural death, whose Crowne was giuen to his sonne *Bida*, a child of ten or twelue yeeres old, wh ch after hee was made *Barnagallo*, was straightway called to the Court of *Prete Ianni*, whom hee deputed of the government, and gaue the same to a noble Lord, called *Arax Aunbata*. This man held it two yeeres, and then it was taken from him, and he was made the chiefe Lord of the Court, which in their Language is called, *Beinde*; and he gaue the government of *Barnagallo*, to another Lord, named *Adin*, a very gentle person, which is now *Barnagallo*. Vnder his government are many great Lords, which are called *Xuu*, which signifieth Captaines, and these *Xuu* are men of great authoritie. And it is said, that two gouernments of this Land was wont to be the Kingdome of *Qene Candace*, which in her time had no other dominion, and there was the first Chritian that this Land had.

Also there are two other Gouernments, to wit; *Duffia*, and *Cosila*. These border vnto *Egypt*, and these Captaines and Lords remaine vpon the Frontiers, and haue Trumpets carried vnto them, which they call *Egorda*, which none can haue but such as are great Lords; and all these attend vpon *Barnagallo* to the warres, when he goeth forth, and wher euer he goeth, he

23. *Barua* defendeth.

Cattell, fish, wild beasts, fowle.

Partridges of three sorts, as big as Cypions.

Turtles darker than the Sunne.

Wild beasts.

No hunting nor fishing.

Wild beasts not hurtfull.

* Leonze.

Barnagallo signifieth, King of the Sea.

An Officer of the chancery.

Intitule.

Qene is a

Duffia and *Cosila*.

Armes his habit

hath many other Lords vnder him, which are called *Armes*, which significth Captaines; & one of them we knew, whose name was *Armes Adran*, that is to say, *Head of the men at Armes*, whereof he had fiftene thousand vnder him, which are called *Caval*. And I haue fene the said *Armes Adran* twice at the Court, and both those times walking before the gate of the King, without any shirt, and with a cloth of Silke girt from the middle downwards, and a Lions skin vpon his shoulders, and in his right hand a Dagger, and in his left hand a Target. I asked why he great a person went on that fashion; it was told me, that that was thought to be the most honourable habit that could be imagined, for him that was *Armes di Caval*, that is, Head of the men at Armes. And in the very same habit there followed after him twentie or thirtie Foot-men with Daggers and Targets, but alwaies the *Armes* marched before.

The tribute.

The said *Barnagasso* hath other two names, *Armes Teyale*, and *Armes Jacob*, Lords of great Countries, which I knew, and many other *Xonu* Captaines, and Lords of other Countries, but without any titles of honour; and so he is Lord of many people, and of many Countries. And as well he, as the other Lords are subiect vnto *Prete Ianni*: and he it is that giueth and taketh away their offices, when he seeth good, and it pleasest him: and to him they pay the *Guibres*, that is to say, the Tribute of the Countrey. And all these Lordships are towards the parts of *Egypt* and *Arabia*, from whence come the good Horses, cloth of Gold, and Silks, whereof they pay him tribute: that is to say, all of them pay to *Barnagasso*, and he payeth it ouer againe to *Prete Ianni* for himselfe, and for the rest euery yeere, to wit, one hundred and fiftie Horses, and a great quantitie of Silke, and cloth of Gold. They pay likewise great store of Cotton-cloth of *India*, for the clothes which are gathered in the Hauens of *Ereco*.

How they keep their cattell from the wild beastes in the night.

25. The people of this Towne of *Barna*, and their neighbours round about them haue a custome to enclose themselves, ten, twelue, or fiftene of them in a Court all walled and strongly enclosed, which Court hath not past one gate, and herein they shut vp their Kine, and they haue their Milke and Buttey: they there vp likewise their small cattell, as Seepes, Mules, and Ases; and besides the locking vp of their gate in the night, they make fire also at the gate, and place men to watch there, for feare of wild beastes which range about their lodgings. And if they should not take this course, no beatt of theirs should escape vndeouered. And of this Towne of *Barna*, and the other Townes adioyning, are the men which goe to fowe Millet vnto the *Mountaines of the Vison*, and they goe thither three moneths before the *General Winter*: and the cause why they goe thither are two: the first is, because they are neere to the Sea, whereby all victuals are transported to *Musca*, to *Ziden*, to *Tiro*, and to all *Arabia*, and *India*. And hauing many foytes of Corne, they seeke a fit place for the vent thereof. The second cause is, for that in this Countrey there are two Winters, diuided into rainy stormes: neither do the Cornes grow, but with abundance of water: therefore they depart from *Barna*, and goe to fowe their Corne in the *Mountaines of the Vison*, where at that time it is Winter, which lasteth all the time of *Februarie*, *March*, and *April*, and the selfe same Winter is in another Countrey, which is vnder the government of *Barnagasso*, called *Luma*, distant from the *Mountaines of the Vison*, at least eight dayes journey. At this very time also it is Winter in another Countrey, which is called *Dobas*, being thirtie dayes journey from this place. And because the seeds of Millet require much raine, therefore these Winters being out of the ordinarie season of the places aboue mentioned, they goe to fowe them where it raineth, and so they make their profit of the two forecald Winters.

Two Winters.

Winter and Summer strangely dispensed.

In this Towne of *Barna* are two very great and goodly Churches, wherein are many Priests: the one built by the otherone is for the men, called *Saint Michael*; and the other for the women, called, *The Church of the Apostles*, that is, of *Saint Peter*, and *Saint Paul*. They say that the Church belonging to the men was built by a great Lord that was *Barnagasso*, who gaue it this priuiledge, that no woman should enter therein, save the wife of *Barnagasso* when she maide only, and that only when she went to receiue the Communion; and yet might shee not enter into the Church, for women come not into the Church, but stand at the gate in the circuit before the Church, and there they receiue the Communion with the Lay people; and so likewise do the women in the other Church of the Apostles, which receiue it in the forme aforesaid before the gate. And in the women Church I haue alwaies fene the wife of *Barnagasso* goe to communicate with the other women, not vying the priuiledge granted vnto her, to goe to communicate in the Church of the men.

Two great Churches, one for men, and one for women.

Church-yards.

These two Churches haue the circuit of their Church-yards, which toucheth one another, and are compassed about with high walls, and they make the Sacrament, that is to say, the Bread, for both of them in one house, and both of them pay their Masses at one and the selfe same time, and the Priests that serue in one Church doe serue in the other, that is to say, two parts of the Priests in the Church of the men, and the other part in the Church of the women, and being thus diuided, they pay their Diuine Service. These Churches haue no manner of Tithes, only they haue great possessions which belong vnto the Priests, and they cause them to be tilled and manured, the reuenues whereof are diuided among them, and the *Barnagasso* alloweth them whatsoever is needfull in the Churches, that is to say, Reparations, Ornaments, Waxe, Buttey, Incense,

No Tithes, but great possessions.

Incense, and all things else belonging thereunto. At these Churches are twentie Priests, and ten or twelue Friars continually resident, and I sawe four Church of Priests where there were Friars, not Monasteries of Friars, where there were any Priests, for the Friars are so many, that they cover the world: both in the Monasteries, the Churches on the waies, and in all Markets, and lastly, in all places are Friars.

26. The Priests, married with one Wife, and oblige Matrimonic better then the Laytie. They continue alwaies in House with their Wife and children, and if perhaps their Wife die, they marrye no more; and likewise if the Priest die, his Wife marrieth not a second Husband, but she may become a Nunne if she will. And if a married Priest lie with another woman, hee entrench no more into the Church, neither is he partaker of the Reuenues thereof, but becometh as it were, a Lay-man. And this I knowe to be true, for I saw a Priest accused before the Patriarke, that he had lien with another woman, and I heard him confesse the fault, and brought way the Patriarke, commanded, that he should neuer carrie Crosse more in his hand, nor come any more into the Church, but should become a Lay-man. And if any Priest being a Widower doe marie againe, he becometh a Lay-man, as it hapned to *Abuysar*, whom I mentioned before, which being a Widower was married to *Romana Orpse*, the Sister of *Prete Ianni*: This man having bene a Priest and principall Chaplaine to *Prete Ianni*, after hee had bene Widower many yeares married againe, and *Morte* the Patriarke degraded him, and made him become a Lay-man, and he came no more into the Church, but stood at the Church-porch, to receiue the Sacrament, as the Lay-people doe.

27. The Priests Souces for the most part become Priests, for in this Countrey no Schooles are vsed to teach children to reade or write, neither are there any Schoolemaisters: and the Priests teach their children that little which they know, and so they make them Priests, being admitted into Orders by *Abura Marke*, that is to say, their Patriarke: for through all *Ethiopia* there is none other neither Bishop nor any *bispedie* that giueth Orders, and Orders are given to these Priests twice in the yeere, and will heretofore declare, hauing my selfe oftentimes bene present at their taking of Orders. In all these Countreies the Church-yards are enclosed with very strong walls, that bea's may not come and digge vp the dead bodies. They vse great reuerence to their Churches: and no man is so hardy as to rule on horse-backe by a Church, but lighteth, and walketh on foot, till hee be gone a great way beyond the Church, and the Church-yards.

28. We abode in this Towne of *Barna*, and could not at the first for many daies space, geue any order for our dispatch: yet at the last, we departed the eight and twentieth of Iune, 1520, being verie glad and well appayed of our dispatch: and the people which carried our stuffe would carrie them but two miles onely from the Towne, saying, that they were not bound to carrie them any farther, because there ended the limits of their Countrey. Being thus in the wilde fields in the month of Iune, and in the depth of the Winter of these Countreies with our fair goods, and induring most huge raines and howes, the Ambassadors with three of vs in a company returned to *Barna*, to speake with *Barnagasso*. Hee was gaue vs good words but bad deeds; yet at last after foure daies he sent for the law goods.

29. The next day, a Gentleman came thither from *Prete Ianni*, whom *Barnagasso* so highly intertained, that he forgot vs, and went forth of the Towne to receiue him as far as a little hill without the Suburbs, accompanied with much people, and the said *Barnagasso* was naked from the middle vpward. As soone as the Gentleman was come thither, he mounted vp that little hill aboue all the rest, and the first speech that hee liued was this: *The King greets you well*; at which word the whole company bowed downe their heads, touching the ground with one of their hands, which is the honour and reuerence that they vie in this Countrey. These words ended, the Ambalgue which hee brought with him from *Prete Ianni*, followed. After hee had ended his speech, *Barnagasso* clad himselfe in vntersich array, and brought the Gentleman to his Palace. This is the manner of hearing the message which *Prete Ianni* sendeth, to wit, abroad without doors, and on foot; and naked from the Girdle vpward, vntill the same be ended: And if he receiue an acceptable message from *Prete Ianni*, he which receiue it clotheth himselfe; but if he the message be sent in displeasure, then hee which receiue it abideth ill naked, shewing himselfe to be in disgrace of his Soueraigne. This *Barnagasso* was Brother to the Mother of *Prete Ianni*. After many delayes, the Ambassadors prayed him to lend him twelue Mules: hee answered, that hee could not lend vs them, and that if he would haue them he must buy them; and as we would Seruants came and threatened them, that if they took vs any they would punish them, and take the Gold from them: for no other money runneth course in this Countrey. When we fought to buy vs Mules, all the Countrey people refused to sell vs any. saying, That they were afraid of *Barnagasso*, because hee himselfe would haue the selling of their Mules. The Chiefe of all the Realme of *Prete Ianni* is, that there is no other coined money current, but onely Gold, and it passeth from man to man by weight, and the principall waight is an ounce, which maketh ten *Parados*, or ten *Cruasades*: the next is halfe an ounce, and the least money is a dramme, and ten drammes make an ounce; and the value of a dramme is according to a dramme in the Kingdome

of *Prete Ianni*. The vntill come it through all the Kingdome of *Prete Ianni*.

Wicked policy

of *Portugall*, or in *India*. Their Gold differeth in finenelle three quarters of a Ducate, so that one ounce of Gold is sometimes worth but seven Ducates and a halfe. Moreover, the said *Barnagallo* had commanded that none but himselfe and his Officers, should keepe any Waights to weigh Gold withall; and whosoever would buy and sell must come to intreat them for their Waights, and by this meanes he and his Factors vnderstood to whose hands the Gold came, which Gold afterward he would take from them at his pleasure, as it was told me by themselves.

Faire and rich Church.

Processions.

29. In this Towne of *Berna*, there is a Church of our Ladie, which is great, newe, and very well painted, and notably furnished with many Ornaments, and Cloth of Gold, Cloth of Silke, Crimson and Veluete of *Macco*, and red Chamblets. In this Church the Service is the fifts-like, which is vied in the Church of *Berna*, before mentioned, fauing that here it is something more solemne, because *Barnagallo* is here resident, and many more Priests, and great numbers of Friars. The Church is gouerned by Priests, and one time while I was there, I saw a Procession made about the Church in the greatest Circle which is in the Church-yard, wherein were many Priests and Friars, men and women (for in this Church, the women receive the Communion with the Lay-men) in which Procession were the rich Ornaments aforesaid; and they compassed the Church at least thrice times, singing, as it were, Letanies, and ringing many Balons like unto Drums and Cymbals.

Their manner

of buying and

selling in this

Market by ex-

change.

Salt precious,

also Iocense,

Pepper, &c.

No money

currant.

Few words re-

fused in bat-

tering.

Priests, Friars

and Nunnes,

chiefe Chap-

men.

Their Habit.

Nunnes: their

Habits, &c.

ber, &c.

Crosses and

insignia.

Barnagallo

sits.

Court of

Iustice.

In this Towne is a great Market, as there is at *Berna*, and likewise, once a weeke, there is a Market kept in at those places where his head-towns. In these Markets they vie to exchange one thing for another; namely, to give an Alie for a Cow, and that which is wanting of the worth, is supplied with two or three measures of Corne or Salt. Moreover, they change Goats for Bread, and for Bread they buy Cloth; and for Cloth, Mules and Kine: but especially they may have what they will for Salt, for Incense, for Pepper, for Myrrhe, and for small Pearles, all which are things much esteemed and had in price, and make account of them as of Gold, and these runne as currant through all the Kingdomes of *Prere Lami*, and of the *Genilis*: for every small thing, they change Hens and Capons. To be short, whatsoever a man would buy is here to be had in the Market by exchange, for no money is here currant. Neither vie they many words in their bargaines, but are loone agreed, whereat we greatly marvelled.

The greatest Chapmen in these Markets, are Priests, Friars, and Nunnes. The Friars goe decently apparelled, with their Habit downe to the ground: some wear yellow apparel of fine coule Cotton-cloth, others wear Coats-skins drest like Chamois. The Nunnes also wear coule Cotton-cloth, the Friars wear Cowles, like the Cowles of the *Dominican* Friars, made of the said skins or of yellow Cotton-cloth, and also wear their haire long. The Nunnes wear neither Cowles nor long haire, but only a Gowne, and have all their heads shaven, and haue a chong of Leather tyed strait about their heads, and when they be old, they wear a certain attire vpon their heads and Veiles over the same. They are not inclosed in Monasteries, but dwell in certaine seuerall Townes; and because all the Monasteries are of one order, therefore they are obedient vnto the Monasterie that is next them, from whence they receive their Habit. These Nunnes enter not into the Church, but doe as other women do: The number of them is very great, and in a manner, as great as the number of the Friars: they say that some of them are women of a very holy life. Again, some of them haue children, who have which the Priests wear, is little differing from the Habit of the people, for it is made all of one Cloth, and they are girded like the common people; their difference is, in that they carrie a Croce alwaies in their hands, and their heads are alwaies shaven. And contrariwise, the Lay-people wear their Lockes long, and the Priests shoue not their Beards, but the Lay-men are shaven vnder the chime, and cut off their Mustaches. There are also certaine other Priests, called *Deheras*, which is as much to say, as Canons, these are Priests of great Churches, as *maist* would say, of Cathedral, or Collegiate Churches: and these men goe very well apparelled, so that they well declare what manner of men they be: and these goe not vp and downe the Markets as the rest doe.

30. The state of this *Barnagallo* (although he be a great Lord, and hath the rule of a King) is very poore. Whensoever we spake with him, we found him sitting in a Litter covered with a Quilt, the Tefterne was of Cotton-cloth, which they call *Besio*; it is very good according to that Countrey. There be fewe verie deare, and behind the said Litter or Couch, the wall was hangd with foure verie rich Swords, fastned to foure pieces of wood, fastned to the wall, and two great Bookes likewise hangd thereon: before the Litter vpon the ground were spread certain Mats, on which they sit which come to see him. They sweepe not their Houses very often. His Wife alwaies sitteth at his elbow vpon a Mat, which is layed at his beds head. Also many people and men of account are alwaies before him, which sit vpon the said Mats. Out against him, right before his Litter, stand alwaies foure Horles, one of which is alwaies saddled, and the rest are only covered with Coverings, and there they stand waiting.

In all his Houses are two round places inclosed as it were Courts; each circuit hath his gate, and every gate hath his Porters, with their staves in their hands. In the gate next vnto him stand the principall Porters, and betwene these two gates is alwaies one of his *Alicais*, which

signifieth an Auditor or Steward of the House; and he it is that ministreth Iustice when he hath heard both the parties. And if the cause be of great importance, he heareth both the parties till they haue made an end of speaking, then he relateth the whole matter to *Barnagallo*, and hee himselfe decideth the matter: and if it be but a small matter, and the parties agree together, and the said *Alicais* giue sentence thereof, the cause is so ended. Moreover, their mull needs be there present, a man of honour and account, which by his office, is called *Mallagana*, which signifieth the Notary of *Prere Lami*, at all sentences which *Barnagallo* or this *Alicais* giueth. And if any of the parties will appeale to *Prere Lami*, or vnto his Auditors, in such cases they Appeale. And vnto him the late of the cause, and by this meanes *Prere Lami* vnderstandeth all the complaints of his subjects, as well great as small: and all the Lords of the Dominions of *Prere Lami*, haue each of them one *Alicais*, and one *Mallagana*, placed by himselfe, and the Captaines subiect to *Barnagallo* haue the like.

The great Lords which remaine in the Court of *Barnagallo*, and others which come vnto him for their affaires, come in this manner. Departing from their houses, they ride vpon a Mule, with leauen or eight men on foote, which goe before him vnto the first gate, and there hee lighteth, if he be a greater Lord, he rideth with foue, or eight, or ten Mules, his whole company riding, or with more, according to his quality, and cometh vnto the first gate; and being come thither, they all alight, and then they go to the second gate, and if peradventure they cannot get in, they fit the Sunne, all in a chifter. All these honorable persons, wear Sheepe-skinnes about their necks and shoulders, and those which wear Lions, Tygers, or Leopards skinnes, are more honourable, and when they come before *Barnagallo*, they put them off to honour him, as we put off our hats.

While we were in this Towne of *Berna*, on a Market day was a great Proclamation made, that *Barnagallo* would goe to warre against the people of *Nubia*. The order of this Proclamation was in this wise: One carried a Cloath like a Banner vpon a laulin, and another went crying warre against the *Nubians*, which they say are very thicke of in the remotest Countreys of their Countrey, five daies journey toward *Egypt*, and border vpon the Countreys of *Canisla* and *Defisla*, as hath bene before mentioned, being subiect to the said *Barnagallo*. These people of *Nubia*, are neither *Mores*, *Temes*, nor *Christians*; but they say at sometimes they were *Christians*, and that through default of small Ministers they lost their Faith, and are become Iudels, and without Law.

Moreover, they told me, that they had slaine one of *Barnagallo*'s his Sonnes not long before, for which cause he purposed to goe into those parts, to be avenged of them. And it was told me, that in this Countrey of *Nubia*, is found abundance of fine Gold, and that vpon the Frontiers thereof, are alwaies foure or five hundred Horle-men kept, which are excellent men of Armes, and that their Countrey is very fruitful, and aboundeth with all sorts of Victuals and Carrell, and it cannot be otherwise; because it lyeth on both sides of the River of *Nilus*, which passeth farr many miles (space through the midst of the same). The Proclamation said, That within five daies space, *Barnagallo* would set forward, but as yet there was no furniture of Weapons prepared: for in that Countrey there is no great force of them, save only the *Cawas*, which are the men of Armes, were there present, which carrie a laulin, a Target, and a Bow, with store of Arrowes, and persons of more honour wear an arming Sword, and a lacke of Male, but not many of them. Vpon this occasion of going to warre, *Barnagallo* begged a Sword of our Embassadour, which gave him his owne sword which he wear in that expedition, which was very fair and good, and this notwithstanding, with great importunite he begged another, which he knew that he had, being very well garnished, and very rich, saying: That hee had great need thereof. Our Embassadour being not able to thinke him off, was forced to buy one for him among his Company, which had a Veluete stabler, and the Hilt gilted, and so he gaue it him in exchange for one of his. And in the house where we kept our goods, and where wee lodged, which was without gates: the night following, they robbed vs of two Sallets, and one head-piece, you may well thinke, that they pilfered the same vpon occasion of this warre.

31. In this Towne we bought Mules for our iourney, and *Barnagallo* gaue vs three Camels, and with much paine wee departed from thence, through the great Thunders, Tempests, and Raines, which terribly troubled vs; for at this season is the tury of Winter, which beginneth about the fiftenth of Iune, little more or lesse, (as we haue said before) and endeth the fiftenth of September, and at the end thereof is that Summer, as it is with vs; and what it taketh of the one, it leaueth of the other. During all this Winter season in some of these Countreys, they trausie not, but we notwithstanding proceeded on our iourney, because we knew not the custome of the Countrey, and much lesse the danger whereinto we thrust our selves. And so we set forward on our iourney with part of our goods, because we left the greatest part at *Berna* with our Factor, and came to a place called *Temes*, which is in the Countrey of *Malicada*, distant from the Towne of *Berna* whence we came, about twelue miles, we spent three daies in this iourney, by reason of the cruel Winter and huge raines, our goods which we carried, being spoiled with water.

**Description
the TOWNE.**

Store of tame
and wilde
beasts.

Vocleane
beasts and
towers.

Hares and
Partridges ca-
sily taken.

At this place where we arrived, we found a *Xuum*, that is so say, a Captaine, whose name was *Prima*, and hee was one of *Barnagallo*'s Brothers, an honourable person, and of great worth, who vied us very courteously. They said, that he was likewise Brother to the Mother of *Prete Ianni*, and that he had in his *Xumera*, or government of the Countrey of *Maindaia*, twenty Townes, and not above, because it is the least Shire within the Kingdome of *Barnagallo*. This town is seated upon a steepe hill, not of Stone, but all of arable ground, with certain little villages round about; upon three sides a man may see the Champaine Countrey, for fortie fiftie miles round about; upon the fourth side, by the space of three miles, beginneth an huge bottom, some doorne-fall, which the ground is called *Schampanne*, here unto which a man may behold most goodly champaine fields, all manured and fruitful, as if they were sowed with one hundred Villages; in so much, that I thinke in no part of the world is there sowed more wheat inhabited, nor so full of all sorts of Grain, as this. Neither doe the raines fall here at any time, nor any harme thereto, for this is the best fauour the earth can wish for, at that time the Corn groweth best, and becommeth most beautifull. And I thinke there is no Countrey wherein such abundance of Cattell, as well tame as wilde, may be found, and where a man may catch many Beasts. Willowes, as in these champaine fields; but of wilde Beasts there, none other than Tygers, Wolves, Foxes, &c. are commonly seen in all the Countrey. They take not dozen-fours of beasts, as Hogges, Hares, Wilde Geese, &c. as we have in England, neither doe they hunt after them by any other kind of Baits, if it were not for the Dogs, before it be eaten; and by this means for many beasts doe multiply, which are molued not to be eaten, because they have no Dogges for their purpose. And when we went on Hunting, to chase the Dogges, we caught sometimes twentie Hares in our Nets at a time, in the space of an hour, and as many Partridges we drove unto the fates, as though we had driven Hens into an houze, because they are not very wilde, nor such afraid of men, for as much as they fee them all the while, and in this manner we killed as many of them as we would desire. Those kinds of Beasts which they ate not of, we fed upon in secret, that they should not report any evil of vs.

ø. V.

*Of the infinite number of Locusts, and of the harme which they do, and how we made
a Procession, and the Locusts dyed. The incredible hurts done by them. Of TI-
GREMANON, MARABON, and of CHARUMA, the Queene of
Sheba, and the Eunuch. The rare Buildings and
Pillars at Caxum.*

32.
Locusts, like
those of Egypt.

The mischief
by them.

**A strange signe
of the coming
of Locusts.**

Four and
twenty mi
compasse,
nered with
Locusts.

IN this Countrey, and in all the Dominions of *Pretie Lami*, is a very great and horrible plague, which is an innumerable company of Locusts, which eat and consume all the Corne and Trees, and the number of these Creatures is so great, that it is incredible, and with their multitude they couer the Cities, and fill the ayre in dust, wife, that it is as hard matter to be able to see the Sunne. And againe, I say, that it is an incredible thing to him which hath not bene it. And if the damage which they doe, were general through all the Prouinces and Realme of *Pretie Lami*, they would perish with famine, and it were impossible to inhabe the fame, but one Year they destroy one Prouince. Sometimes it two or three of those that are named, they destroye two or three Prouinces. Sometimes it is one alone, and destroyed, then if it had bene otherwise, the Countrey remaineth more miserable, and have yellow wings. We knowe of this *Pretie Vermine* are as great, as a great Locust hopper, and have yellow wings. We knowe of this *Pretie Vermine* are as great, as a great Locust, but we know it by the Sunne, which sheweth himselfe a day before, not because we see a signe that they draw neerer the Countrey, and the ground becometh yellow, through the light which reuerberateth from their wings, whereupon the people become fadidly as dead men, saying: *We are vndone, for the Locusts come.*

Neither will I omit to declare what I have scene three times, and the first time was in the Towne of *Barna*, where we departed three yeares and I have, oftentimes we heard say, *Such a Countrey, or such a Realm* is defrayed with *Leuchis*. During our abode in this Towne, we saw the signe of the Sunne, and the shadow of the earth, which was all yellow, whereat the people were half dead for sorrow. The next day, the number of the *Vermine* which came, was incredible, which to our judgement, couered foure and twentie miles in compasse, according as we were informed afterward.

This plague of God being come vpon vs, the Priests of this place repaired vnto me, beseeching mee to giue them some remedy to chafe them away; to whom I answered, That I could tell them none other remedie, save only to pray devoutly to God, that he would chafe them out of the Countrey. And I went my selfe vnto the Embassadors, and told him the same adventure.

it would doe well to goe on Proceſſion, and to pray to God to deliver the Countrey, and that it might be that he would heare vs, for his mercies ſake. This motion highly pleaſed the Embaſſadour.

The next day we assembled the people of the Towne, and all the Priests, and taking a consecrated stone and a Crosse, according to our custome, all wee *Portugals* sung the Letanie, and I commanded those of the towne to cry vnto God like as we did, saying, in their language: *Zio Marina Christo*, that is, *Oh Lord God haue mercy vpon vs.* And with this ourcry, we went through one field, whereas there grew fore of Corne, for the space of one mile, vnto a little hill, and there I caused them to take vp a quantity of these Locusts, and made of them a sacrifice.

and I called them to take up a quantity of knell Locusts, and made of them a conuration, which carried with me in writing, which I had made the night before, *Requiem them charging them, that they should be flying thence within three hours space to begin to depart: toward the Sea, or toward the Land, I called them to depart Mountains, and to let the Christians alone; and if they obeyed me, I collected them into the Fowls of the Heavens, the Beasts of the field, and all the Temples, to fixate, destroy, and consume them.* For this purpose I took a quantity of these Locusts, and made this *Admonition to them which I presented, in the name of themselves, and of those which were above; and I tol them gone, and gave them Liberty.* It pleased God to heare vs Sinners; for as we returned homeward, there came the same flock of them behind vs, that it seemed they would break our heads, and our shoulders, they thrucke vs to the ground, that they seemed to be blows of bones and of flutes, and went from this part toward the Sea, the Men, Women, and Children which stayed in the Towne, were gotten vp to the roofes of the houses, praising God, becaue the Locusts began to depart and flye before vs, and part of them followed after vs. In the meane while, arose a great storme and Thunder toward the Sea, which came night against them, which lasted three hours, with an exceeding great shower and tempest, which filled all the Riuer, and when the water ceased, it was a dreadful thing to behold the dead Locusts, which we desired to be about two fathomes high upon the bankes of the Riuer, and in some Riuer there were exceeding great Mountains of them, in such wile, that on the next morning there was not one of them found aloue upon the ground.

The people of the Iownes aduoyning, hearing hereof, many men came to make inquiry by what means this thing came to passe. The Country people said: These *Portugals* arecholy by the power of God have chafed away, and killed the Locusts. Others said, (chiefly the *Portugals* and *Friers* of the places aduoyning) that they were *Witches*, and that by witchcraft we had chafed away the Locusts. And *Terminé*, and that thereby also, we were not afraid of *Lyons*, or place, called *Sabaria*, with Men, *Prouits*, and *Friers*, beleeching vs for Gods sake to helpe them, saying, That they were vndone by the Locusts, and this place was a diuels journey distant towards the Sea.

They came vnto vnto Ruentide, and at that instant I and foure *Portegals* departed with them, we traueled all night, and came thither an houre after day-brake, where we found all the people of that place gathered together, with many of the places nere adjoining. And all were troubled with the Locusts, and suddenly vpon our arriuall, we made our Proce^{ss}. Villages and Townes were full of Locusts, beinge on a high hill, from whence we saw many as in the former place we went to dinner, and the people were made of Locusts. Hauing ended our Ceremonies, to them, promising vnto vs a great reward. It pleased God, that beinge belougnt vs instantly to goe downe, we saw the ground cleane, so that one Locust appeared not in their sight, to their great admiration. When they saw this, not wholly trusting in the Grace of God recueed, they would faine haue vs to with them to blethe their helts, for yet they were afraid lest they would reuert againe.

Through the prayers of the Portuguese, the Locusts, were all destroyed and killed.

Grasshoppers
excommuni-
cated.

Incredible
(warmth of
dead Locusts)

Diuers censures.

Another experiment

The hurt they
saw done by
Locusts else-
where.

 $u_g = 11.$

their mischievous leavens.

article 6 p. 60.

the mischiefe of which their fathers and mothers haue done vnto you, seeing that those which you shall kill shall neuer be able to doe you more harme? They answered, that they had not the heart to resist the plague which God sent vpon them for their finnes. And all the people of this Countrey departed, we found all the wayes full of men and women, travelling on foot with their children in their armes, and vpon their heads going into other countreies where they might find food, which was a pitifull thing to behold.

Men driven by
Locusts out of
their Habita-
tions.

While wee abode in the said Signorie of *Abugana*, in a place called *Aguate*, at another time came such an infinite swarme of Locusts, as it is incredible to declare. They began to come about three of the clocke in the after-noonne, and ceased not till night and as they came they lighted, and the next day in the morning, they began to depart, so that by nine of the clocke there was not one of them left, and the Trees remained without leaues. The same day and houre, there came another Squadron of them, and these left neither bough nor Tree vnspilled, and if they continued for the space of five dayes, and they said, they were the yong ones which went to seeke the old ones, and they did the like, where wee saw them that were without wings, and the compasse which these Locusts tooke, was nine miles, wherein was neither leaues nor barkie on the Trees.

Hurt to Trees.

This Countrey seemed not to be burnt vp, but rather to be covered with Snow, by reason of the whitenesse of the Trees, which were all pulled, so that all the Countrey remained bare. It pleased God that the Haruets were alreadie gathered in, but we could not vnderstand whether they went afterward, for they came from the Sea-coast out of the Kingdom of *Danadi*, which belonged to the *Moorres*, which are continually in warre, neither could we learne where they left lighted.

Danadi.

24. The next day after our coming to this Towne of *Tinezi*, before our goods remayning in *Barna*, were brought thither our Ambassadour, departed with fixe on Horse-backe in his company, to goe to the Court of *Tigremabon*, which hath the title of a King, and vnder his Government and Iurisdiction, are many great Lords and Townes. The Ambassadour requested him to giue him aide: and while we here stayed two dayes for people to carrie our goods, a Capitaine came vnto vs, with many people to carrie the same, and heere we departed the third of August, with great Thunders and a terrible storme of rain, and travelled for the space of three miles through manured fields. Then beganne we to descend downward, by a very rough craggie, and steep wayes, many miles more, and at evening lodged in a Church-yard, where wee stode in great feare of Tygres, and maruelled much at the Winter and stormes. Departing thence the day next following, wee travelled through craggie Mountaines full of Woods and Trees without fruit, but very greene and faire, and such as wee knew not, and came vnto a Riuer, which because it was Winter, was swollen and very dangerous to passe, which is called *Marabo*: and vpon this Riuer is seated the Towne of *Barna*, as I haue said before, and it runneth towards *Nilus*: and as this Riuer parteth the Iurisdiccions of *Barnagallo* and *Tigremabon*, and from this Riuer vnto the place where wee lodged, are about fixe miles, and albeit the Mountaines be craggie and full of Woods, yet are they inhabited with store of people, and haue many places manured in them.

Thunders and
stormes.The Riuer of
Marabo.A Capelne of
Tigremabon to
conuoy them.

Contradiction.

Herds of wild
Hogges.Fires for
feare of beasts.

High hills.

25. When we were come vnto the Riuer, they which were with vs layed downe our goods, and suddenly we heard on the other side the Riuer a great noise of Drums, and of people. We demanded what the matter was, it was told vs that it was a Capitaine of *Tigremabon*, which came to carrie our goods. And hauing passed the Riuer, we found a goodly company which came to meet vs, and they were betweene fix or seven hundred men. Suddenly we saw a great contention fall out betweene these people, and those which come thither wish vs: for they which belonged to *Tigremabon* said, that they were not bound to take charge of the goods vntill they were past the Riuer: and the others said, that they were not bound to carrie them further, then the waters side. While they were in this contention, because the Riuer was greatly swollen, they agreed all together to transport the goods vpon a raft, and that this should be nothing preiudiciall at all, but that, it should remaine free for them as before, and so we passed the Riuer with our goods. These people travelled to Lufily with our stuffe, that we could not stay them back, with our Mules.

During that litle part of the day which remained, wee traueiled ouer most craggie Mountaines, and saw wilde Hogges in diuers Herds, and they were about fittie in a companie, Partridges innumerable, and other fowle of Birds of diuers colours most beautifull to behold, which couered the Ground and the Trees: and we were informed, that in these places were all kinds of rauensous beasts, and it cannot be otherwise, as it seemeth by the terrible Mountaines.

This night wee lodged abroad in the field in places enuironed with people and many fires, being informed, that they made these fires for feare of wilde beasts, and here immediately we found a great difference in the People and in the Soyle, and in the Trees, as also in the qualitie of the Countrey, and in the Traffique of the Inhabitants: and here we began to traueile ouer certaine Mountaines so exceeding high & craggie, that they seemed to touch the Skies, & in regard of

of their height they winde a litle at the foote, and all of them were proportionably situate, and they are diuised one from the other, and stretch in length a very great way: and all those which are accessible, although there be great danger in traueiling of them, haue Chappels builded on the tops of them, and the most part of them are dedicated to our Lady: and on many of the tops of these Hills we saw Chappels, where wee could not imagine how they could ascend vp to build them. We lodged at a place, in the midst of these Mountaynes, called *Abafacena*, whereon standeth a Church, dedicated to our Lady, very well builded, and which they stand by the midit, mounted higher then the other two, on both sides, and the windows were theret about the other Allies are under the middle Rooft, and the whole Church is vaulted; and in all this Countrey wee haue not seene a fairer nor better builded Church then this, which is like vnto those Churches of *Bade*, situate betweene the Riuer of *Dura* and *Alamo* in *Portugall*.

Lady-Chap-
els.

Austacen.

Hard by this Church, standeth a mightie, huge, and a goodly Towne, as well for the height as the compasse thereof, and for the making of the wall, which seemed to stand as though it would fall; and it is of free stone finely lewed, which seemed well to be a Princely worke; neither haue we seene any other the like building, and it is enuironed with most beautifull houses, which are very answearable vnto the same, as well in regard of their walls, as of their Rooftes and Lodgings, which seeme to haue belonged to some great Princes. They say that *Queene Candace* dwelt in this place, and that her Houle was not farre from thence, and this is not vnlike to be true. This Towne, Church, and Tower, are seated in the midit of those craggie Mountaynes, in very beautifull and goodly greene fields, all watered with Fontaynes of water, which fall from the feet of those Mountaynes, and all these Fontaynes are made of free stone. The Graines which here are watered, are Wheat, Barly, Beanes, Chiches, Lentils, Peas, and all the yeere long they haue Garlicke, and exceeding great Leekes, and Mustard-seede, and Cresses grow about their houses; and on those Rockes grow great store of a kind of herbe, called *Trifolium*, and certaine other kinds of herbes which they feed on. In the said Church are very many Priests, very well apparelled, which seeme to be men of vertuous conseruation.

Candace,
A.D. 57.

36. We lodged in another Towne, which is named, *The houses of Saint Michael*, because the Church is called *Saint Michael*, and when night hither they would giue vs no lodging, saying, that they were prauiledged and exempted from such kinde of molestacion: and because of the great raine, we lodged in the circuit of the Church as well as we could, and set vp our Mules in the other circuit, which serueth for a Church-yard, because there was great store of grasse, which was growne very much, by reason of the winter and the flowers, which grasse in *Portugall*, is called *Wild Parick*, and it was very long and high, because it was made lufie by reason of the dead bodies there buried. In this Countrey they vie not to eat but once a day, that is to say, at euening-tide; certaine monthes of the yeere when they doe fast, and it is the custom throughout all the Realme of *Prete Innes*: and as they refused to giue vs lodging, so they were flow to giue vs food, in which we made space we were almost dead for hunger. Our Factor feeing this, said, I haue two laden Hens, if I please you, let vs eat them. The Secretarie and I maruelled much, that he wished vs to eat these without bread: howbeit, we were compelled to eate them. Afterward they seemed good vnto mee (I thinke by reason of mine extreme hunger) that I would oftentimes eat the like againe, to wit, bread without flesh, and flesh without bread, and bread dipped onely in salt, Water, or Pepper. And thus by reason of these diuers sorts of dyet, I forgot that, which at the first I so wondered at. Howbeit, in the euening they brought vs meate after their manner, and wee lodged in the forelaid circuits. And because we would be more cleane, we got neere to the place where they vie to recieue the Communion. Here hauing with vs a candle lighted, the Doves began to flie about the same, which when we perceived, we ran to shut the gates, because they could escape none other way, and for running vpon them there escaped not one of them, for we tooke them all, euen to the yong ones that were in the nest, so that we filled a sacke with them. And this was the cause, that at another time, when after certaine yeeres we returned thither, they gaue vs lodging, that the second time we should not take all the Doves of their Church, which by that time were replenished anew.

Fasting.

Church Doves.

The difference of the people of this Countrey from those of *Barnagallo*, is, that the men wear certain aprons two spannes long bound about them, and these are of Cloth, or of tanned Leather, full of plights, like vnto those which our women wear, when they stand vp, to couer their secrets; but when they sit downe, or goe in the wind, they hide nothing. The married women were their aprons much shorter, so that all their secrets are seene. Yong maides and other vnmarried women, and such as haue no Suters wear girdles of Beales about their middles, and about their priuities, which are a litle round kind of fruit of trees, which make a noise like vnto *Lupines*. And such as can get any small Bells wear them vpon their priuities for a brauerie, and some wear sheep-skins about their neckes, wherewith they couer but one part of their bodies, and not the other, because they wear them loose, and bound onely about

Apparelment
apparelment.Tunapetes, a
kind of tree.Foolish braue-
rie.

The way from
Egypt to the
Court of *Prete*
Ianni,
Baba Bate,
Caxamo.

The Citie of
the *Queene of*
Saba, which
brought Pre-
fence vnto *Sa-*
lomon,
the *Queene* *Isa-*
bel, who the
reft of the
Legend of
Salomon
fanne by her
his 70 laile of
Shipps to the
Indian Sea, &c.
See my *Pilgr.*
lib. 7.

Churches nam-
ed by the
Altar stone.

The Church.

Obelisks and
Hieroglyphics.

Pharoas Fig-
tree.

about their neckes, with one foot hanging before, and another behind, and with neuer fo little mouing of it, a man may fee from one side of the bodie to the other, whatsoeuer he listeth. They wash their clothes euery day once at the least, and sometimes twice or thrice, and by this means they are very cleane, and this manner of attire is for the bafe people, for the wises of Gentle- men and Lords goe all couered. The way which they trauell in this Countrey of *Prete Ianni*, is this: he which traucth from the red Sea, cometh to *Barna*; and he which cometh from *Egypt*, arrieth at *Smachen*, and suddenly turneth his backe to the North, and beginneth to tra- uell Southward, vntill he come to the gates, called *Baba Bate*.

37. *Caxamo*, is two dayes iourney distant from the Towne of *Saint Michael*, alwaies tra- uelling ouer these rough Mountaines, in which place wee abode at another time eight months, by the commandment of *Prete Ianni*. This place was in old time, the Citie Chamber, and resi- dence of the *Queene of Saba*, whose proper name was *Maqueda*, and this was the place which brought Camels laden with Gold to *Salomon*, when he was to build the Temple in *Ierusalem*. In this Towne is a very noble Church, wherein we found a most ancient Chronicle, written in the *Abissine* Tongue; in the beginning whereof it was declared, that first it was written in the *Hebrew*, afterward translated into the *Chaldean* Tongue, and lastly out of that, into the *A-* *bissine* Language. And it began in this manner: *Queene Maqueda*, hearing of the great and rich building, which *Salomon* had begun at *Ierusalem*, determined to goe and visite him, and laden certaine Camels with Gold to bestow vpon his work-men. And being come nere to the Citie of *Ierusalem*, and being to passe a Lake ouer certaine Bridges, suddenly inspired by the holy Ghost, (see lighted, and kneeling downe, worshipped the timber of those Bridges), and said: God forbid, that my feet should touch the beames on which the Saviour of the World hath suffered.

38. In this very Towne of *Caxamo* was also the chiefe residence of *Queene Candace*, whose proper name was *Isabel*, and from her sprang the beginning of *Christiannitie* in these parts: and from the place where the said *Queene* was borne vnto *Caxamo*, are two miles; which is a little Towne, being at this time inhabited with people, which by their trade are Carpenters. The Christian Faith beganne here in this manner. Their bookes in the *Abissine* Towne say, (as also is written with vs, in the *Acts of the Apostles*.) And they say, that the Prophecie was here fulfilled, wherein it is said, that *Ethiopia shall stretch out her hands vnto God*. And thus they say, that they were first conuerted vnto the Christian Faith, and that the Eunuch returned sud- denly to *Ethiopia* with Ioy, vnto the house of his Ladie and Mistresse, and conuerted and bap- tized her with all her household; for he declared vnto her all which had hapned vnto him by the way, and so the *Queene* caused all the people of her Kingdom and Dominions to be bap- tized, and the Faith began in a Kingdom which is now called *Berra*, being situate in the Eastern part of the Kingdom of *Barnagasso*, which is now diuided into two Signories: and in this Towne of *Caxamo*, the built an exceeding goodly Church, which was the first, which is said to haue bene made in *Ethiopia*, and it is called *Saint Marie of Sim*, because that from *Sim*, the con-secrated stone of the Altar was sent; for in these Countreies they call the Churches by no o- ther name, but by the Altar-stone, wherein is written the name of the place from whence it was fetched.

This Church is very large, and hath fixe allies of sufficient breath, and very long, made like a Vault, and above the Vault is a *Tararas*, and vnder the Vault, and on the walls it is painted, and the Church is built of freestone exceeding faire, and inuoyed together: it hath ten Chap- pels, which are all situate with their shoulders toward the East, and their Altars very well ad-orned; it hath a Quire like vnto ours, fauing only that it is so low, that with the top thereof it reacheth only to the Vault; and there is another Quire built ouer the Vault, but they vfe it not. This Church hath a great compasse builded with very great free-stones, as big as the stones wherewith we couer graues, which circuit is enuironed with very great walls, and is vncon- trarie to the rest of the Churches of this Countrey. And besides this circuit, it hath another as great as the compasse of a Castle or a Towne, within which are goodly houses of one storie, and each of them hath Fontaines, which send forth their water through the Images of certaine Lions, made of stone of diuers colours. Within this great circuit are two faire Palaces made of diuers stones high, the one on the right hand, the other on the left, which be- long to the Two Gouernours of the Church; the other houses belong to the Carpenters and the Friars. Within this great circuit, nere vnto the gate which is next vnto the Church, is a square field of ground at this day lying waste, which in times past was full of houses, wherein in each corner is a square Pillar of free-stone, very high, and cunningly carued with diuers workes, and in the fame are in letters grauen to bee seene, but no man vnderstandeth them; neither doth any man know of what Tongue they be, and there are many of these kinds of Epitaphs, and this place is called, *Amabacate*, which signifieth, *The house of Lions*, because in times past Lions were kept bound there.

Before the gate of the great circuit is a great Court, wherein groweth a mightie Tree, which is called, *The Fig-tree of Pharoas*; and from the one end to the other are certaine faire Cisterns made of free-stone, well wrought, and well fenced, whereunto the Tree doth fowle fowle, en- ly

ly where it reacheth vnto them with his roots.ouer these Cisterns are twelve Seats of stone placed, raised in order one behind the other, as well wrought as if they were of wood, with their feet and seats beneath, and they are not made of one entire stone, but of diuers pieces, which seats (they said) serued for the twelve Auditors or Iudges of the Law, which at this day are resident at the Court of *Prete Ianni*. Without this circuit are many goodly houses, the like whereof for beautie and greatness are not to be seene in all *Ethiopia*; there are also many goodly Wells of water, adorned with very goodly stones, and likewise in the most part of the houses are antique Images, as of Lions, Dogs, and Birds, and all of them are made of exceeding hard and fine stone. Behind the backe of this mightie Church, is a Lake of springing water at the foot of a little Hill, where at this day the Market is kept, and about the fame are many

Chaires, wrought in such sort as those which belong to the circuit. This Towne is situate vpon the entrance of a faire Meadow, betweene two small Hills, and the greatest part of this Meadow is replenished with most ancient buildings, wherein are many of those Chaires with many Pillars, which have letters on them, whose Language no man vnder- standeth; but they are very well ingrauen. At the entrance of the said place are many Ruines of stone, part standing vp, and part ouerthrowne to the ground, which are very high and goodly, with faire antique-work, whereof one standeth as yet vpright, built vpon another being wrought like vnto an Altar-stone, and as it were carued into the fame; and this which is built vpon the other is exceeding great, being fixtie foure yards in length, and fixe in breadth, and

three in the flanks, and very straight and well wrought, all carued with windowes from the foot to the top, to wit, one window above another, and the top of the said stone is like vnto an halfe Moone, whereas are fixe nayles in the part which standeth towards the South, nayled in to the said stone in forme of a Crosse, the ruft of which nayles running downe in many weather along the said stone, a spanne distance from the said nayles, seemeth to be like vnto fresh blood. This Pillar of stone standing yet so high from the ground toward the South, hath the forme of a gate in it, wrought in the very stone, with a chaine which seemeth to bee locked, and the stone vpon which this fame is seated, is a fathome thicke, and very square, and this stone is also set vpon other great and little stones, wherein I could not discern how faire this stone entred in- to them, or whether it went downe into the ground. Nere vnto these are a very great num- ber of stones, very faire and well wrought, which (as it seemeth) were brought hither to be framed in some piece of building, and also those other which were so great, and set vpright. Of these stones, some were fowle iachons * long, and some thicke, and in the most part of these stones, are very mightie letters ingrauen, which none of the Countrey is able to reade. And among the stones which lie vpon the ground, there are three very great: and very fairly wrought, and one of them is broken into three pieces, and euery piece is about eight fathoms long, and ten fathoms broad; nere vnto which, are other stones, whereon theif should haue bene set.

39. Nere vnto this Towne of *Caxamo* standeth a little Hill, from whence descendeth a great deale of ground on all sides. A mile distant from the Citie are two houses builded vnder- neath the ground, wherein a man cannot enter without light. These houses are not made with vaults, but are made of very goodly beames of stone, all euen, as well on the sides as ouer the head, and are twelue fathom high, and the said stones are so well couched together, that they seeme to be all one piece, for the ioynts thereof cannot be discerned. At the entrance of these houses is diuided into many rooms. At the entrance of the gate are two holes, wherein they put the pole where- with they fasten the gates. In one of the chambers of this house are two great Arches of foure fathoms long, and one and an halfe broad, and as much in height, to wit, the hollowed with- in, and albeit they lacked their couer, yet seeme they to haue had one. They say that these were the Chits of the treasure of the *Queene of Saba*. The other house is somewhat broader, and hath but one chamber and a porch, and from one gate to the other is the distance of a fathome, and the open field is vpon the top of the houses. In our companie were certaine *Gnomes* and *Catalans*, which had bene flauens vnto the *Portugals*, who inuare that they had seene many goodly buildings, but that they neuer saw such huge buildings as these of this Towne of *Caxamo*. And we iudged that *Prete Ianni* went vs hither to gaze our eyes of set purpose, that we should see the chief of kind buildings, which are faire greater then I haue written.

In this Towne and in the fields thereof, which are wholly in their season filled with all kind of Corne, when the stormes come with abundance of raine, neither man, woman, nor child, of what age soeuer, stay within the Towne, but goe out to seeke for Gold in the manured fields, which they say, is discouered by the raine, whereof they find great store; and likewise they goe through all the wayes where the water runneth, turning the earth vp with flukes. Having heard them speake of so much Gold, I purposed to make a Table, like which which I haue seene made in the Towne of *Fe-dereca* in *Portugall*, and at the Bridge of *Muzella*, and so I began to wash the earth, and to lay it vpon Tables; but I found no Gold at all: I wot not whether it fell fo out, because I knew not how to wash the earth, or else, because I knew not the Gold; or, that there was none at all; but the fame thereof was very great.

SCIII 3

They

Curious works

Vaknoome
Characters.
A Rarely Fig.
here.

* 64. brachis,
the Trandee
had fathoms
as afterwards
also.

* Brachis.

Chits of the
Q. of Saba
treasure.

Seeking of
Gold since
raines.

Antientst
Church in
Ethiopia.
150 Canons,
and as many
Friers.
Two Nobles.

They say, that the Church of this Citie is the most ancient Church in all Ethiopia. And it seemeth to be no lesse, for it is more honoured than the rest, and Diuine Service is said therein very fitly. And it hath two principal Gouvernours, which in their Language are called *Nobles*, that is to say, Masters of instruction, one of which two is ouer the Canons, and the other ouer the Friers: and these two are lodged in the Palaces which are within the circuit of the Church, and the *Nobles* of the Canons lodgeth in the Palace on the right hand, and this is the greater and more honorable of the two, and hath authoritie to execute iustice, not only vpon the Canons, but also vpon the Lay-men of the Countrey, and the *Nobles* of the Friers executeth iustice vpon the Friers only, and both of these haue Trumpeters in their Courts, and others which vpon certain Instruments like vnto Drums, and haue exceeding great Reuenues. Besides the thefe, there is giuen them daily out of the Countrey a portion of Bread, and a portion of the Countrey-wine, called *Mambor*, which is giuen vnto them when Masse is ended; and they giue it vnto them in two parts: to wit, one vnto the Friers, and another to the Canons, and this their portion is so great, that feldome the Friers ate any more then this, for this sufficeth them for all the day. And hereof they faile not euery day, except Good-friday: for, on that day they neither eate nor drinke. The Canons receiue not their portion in the circuit of the Church, and feldome times they stay in it, fauing only when they say Diuine Service: as for the *Nobles* they not in their Palaces, saue onely when they giue audience to the people: and thus they doe because they bee married, and liue with their wives and children in their houses, which houses be very good, and are without the circuit of the Church, wherein to women are not suffered to enter, neither may the Lay-people come into the Churches. But there is another very faire Church, whereunto the Lay-people and women repaire to receiue the Communion.

A strange
Mountaine.

40. There is an high Mountaine, and small as well at the bottome as at the top, which seemeth to reach vp to Heauen, which hath three hundred steeppes to the top, and vpon the same stands a very holy and faire Chappell, which hath about it a circuit of stone, wrought very well, as high as the breast of a man, from whence a man would be afraid to looke downe. The circuit of this Church is so broad, that three may walke in it together in a ranke, and is called by the name of Abbot *Pantaleon*, which was a most deuout and holy man, and there lies his bodie; and this Church hath great reuenues, and hath in it fiftie Canons all honourable persons, and well apparelled, and their chiefe Gouverneur is called, *Nebres*.

Nilus.

Where the Citie
of Sabain is
situate, where
of the Queen
of Saba tooke
her name.

41. From this Citie of *Caxamo* Wellward toward *Nilus*, where there are great Cities and Lordships: and they say that toward this part is the Citie of *Caxamo*, of which the Queene of Saba tooke her name, from whence she had that blacke wood which shee took to *Sabain*, to polith the works of the Temple. And from this Towne of *Caxamo*, vnto the beginning of the Townes of *Sabain*, are two dayes iourney; and this Signiorie is subiect to the Kingdomes of *Tigremahon*: and the Lord and Capaine of the same is Cousin to *Prate Ianni*; and it is reported to be a good and large Signiorie. Toward the North is a Countrey, called *Torratt*, full of Mountaines, toward which within the space of twelue miles, is an high Mountaine, which is great at the bottome, on which is a Plaine of two miles long, full of Woods of exceeding straight and beautifull Trees, neere vnto which Woods, there is a Monasterie which hath large reuenues, and great number of Monks, which is called, The Monasterie of *Abba Iohannes*, and the cause of this name is said to be this, that at the first building thereof, there liued a Frier of most holy life, which spent the most part of the night in prayers, and hauing heard the Angels in Heauen sing *Aleluia*, *Aleluia*, he cried the same vnto his Superior, and thus was this Monasterie called by that name. And as this Frier was very holy and good, so the report is, that they which liue there at this present are as bad and wicked.

A Frier, a lyer.

Now he receiue
his Voyage.

About this Hill, whereon this Monasterie is seated, are Riueres to be seene, which are dried vp, which run not, but in the time of great tempests & thunders. But now to returne to our voyage: about eight miles distant from *Caxamo*, is another Monasterie on a Mountaine, which is called, The Monasterie of *Saint Iohn*: and six miles beyond this is another, which is called, *Abba Gariman*, whom they report to haue bene King of *Grecia*, and that forsaking his Kingdome and Government, he came thither to doe penance, and here he ended his life deuoutly, and yet they say, he doeth many Miracles, and we were there present on the day of his solemnitie, where wee saw about three thousand persons, some blind, some lame, and some sicke of the French Poxe.

¶ VI.

Departure from Saint Michael, to a place called Bacinete: Their visiting
TIGREMAHON. Of diuers Monasteries, and other places
in the way which they passed.



42. We departed from the Church of Saint *Michael*, with the people of the Countrey, which carried our stuffe, and came to our lodging in a Towne, called *Abba Ianni*, in a *Betengay*, which is an house of the King, wherein before in other places we had oftentimes bene lodged, which no body else may vie, but such Noblemen as represent the Kings person, and they vie such reuerence to these houses, that the gates thereof stand alwaies open, and no man dares presume to enter, or to touch them, saue onely when the Gouverneur is within, and when he is gone out, they leaue the gates open, and the beds whereon they sleepe, and their prouision to make their fire, and their Kitchen. Departing from this place, we trauielled about fiftene miles, and lodged vpon an high Mountaine, which standeth neere vnto a great Riuer, called, *Bacinete*, and so likewise is the Towne and Territorie called, whereof the Grand-mother of *Prate Ianni* was then Gouverneur, and at the time when we were there, it was taken from her, because she had done wrong vnto the Inhabitants, and *Prate Ianni* beareth as great affection and respect vnto his Subiects, as to his Kinsfolke, and this Countrey is subiect to the Kingdome of *Tigremahon*, and in euery part is very well peopled, and manured in all parts: but especially it is full of fruitfull Mountaines, and Riueres which runne continually towards *Nilus*. All their habitations are seated and built vpon high places, and out of the way, and thus they doe, because of the Trauailers, which take away such things as they haue perforce. They which carried our goods for feare of wilde beasts, made a hedge with Fagots of Thornes very strong, and lay within the same, and we with our Mules, and that night we had no harme.

We departed from *Bacinete*, and trauielled fixe miles vnto our lodging, vnto a place called *Malte*, which is compassed with many goodly manured fields, full of Wheate, Barley, and Millet, and Pulse of all sorts, the like whereof, so faire and so thick, we had not seene in any place together. Neere vnto this Towne, is an exceeding high Mountaine, but at the foote not very great, for it is so great in a manner at the top as beneath, because it is as steepe as a Wall or forreile right vp, all bare without Grass, or any greene thing; and it is diuided into two parts, to wit, the two outward sides are sharpe, and the midst is plaine, and on one of those sharpe tops, trauielling vp into the same, about two miles, there is a Monasterie of Friers of our Ladie, called *Abba Mata*, and they are men of an holy life. The order of Friers heere, is all one, because through the Realme of *Prate Ianni* they are all of one order; namely, of the order of *Saint Anthony* the Hermit, and out of this order is sprung another, which is called *Elifheres*, which is taken rather to be an *Herem*, then a *Cinilius* order: and they say, that oftentimes they burne some of them, because there are many heresies among them, namely, because they will not worship the Croffes which they themselves make, because all the Priestes and Friers carry Croffes in their hands, and the Laity at their neckes: and the cause why they will not worship them, is, because they say, That Croffe is onely to be worshipped, whereon Christ dyed for vs, but that those which they and other men make, are not to be worshipped, because they are the workes of mens hande: and for other like heresies, which they say, hold, and maintaine, they are greatly persecuted. The place where this *Abba Mata* is, seemeth to be three miles distant from *Malte*, I would haue gone thither, but I was withheld not to goe: for though it be but a dayes iourney thither, yet I should be driuen to spend foure daies in the lame, and to climbe vp thither vpon my hands and my feete, for otherwise a man cannot come thither.

In the midst of this Mountaine, which is as fast as a Table, standeth another Church of our Lady, wherein very great deuotion is vsed; and on another sharpe Mountaine, is another little Church, called *Saint Croffe*. And beyond these, foure miles and an halfe, there is another Mountaine, like vnto that of *Abba Mata*, and there is another Monasterie, called *Saint Iohn*. The young Women are much out of order, and if they be twentie, or nize and twentie yeares of age, they haue their breasts so long, that they reach downe vnto their waiste, and this they take for a beauty. Others more in yeares, weate Sleepe-skinnes tyed about their neckes, which couer but one side of their bodies: and because this is the custome of their Countrey, a man is no more ashamed to shew his secrets, then if yee saw his hands and his feete; and thus is vied among the baser sort, for the Gentlewomen are all couered.

Tigremahon, was about two miles distant from this place in a *Betengay*, or house of the King. The lame day that we came thither, *Tigremahon* sent for the Embassadour, which went thither with his Company, but when we were come vnto his Palace, it was told vs that he was gone to

¶ VI.

Many Count-
ies confirm
the Compa-
ny to the
whole court-
e of the Son-
in four and
twenty barons
Tigremabon de-
scrib'd.

Absolute So-
uereignty of
the Negus.

Two men ac-
cused by Ty-
gers.
Villages of
Moore.

Saint George
Church paint-
ed.

Jewish Sabba-
tizing.

Agra.
Church out of
a Rock.

Anguni.

to the Church with his Wife to receive the Communion, and this was about halfe an houre past two and twentie o' the clocke; for about that time they say Maile in this Countrey, excepte it be Saturday or Sunday. And we went to meet him as he came from Church with his Wife, who rode vpon two Mules richly furnished, as is requisite for persons of great Estate, and such as are accompanied with men of great Nobilitie.

This Tigremabon is an old man, of a goodly pretence, and his Wife was wholly couered with Blue Cotten-cloth, and that in such sort, that we could see neither her face, nor any other part of her body. When we came neere vnto him, he prayed me to give him a Crosse which I had in my hand, which he kissed, and gaue vnto his Wife to kiss, and the next vncouering her face, kissed it vpon her veile, and he made vs good chaire, and vsed vs with great courtisie. This man hath a great Court of men and women alwaies with him, and greater furniture then *Banagou* so had.

In this Kingdome *Prete Ianni* placeth and displaceth, when it seemeth good vnto him, and when he pleatheth, with cause or without cause the Kings, and those which are vnder the Kings, and therefore when they are depriv'd of their government, they make no shew of melancholy or sadness, and if they take it euill, they keepe it secret. While I was in these parts, I saw great Lords depriv'd of their States, and they which were placed in their rooms, oftentimes talking and conferring with them as good friends, but God knowes the heart. In this Countrey, whatsoever thing happen vnto them, whether prosperitie or aduersitie, they say, That God send it. These Lords which are as Kings, pay tribute vnto *Prete Ianni*, which tribute is in Hories, in Gold, in Silke, in Imbrodered Cloath, and in Cotton-cloth, according to the abilitie of the Countrey. And these Countreies are so greatly inhabited and peopled, that their revenues must needs be great, and when the Noblemen lue in the Townes, they lue at the common charges of the poore people.

After the deliuerie of *Prete Ianni*, *Tigremabon* suddenly tooke order for the carriage of our goods before denyed, and that through all his Dominions they should furnish vs of Bread, Wine, and Flesh, on free cost. Having receiv'd this newes vpon the ninth of August, we departed, and came to our lodging in certaine small Villages, enclosed as the former, for feare of Tygers. And that night which we lodged there, being about two of the clocke in the night, two men went out of the Towne to go to a certaine fall of Kine, and on the way they were assaulted by Tygers, and one of them was wounded on the leg. It pleased God that we heard them cry, and ran out to succour them, for otherwise they would have slaine them. In this Countrey are diuers Villages, inhabited by *Moore*, diuided from those of the *Christians*, who (as they say) pay tribute of Cloath, of Silke, and of Gold, to the Lords of the Countrey, but they are not put to other troubles which the *Christians* are put too; and these *Moore* have no Church at all, for they will not suffer them to vie any. All these Countreies are fertile, as well in Pasture, as in Wheat, and other Corne.

Neere vnto our lodging was a Church of Saint George, very well governed, after the manner of our Churches, it was vaulted, and well painted with their pictures; to wit, with the Apostles, Patriarchs, *Noah*, and *Eisa*, wherein I saw ten Priests, and ten Friars. And till we came hither, we saw no Church governed by Priests, without having Friars with them, but where the Friars be with them, there are no Priests. These temples, and the Monasterie of the Holy Ghost, where the Friars were priested, because it was Saturday, whereas they might not gather fruits to give vnto vs as they desired, and prayed vs to excuse them, and said: They would give vs such things as they had in the Court, and so going into the house, they gaue vs dried Garlick & Limons, and at last prepared for vs in the Refectorie, Cabbages cut in manner of a Sallet, and mingled with Garlick. Behind the Towne where we lodged, for the space of six miles, is a Towne called *Agra*, wherein *Tigremabon* hath a Palace, where we were oftentimes lodged, and here is a Church of our Ladie digged out of a Rock by force of mans hand, very well made, with three Iles or Altars, and with pillars hewed out of the said Rock, and the great Chapell, of the Vestry, and the Altar, are all likewise of the same Rock, and the principall Porch, with the Pillers thereof, as though it were made of sundry pieces, it cannot be fairer then it is. In the sides it hath no gate, for on each side is the mightie and terrible Rock, and it is very pleasant to heare them sing *Diuine Service*, for the voyces of them which sing, make a wonderful refunding.

45. On the thirteenth of August, we departed from this place, where we rested all Saturday and Sunday; and came to a place, called *Anguni*, where there is a Church like a Bishopps See, very great and faire with Allies, and with Pillars of stone very faire and well wrought, and it is called *Cherest*, that is to say, Saint *Quirico*. The place is very faire vpon a very goodly Riuer: the Inhabitants have a priuiledge, that none may enter the Towne on horse-backe, but onely on Mules.

Bellete, where stands a *Betengue*, a very good Lodging. The situation of the place is very pleasant, and hath abundance of good waters, and trees lodged in the said Palace. During our abode here, there came vnto vs a great Lord, named *Rebel*, being Gournour of a Province, named

named *Balgada*, whereof taking his name, he is called *Balgada Rebel*. This Nobleman had with him a great train all on horse-back, and many other Hories and Mules led by hand, which they vie to do for authority and reputation, and there were many Drums in his company: it is said that he is subiect to *Tigremabon*. And coming to the Palace where our Ambassador was, he sent to request him to come out and speake with him, because he might not enter into the house in *Tigremabon*'s absence. The Ambassador hearing this request, sent him word backe againe, that he had trauelled about fifteene miles, and that if he would see neither him or speake with him, he should come into the house, for he would not come forth. Then this Nobleman sent him an Ox, a Sheepe, a Vekill house, for he white as snow, and hard as a stone, and a Horse full of very good Wine. And sent of Honey as white as Snow, and that he might see the penalties were very dangerous, and him word, that he would come and see him although the penalties were very dangerous, and that he hoped that he should be pardoned of the penaltie, because Christians were lodged in that *Betengue*.

As he was come neere vnto the Palace, there fell much store of raine, that hee was constrained to enter into it, and there he talked with the Ambassador and vs, enquiring of the state of our Voyage, and of our Countreies, which till that time he had neuer knowne nor heard of, and then discoursed of the Warres which he made against the *Moore*, which ioyned vpon his Countreies toward the Sea-coast, saying, that he neuer ceased to warre with them, and he gaue a very good Mule for a Rapier to one of our company. The Ambassador seeing his courtisie, gaue him an Helmet.

And they say, that his government is very great, and that he hath the best commoditie in all *Aethiopia*, to wit, Salt, which goes for money in stead of money, as well in the Kingdome of *Prete Ianni*, as in the Dominions of the *Moore* and *Gentile*. And they say, that it passeth from thence as farre as *Swaga*, vpon the West Sea. And this Salt they digge out of Mountaines, as it is reported, as it were out of Quarries: the length of every stone is a handfull and an halfe, the breadth foure fingers, the thickness three, and so they carie them in little Cartes, and vpon beafts backs, like short cliffes of Wood. In the place where they digge this Salt, one hundred or one hundred and twentie of these stones are worth a dramme of Gold, which dram (in my iudgement) is worth three hundred *Reals*, which are three quarters of a Ducate in Gold. And as soone as it cometh vnto a certaine Faire which is in our way, in a Towne, called *Coterra*, a dayes journey distant from the place where the Salt is digged, five or sixe stones will make a dramme. And so it diminisheth in passing from Faire to Faire. And when it cometh to the Court, sixe or seuen stones only make a dramme: and I haue also seene them in the Winter time buy five for a dramme. Great bargaines are made with this Salt, and it is very deere in the Court. They say, by that time it cometh to the Kingdome of *Danaka*, they buy a good floue for three or foure stones, and passing farther into the Countreies of the *Moore*, they say, that they may buy a floue for one stone, and in a manner, waight for waight in Gold. We found in this way, three or foure hundred beafts in a company, laden with Salt, and as many more empty which went to fetch Salt, and they said that these belonged to Noblemen, which send thither every yeare for their necessarie expenses in the Court, and other twentie or thirte beafts laden, which belong to driuers of Mules. Also we met men laden with the said Salt, who caried the same from Faire to Faire, and sold it for waight, and waight currant for money, and whatsoever it is, it is by way of trucke, whatsoever he needs.

46. Departing from this *Betengue*, we lodged in certaine poore and ill-provided Villages in a Countrey, called *Bumace*. And the next day we departed from thence following our floue, which was sent before vs, which we found vnladen in the middle of a Meadow, which was full of water, and seeing the fame so badly conueyed, we marvelled greatly: and while we were in this mufe, there met vs five or sixe riding vpon Mules, having tenne or twelue foot-men with them, among whom was a Friar; which coming to the place, caught the Capitaine of *Tigremabon*, who conducted our goods by the haire of the head, and beat him with a Cudgell, wherevpon all of vs ranne to him to know wherefore hee did so. Our Ambassador seeing the Capitaine so beaten and hardly handled, falling into Choler with the Friar,ooke him by the brest to stab him, but I know not whether he hurt him or no, and all of vs likewise came vpon his back. The poore Friar began to speake a little *Italian*, which *George de Brown* one of our company vnderstood, which if he had not done, it had gone hard with the Friar. When euerie one was pacified, the Friar said, that he was come thither by the Commission of *Prete Ianni*, to see our goods conueyed, and whereas hee had beaten him, hee did it for the negligence which hee vsed in conuoyance of them.

The Ambassador answered, that it was no time to make any tumult, especially in his presence, for hee tooke it as if hee had done the same to his owne person. And thus being pacified, the Friar said, that hee would goe to *Seyon Balgada Rebel*, which dwelt behind vs, and that from thence hee would bring vs Mules and Camels to carrie our stuffe, and that we should goe before, and stay for him in a *Betengue*, half a dayes journey distant from the place. This was the same Friar which was aforewith said by *Prete Ianni*, as his Ambassador into *Parise*, and which was. And so we departed, each man his way; he forward, and we toward the said *Betengue* and that night

Balgada.

Honey, white and hard.

Through all *Aethiopia*, Salt runneth as a principal Merchandise.

Coterra.

Danaka.

Bumace.

A foot Friar.

Zaga Zaba, the Ambassador which *Prete Ianni* sent into *Portugall*.

Cercers.

night we lodged in a little Village, where was a goodly Church, called *Saint Quiricus*, and that night we feared lest we should have bene deuoured of Tygres. The day following, we travelled about two miles, and found the *Betengus* which the Frier told vs of, which is in a Town called *Corcora*, hauing good Lodgings, and in that place there is a very faire Church, and here we stayed all Saturday and Sunday, waiting for the Frier vntill the Munday. Eastward of this place, they say, there is a faire and rich Monastery, called *Nazareth*, which hath great Reuenues and many Friars. And Westward towards the Riuer of *Nilus*, they say there are many Mines of Silver, but they know not how to digge it, nor to take any profit of the same.

¶ VII.

Departure from Corcora, the pleasant Country which we passed through, and of another Forrest: how the Tygres set upon vs. Dofarfo, the Moores of Dobas: Ancona, Angote, Salt, and Iron Money. Other Mansteries and Churches.

A goodly Country.

Cyprifles.

A field Towne every month, and in the fine field harvest time.
* *Rouedi*.


Fertilitie.

They looke each other.

Danger by Tygres.

Manadeli, a Towne of one thou and household.

Dofarfo.

47.  N Tuesday morning, seeing the Frier came not, wee went forward on our journey along the banks of a passing goodly Riuer, for the space of fixe miles, through a very pleasant and goodly Country, and full of green Herbs, and Trees fruitfull and fruitlesse, and on both sides were Ridges of Mountaine exceeding steep, which are all sowed with Wheat and Barley, and replenished with wild Olive Trees, which these like young Olive Trees, for they often cut them, that they may the better flourish their Corne. In the midst of this Valley is a passing faire Church of our Ladie, about which are many Houses, Lodgings and Habitations of Priests. There are also infinite abundance of Cyprifles Trees to fall and great, as it is fit to speake of, and many Thickets of Trees of sundry sorts which we knew not.

Neere vnto the principall gate of the Church, was a very goodly and cleere Fontaine, which enuironed the Church, and afterward spread it selfe into a great Champaigne field, which may be watered throughout with the streames thereof, and therefore is sowed euery month of the year, with all kind of Seeds: as Barley, Millet, Lentils, Fitches, * Beanes, Cluches, and *Taffa Guea*, which is very good, and withall other Pulse, which are in this Country, and at the very fine infant some Seeds are Towne, others are sprung vp in the blade, some are full ripe, some are new cut downe, and some threshed, a thing not seen in our parts of *Europe*. At the head of this Valley, there is a great ascent, and to crosse a Mountaine, that fixtie miles beyond the same, there is none other passage, and it seemeth verie likely to be so, by the great force of people that alwayes passe that way.

Hauing gotten vp to the top of that Mountaine, we descended into a goodly Champaigne Country, full of all kind of Cornes, which they sow all the year long, as that was which I spake of before, and there is a World of Meadows for pasture. This Champaigne and Valley may be in length about fixe miles, and in breadth two, and it hath on euery side high Mountaines, and at the foot of euery Mountaine are many Townes and Churches to be seen, howbeit, they be small, among which there is one named *Saint Jofeph*, and another *Saint John*, and each of them hath twentie Friars. When we had passed this Valley, we beganne to change the soile, and entered into certaine rough Mountaines not very high, but very steep, the greater part whereof we passed by night, by means whereof we lost one another, and the Ambassadors remained with four onely in his company, and my selfe with five, and another of our number, with two, and our stuffe was left in these wild places with one man onely, as it pleased God. And in that part where I was, we saw a fire, which because it was night, seemed neuer vnto vs, but was about three miles distant from vs. And while we fought to goe that way, there followed vs such a sort of Tygres, as was wonderful, and if we entered into any Thicket, they came to neere vs, that we might haue thrust them through with a Pike, and none but one of our company had a Pike, the rest had Rapiers. At length we concluded, to stay in certaine Corne-fields for our more securitie, and here we cyled our Mules together, and kept watch and ward all night with our naked Rapiers.

The next day about noone tyme, we met with our Ambassadors in a Towne well-peopled, distant from that where we lodged, about fixe miles, and it is called *Manadeli*, which hath one thousand Households in it, and the Inhabitants thereof are *Moores*, Tributaries to *Prete Ianni* and among them are fiftene or twentie Families of Christians, which dwell there with their wives, and take vp the Tributes. Whereas I said before, that wee beganne to change the soile of the Country, it is to be vnderstood, that vnto this time, which is two monthes space since we began to trauell, it was alwayes Winter, and when we entered into the Valleys betweene these Mountaines, it was not Winter but very hot at that season, and the Country is called *Dofarfo*, and it was Summer there, and this is one of the Countries, which I spake of before, where I said

that it was Winter in February, March and April, contrarie to the other. The like is also from the Monastery of Vision vnto the Sea, and in another Country of the Realme of *Barragasso*, called *Carna*. These Countries which haue the Winter altered, are very low, and lye vnder the Mountaines: and the length of this Territorie is about fiftene dayes journey, the breadth vnknowne, because it entrench into the Country of the *Moores*. The generall and common Winter is from the midst of Iune to the midst of September. There are very goodly Oxen in this Country of *Dofarfo*; and in such multitudes that they cannot well be numbered, they are of greater stature then Oxen of any other place. But many miles before we came to this Towne *Manadeli*, we met many Christian people in the fields with their Tents set vp, which said vnto vs, that they were come thither to pray to God for water from Heauen for their Cattle, which dyed for thirst, and to sow their Millet and their Corne, which had indured great want of water. Their Cry and Prayer was this: *Zio Marina Christo*, which is, *Oh, Christ, haue mercie vpon vs*.

Now, to returne to this Towne of *Manadeli*, I say, that there is Traffique wiled as were in a great Citie, and there are infinite sorts of Merchandises, and a wonderful number of Merchants, and there be *Moores* of all Languages, as namely, of *Giuda*, of *Marocco*, of *Fee*, of *Bugia*, of *Tanis*, of *Tarico*, of *Rumes*, that is to say, *White Men of Grecia*, * *Moores of India*, which are here as free Denizens of *Ormas*, and of *Cairo*, which from all the Countries aboue-named, bring Merchandize of all sorts, while we were here, the *Moores* of the Towne complained, saying, that *Prete Ianni*, had taken from them one thousand ounces of Gold perforce, adding, that *Tigremaballo*, as Lord of the Country, fought also to draw his maintenance from them, so that they were no longer able to hold out. In this Towne euery Tuesday is a Market.

48. As soone as the Frier was arrived, we departed, and the same evening we went two miles from thence to a *Betengus*, seated on a Hill. The next day we came to a great Towne inhabited by Christians, and containing about one thousand Families, which is called *Dofarfo*. And there is a Church, wherein are about one hundred Priests and Friars, and as many Nunnes, which haue no Monasterie, but dwell in private houses like Lay-women, saying, that the Friars dwell alone by themselves in two Courts (separated one from another, wherein are many Cottages of little value. And the number of these Priests, Friars and Monks is so great, that the rest of the Laytie cannot stand in the Church, for which cause they haue let vp a Tent of Silke before the Church, wherein the Lay-people receive the Communion: and here they vye the Solemnities, which they cannot in the Church, as founding of their Drummes and Cymbals, during the time of ministring the Communion. While we lodged here two nights, the Nunnes came and washed our feet, and after they had washed them, dranke off that water, and washed their faces with part of it, saying, that we were holy Christians of *Ierusalem*.

In this place, the Master of the house said vnto me, that year wherein we gather but a small crop of Corne, sufficient vs for three years. And further he told me, if it were not for the Locusts and the Tempests which sometimes doe them harme, they would not sow halfe so much Seed as they doe. We saw great Herds of Oxen coming toward the Towne, and those of our company iudged them to be about fiftie thousand. The Tongue of this Country differeth from the Tongue of the other Country which we had passed, for here beginneth the Tongue of the Kingdome of *Angina*, the Towne is called *Angina*.

49. In all this Country they make bread of all sorts of Graine, namely, of Wheat, Barley, Millet, Chiches, Pearle, Fishes of diuers colours, of Beanes, of Lin-seed, and of *Taffa*, of *Agnes*. Likewise they make Wine * of these Seeds, but the Wine made of Honey is better then any of the rest. This people after the Friars come vnto vs gave vs victuals, and defrayed our charges of this kind of bread, by the commandement of *Prete Ianni*, but we could eat none of it, but that which was made of Wheate, and they brought vs their victuals out of due season, that is to say, (according to their custome) at Euen-tide, for they ate but once a day, and that in the Euening, and their Dyet is raw flesh, and a certaine sauce made of the Gall of the Cow, which we could not looke vpon, and much lesse feed vpon, but we ate that little which our flayes desired for vs, and wheaten bread, and so we continued vntill the Frier vnderstanding our dyet and custome, caused them to send vs flesh, which was roasted and foddren by our flayes, to wit, Hens, Partridges, Munton, Beefe, and such like.

50. Departing from this Towne, we trauelled through the midst of certaine fields of Millet growing high, and hauing stalkes as bigge as small Canes. Towards the Sea-coast, all the Inhabitants are *Moores*, called *Dofar*, and it is no Kingdome, but this Prouince is diuided vnder foure and twentie Captaines, and sometimes the one halfe is in peace, and the other halfe in warre, and the same time while we were in those Countries, they were all in a manner at continuall warres: yet we saw twelue of them in the Court of *Prete Ianni*, which came to craue pardon for a new Rebellion mooued by them.

And when they came neere the Prouince of *Prete Ianni*, which lieth alwayes in the field, euery one of these Captaines carried a great stone vpon their haile, laying both their hands vpon the same, which Ceremony is a figure of peace, and of comming to craue mercie. Whom

Winter and Summer neere Neighbours.

Winter particular and common.

Great drought

Manadeli, a Towne of wonderful riches. Or rather Tarkes of C. neere Costant. Sample, called in Rome.

Dofarfo, a Towne of one thousand and Christian Households.

Exceeding plentie.

The Kingdome of *Angina*, and the Towne of *Angina*. Beere of Ale.

One meale a day. Raw fish.

Signe of peace

Prete

Depart.

Cause of the Warre.

The Pretes many wits.

Denillish Law of Daba.

Weekly Caruans to Faires.

A remarkable storie.

An exceeding sudden and perillous storme.

Violent things not permitted.

The River Sababete.

Angier. Saint Peters Church.

Prete Ianni curiously received, and shewed them good countenance, and they brought with them about one hundred Horses, and faire Mules, which they led in their hand, but they came into the Court on foot, with flones on their heads, where they stayed about two moneths without their dispatch; and they had daily given them Oxen, Sheepe, Honey, and Butter. At length *Prete Ianni* sent them about three hundred miles from their Countrey, namely, into the Kingdome of *Damete*, with a very great Guard. As soone as the people of these Captaines understood that they were banished into those Countreies, they role vp in Armes, and made as many moe new Captaines, beginning to make warre and breake the peace.

This warre and contention (they say) beganne with this *Prete Ianni*, which now raineth more then with his Predecessors, both because these *Moors* were of ancient time Tributaries to the former *Prete Ianni*, and also because the Ancestors of him, which now raineth haue alwaies had five or sixe wifes, the daughters of the *Moors* Kings, his neighbours; and not the daughters of the *Pagan* Kings, and also on one or two wifes of the Signinies of the said People called *Daba*. If they were of age, and one of the daughters of the King of *Damete*, and another of the King of *Adra*, and another of the King of *Adra*. And this present *Prete*, hauing promised to take for wife a daughter of the King of *Adra*, when he saw that her fore-teeth were very great, he would none of her; neither would he deliuer her to her father, because she was now become a Christian, but married her vnto a great Lord of his Court: and they say, that since that time vntill this present day, he would neuer take wifes of this *Moors* Kings race; and he married a daughter of a Christian, and would marrie but one wife, saying, that he would live according to the commandment of the Gospell, and fill he requieth the tribute, which these *Moors* are bound to pay him: and they, because they payed it not before, in regard of the marriages which they made with his Predecessors, therefore they will not now pay it to him, and hereupon these warres arise.

These *Moors* of *Daba* are very valiant men, and haue a Law among them, that none of them may marry, vntill he can proue that he hath killed twelue Christians, and for this cause, no man traueleth alone this way but in Carouan, which they call *Nagada*, and first one great companie assembleth together, which passeth that way twile a weeke, for one halfe of them goe, and another come, and none of these companies are fewer then one thousand persons with their Captaine; and these Carouans goe from two Faires, to wit, of *Manadell*, and *Corcora*, vnto *Angier*; and though they goe in great companies, yet notwithstanding the *Moors* assault them, and sometimes murder many of them.

So. Departing from hence we trauelled through the said Plaine along by certaine Mountaines, which belong vnto the Christians, all inhabited by these *Christian* Moors; and we passed vnto certaine Rivers which fall from those Mountaines, hard by which Rivers we found certaine very thicke places, by reason of the abundance of Willows which were there, being very pleasant to rest vnder at mid-day, and so we rested a little, because it was exceeding hot, and a very cleere day, and this River had not so much water in it as might drie a Mill, and we stood talking, one part on the one side of the water, and another part on the other; and while we were thus reasoning, suddenly we heard a great thunder, and it seemed to be farre off, and they told vs, that it was so drie, as sometimes it was wont to bee in *India*. And being thus out of feare of raie or wind, and that the thunder was ceased, we began to let our sluffe indure, to set forward on our Voyage, and had newly lapped vp a Tent wherein we dined, and Master *Iohn* going vpward the River about some busshes, began to cry vnto vs, take heed, take heed, and vs we turned our sluffes about, we beheld the water coming as high as a Lance, with exceeding great furie, which carried away part of our goods, and if by good fortune we had not taken downe our Tent, it had carried the same and vs quite away, and many of vs were constrained to clime vp into the Willows. And this furious streame of water came running downe betweene certaine Mountaines, where it had thundred; and it brought downe with it exceeding great flones, and the noise and furie of the water was so great, and the clattering of the flones which beat one against another, that the Earth trembled, and the Skie seemed to be ready to fall. And as it was sudden in coming, so it suddenly passed away; for we passed the same that very day, and we saw a great number of other exceeding great flones, tumbled vpon those flones which were there before, which came downe with the water from those Mountaines. Departing from hence, we took vp our lodging in certaine poore Cottages; when we came nere them, we saw our flues constrained to lodge without doores, and that without our slipper, and that night about the brake of day, we heard of exceeding great thunders and raines in that Plaine, as it fell out the day before vpon the Mountaines.

51. We departed all from this place for want of food. And thus we trauelled without our stiffe all that day, and came at night vnto a great River, called *Sababete*, which endeth the Kingdome of *Tigremabon*, and is the beginning of the Kingdome of *Angier*. And in a very high Mountaine Weltward, out of which this River springeth, is a Church, called Saint *Peter* of *Angier*; and they say, it is the chiefe of this Realme, and the Church of the Kings, and that when this Kingdome is newly giuen to any, they goe thither to take possession thereof, and to

ward

ward the East, in another exceeding high Mountaine fixe miles out of the way, there is a very great Monasterie with many Friars, whereof we saw nothing but the high Trees which are about the same, and here endeth the Countrey of the *Moors*. And on Saturday, we rested by this River, and on Sunday at night about our first sleepe the Tygres assaulted vs, although we had made great fires, so that the greatest part of our Mules brake loose for feare. On Tuesday, descending downe from the top of the Mountaines, we came into the way where our stiffe was, nere vnto a Church called, *Our Lady*, enuironed wholly with shade of moe pleasant and statefull Trees, (and here by reason of the heats we rested about none) which Church hath many Priests, Friars, and Nuns, and is gouerned by Priests: and the Towne is called, *Corcora*, of *Angier*. With much trouble we passed that night a very high Mountaine, where sometimes we were faine to goe on foot, and sometimes we were faine to crawle vpon our hands and feet, and hauing passed this had way on the top of the Mountaine, we found certaine other Mountaines, and Hills, which make valleys, where small streames runne; but among the rest there is one, which is very great, on both sides full of Pastures, and of Corne-fields, wherein all the yeere long they lowe and reape all kind of seeds; for at all times when we walked that way, we found them at that instant sowing of Corne, and some newly sowed, and some in grasse, some eared, some ripe, and some cut downe, and that which I spake of Wheat, is also to be vnderstood all kind of Corne and Pulse. In this Countrey they conuay not streames to water the land, because it is boundeth with Rivers, and as it were a Marsh, and all Countreys which are like vnto this, or which may be watered here fruit as this doth, that is to say, they are lowed in all months of the yeere, and yield their harvest. This Countrey round about is peopled, and full of Villages, because it is exceeding fat and fruitfull, and in euery Towne there is a Church, which hath about it great store of Trees.

52. On Wednesday the fift of September, we trauelled but a little way, but that we began to descend into a pleasant and wide Valley full of exceeding great Millet, and abundance of Beanes, through the midst whereof passed a great River, the helde on both sides being lowed. And this River is called, The River of *Angier*; and in the highest part of this Valley is a beautiful Church, called Saint *Maria* of *Angier*, which hath exceeding great reuenues, wherein are many Canons, whose head is called *Ladine*, and officiates the Canons there are many Priests and Friars, and in all great Churches from this place forward, which are called the Kings Churches, there are Canons, and their Head is called *Ladine*. This Church hath two Bells of Iron badly made, and hanging low nere the ground; and in this Countrey we saw no more but these two. We stayed in this place vntill Thursday, for on that day here is kept a great Market, which they call *Gabeia*. In this Towne, and in all the Countrey of *Angier*, Iron runneth current for money, which is in fashion of Bullets, and it cannot be wrought so round in anything, but they beake them as they haue need, and give euen, eleven, and twelue, of them for a dram, which dram amounteth to three quarters of a Ducat in gold. Moreover, Salt in this place runneth current for money, as it doth through all the Countrey, and here they give sixe or seuen flones of Salt for one piece of this Iron.

Here beginneth towards the West a Countrey called, *Bugana*, which is a very cold Countrey, by reason of the exceeding high Mountaines which are there, whereupon groweth great store of herbe whereof they make ropes, that is to say, Hemp; where in one growth I brought a certaine quantitie to certaine *Gommes* which were very rich vs, who told me, that they had neuer seene any so good, and that it was better then that of *Alcantara*. The food which these Mountaines is great store of Barley, and in the Valleys is abundance of Wheat, the fairest that euery I haue seene in any place. The Cattell are small of stature, like those which are in the Countrey of *Asia*, betweene the Rivers of *Minis* and *Darius* in *Fortugal*. The Lord of this Land is called, *Almanax*; the Countrey is fixe dayes journey in length, and three in breadth. They say, that after the Land of *Casumo* was conquered vnto the Christian Faith, this was the second, and that the Kings here kept their Court, as the *Queenes* kept theirs in *Casumo*; although the same be barren by reason of the Mountaines. The building which I saw, are elie: first, in an

53. The high Mountaine there is an exceeding mightie Caue, wherein is builded a very goodly Monasterie which it hath, which is called, *Iona Amalica*, which is as much to say, as God be praised. The fat of the Countrey where it is builded, is called *Acate*. It hath poore reuenues, but many Friars and Nuns, the Friars dwell in an Hill about the Caue, which Hill is enclosed. They haue but one way to come to their Church. The Nuns dwell beneath in the side of the Caue, and are not enclosed; they till and digge the fields, and sowe them with Barley and Wheat, for 54. the Monasterie afforded them little sustenance. The faire proportion of this Monasterie causeth it to be inhabited, because it is builded in this great concauities or caue of the Hill, and it is made like a croffe, and is well compassed about, and they may goe on Procession round about it, and all the Friars may goe afront in this circuit, if they were more then they be: before the gate of which Monasterie there is a place enclosed with a wall, as high as the brimme of the Caue, which is not a Church, and here thence the Nuns to say Diuine Service, and here likewise they

A towne field
our the
Church.
The defecti-
on of the other
Churches is
for becom
omitted.
The excellen-
cy of these
Churches,
which the Au-
thors were
twice to see,
Great alient.

The Noble
churches made
by White men.
Believe.

Zaga Zabo pre-
ferred to the
dignity of these
Churches.

Tributes.

He returned
to his voyage.

Rude people.

Ingle.

Old.

Pepper prefer-
red to Hens.
Tyges.

Angerac.

Enemies.

tle. This way or entry hath four holes aloft, which give light vnto the passage. And on the top of this Mountaine, round about the Church, is a champaigne field, wherein they fow Bayley, and there are also many dwelling houles.

I take God to witnesse, in whose hands I am, that all that I haue written is moft true, without adding any thing therunto: for hauing heard report of the maruels of these Churches, I would needs goe thither twice, to see them and describe them, so great was my desire to make the excellency of them knowne vnto the world.

This place is seated on the side of a Mountaine, and to go vnto the top thereof is a very great ascent, which I thinke cannot be performed in a day and a halfe, such is the height thereof, and yet notwithstanding, above the same, there seemeth to be another Mountaine, and that this hill is separated from the other. And to goe downe from this place into the plaine, is about fiftene miles space, and in the way are mightie fields, which seeme to continue a good daime journey, and more, all which stretch toward the River *Nelue*, wherein are as great store of habitations as in the Towne of *Caxaco*, built exceeding finely with square stones, for here they lay, the Kings were wont to haue their dwellings: and that the works of these Churches cut the hills, was made by *Githers*, that is to say, *White men*: for they know well, that themselves cannot turne their hands to make any such works: and that the first King which caused them to be made, was called *Zalabala*, which signifieth a *Christe*: because at his birth he was covered with Bees, which made him cleane, without doing him any hurt: and he was the fountaine of the Sister of a King, which King dyed without heire, and therefore his Nephew was made King, and that he was a Saint, and their deuotion is so great, that all *Endiopia* hath concourse hither, and here they see very many miracles.

This Signory of *Abogona*, where these buildings are, before our departure the *Prete Iani* bestowed vpon the Frier, which afterward came with vs as Embassadour into *Panagali*: and therefore I say, that I was twice to view these Churches and buildings; and the second time that I came thither, was when the Embassadour came to take possession of the same Lordship. During which abode in that place, there came thither two *Calecans*, or Captaine, the *Prete Iani* sent him word, that he should fenc him certaine tributes, which his Predecessor sought to haue paid him; which was one hundred and fiftie Oxen for the Plough, thirtie Dogges, thirtie handens, and thirtie Targets. He answered them, that he would see what goods there remained of his Predecessor, and that he would pay it all very willingly, although he found none at all.

Returning now vnto our Voyage, we departed from the Church and faire of *Anema*, and having trauielled nine miles, we came with our goods to certaine Villages, where they would not lodge vs, saying; That they were places which belonged to the Mother of *Prete Iani*, and were subiect to nobody else but to her. And they would haue beaten the Frier which guided vs. They bailed with a Seruant of his. Leaving our stuffe here, we came to our lodging at a place called *Angabala*, which is great, and replenished with goodly houses, and situate vpon a little hill, in the midst of a field, surrounded round about with Mountaines, at the bottom of which place there are also great store of Pountaines and Brookes, which runne downe on euery side, which water a great part of the Countrey, which is called *Olaya*. And while we were here, I saw them building a most beautifull Church, we found here exceeding great abundance of Hennes, whereof we might haue had an infinite number in exchange, of a few Graines of Pepper, for small account they make of Hennes, and so highly they esteeme of Pepper. In this place were infinite store of Limons, Citrons, and Orengees. We abode here Saturday and Sunday, on which day the Tyges assailed vs, and we could not so well defend our felues, but they deuoured an Aile of ours.

56. On Thursday the fourteenth of September, we went with our goods to a dry River three miles off where the Lord of this Kingdome of *Angas* had his residence, which is called *Angerac*. Before we came thither, we saw much people assembled together, and we supposed that they were assembled to carrie our goods: but they came to doe vs small pleasure, for they ended vs by betwene them, getting vp into three small hills, and we were in the bottom, and vpon euery top of the said hills, were about two hundred persons assembled, the greatest part with slings to sling stones, the rest slung at vs with their hands, so that the number of the stones was such, as it seemed to raine stones, and we stood in great feare of our liues. And all of vs which were in company with the Frier, were about forcie persons; to wit, the Captaine which waigheid vpon him, with certaine of their Men, an I some of our Slaves; and all these my selfe, and a young man which was with vs, which was sicke of the Measles, were very fiersly stoned and wounded: but God of his Grace vouchsafed to preserve him well. They took some of vs also Prisoners, and we which fled in the Evening, came to our lodging where our stuffe was, without our Suppers.

On Saturday *Angerac* sent for vs to his house, where at our entrance we found no hinderance

rance at all of guard, but entred freely, and found him with his Wife, and certaine of his familiars at hand, and he gaue vs good entertainment as well in countenance as in speech. Four Jarres of excellent Wine made of Hony were standing by him, and by euery lare was let a Cup of Crayll, Glasse, and so we began to drinke, and his Wife and two other Women in the company ny intred vs.

On Sunday next we went to Church, where we found *Angerac*, which came to merite vs with great courtesie, and then he beganne to speake of matters concerning our Faith, and called vnto him two Freres, besides the Interpreter and the Frier that conducted vs; And his first question was, Where Christ was borne, and which way he went, when he went into *Egypt*, and how many yeares he abode there, and how old he was when our Lady lost him, and found him in the Temple, and where he made of Water, Wine. It pleased God to helpe me, so that I answered him according to the truth, better then I knew. The Interpreter tolde me, that the Frier which guided vs, informed the other two Freres, that I was a man that vnderstood much, vpon which speeches they fell downe vpon the ground, and with him I would or now would needs kisse my feet, & *Angerac* embraced me, and kist me on the face, who as I was informed afterwards, is one of the best, and most learned Priests in all *Ethiopia*: and at our returne, were law him honoured with the Title of *Barnagallo*. Afterward, he desired vs to heare Masse with them, which being ended, he intred vs to dinner, but the Embassadour hauing vnderstood before hand what meane they would let before vs, thought good to send for our owne dinner, which was caried fat roasted Hens, and fat Beefe, and fresh Fish.

The house where we dined, was great, and made with earth, which is (as we haue said) a *Beneque*. Before the bed, whereat *Angerac* ate, many Mats were spread vpon the ground, and he came downe from his bed and fate downe vpon them, where many skins of blacke sheepe were spread, and two great platters of exceeding white wood, with low brims, like those which we vse to picke Wheat in, which they call *Ganetes*, and they were very faire, great, and large, with a brim of two fingers broad, the greatest was about eighteene spans in compass, and the lesser fouertene, and these be the Tables of great *Angerac*. And here we fate round about with the said *Angerac*. We had water brought vs, and walked our hands by, but they brought vs no Towell to dry them, much less to let our bread vpon: but in the said platter, of Fitches, and of *Taffa*. Before we beganne to eat, *Angerac* commanded one to bring him a great peece of the courtesie bread, and with his owne hand laying a peece of raw Beefe vpon the same, he sent it to the poore which stood without the gate, waiting for an almes. Wee indeed said Grace after our manner, whereat he seemed to take great delight.

Then came there in the *Indandigioni*, whereof I dare not in a manner speake, but yet they are ordinary dishes in that Countrey, and these were their faues or broaths, wherein were certain pieces of raw flesh with warme blood, which in this Countrey is esteemed for a most delicate dish, and none but great persons eat thereof. These faues were brought in certaine little dishes, very finely made of blacke earth, and they strewed vpon them certaine crums of bread, and alwaies powred butter vpon them. We would not tane at any hand of their meats, but fed of that, which our Ambassadour had caused to be brought for vs, as I said before. And like as we could not eat of their meats, so neither would they taste of ours. But as for their wine, in truth it walked about with great furie, and the wife of *Angerac* dined hard by vs, vpon such a Table as we vse, and we sent vnto her of our meats, and we could not fee whether she tasted thereof, because there was a Curtaine betwene her and vs, but in drinking the brauely scolded vs. After all other dishes, a breast of Raw Beefe was brought to the board, which we did not once touch, but *Angerac* fed thereof, as if he had eaten Marzipane or Comfits after dinner. After we had dined and given thanks vnto *Angerac*, we returned home vnto our lodging.

57. On Monday morning, we went to take our leave of *Angerac*, & the Frier led vs through a mightie thicke Wood, so that we knew not whither we went, but we came to the place where we were stoned: and hither he would needs goe to see Iustice done. We were eight vpon Mules, and fiftene on foote, and comes to our lodging in the house of one of them, which were the principall that made the assault, and we found them all fled vnto a Mountaine neere adjoining, but there was good provision for our felues, and for our Mules. This night the Frier returned, and brought with him a couple of Mules, one Ox, and eight pieces of Cloath, which they had given him, in recompence of the blood which they had shed. And the Iustice vied in this Countrey, is to take the goods of Malefactors; as namely, their Oxen, and their Mules. These places are called, *Angas*, and *Mafano*, and belong to the Patriarke *Aluma Marka*.

58. Here we began to enter into a pleasant and delectable Countrey, lying among very high Mountaines, but infinitely peopled, at the foote thereof, with great Townes, and very Noble Churches, which was tiled and fowed with all kind of Corne. Here we saw infinite store of *Indian* Figges, Limons, Orengees, and Citrons, without number, and Pastures with an incredible multitude of Cattle, And because I trauielled another time this way with the foresaid Frier,

Titte 3 which

Questions of
Religion.

Reuerence to
Angerac.
Angerac a
Priest.

The dyet of
the Noblemen
in Ethiopia.

Indandigioni
is a dish,
delicacies.

Raw Beefe.

A fertile and
populous
Countrey.

Eight hundred
Canons the
sons on, their
fathers all suc-
ceeded.

Four hundred
Grand Canons
in eight Church-
es.

which then was called the Embassadour, and stayed a Saturday and a Sunday, in the house of an honourable Canon, and every day went to Church with him, where we saw very great number of Canons. We asked him, how many Canons there were in all; He told vs, about eight hundred. We inquired farther, what revenues they had? He told vs, very little among so many: We replied unto him, Why are you so many, seeing your revenue is so small? He answered vs, that at the beginning when these Churches were first founded, they were not many, but that in process of time they were increased: because that all the fomes of the Canons, as many as do defend of them, become all Canons: and this custom is observed in the Kings Churches: and that the *Prete Ianni*, as often as he buildeth any new Church, sendeth for *Monks* *Glacem*, when he took away two hundred, and that in this same Signory there were eight Churches, wherein were about four thousand Canons: and that if the *Prete Ianni* should not take them away for the furnishing of these new Churches, and those of his Court, they should be driven to eat one another.

IX.

Of the exceeding huge Mountaine, whereupon the Sonnes of *PRETE IANNI* are kept, where we were almost fished to death: The greatest, guard, manner of sending, punishments; Of the *PRETES* Kindred.

The hill, by
fome called
Amara.

Thus ancient
Law-givers, as
Moses, &c. re-
fined their
decalogues to Deity,
as *Abraham*,
before he was
to secure him-
self, perhaps
d-danted wa-
king.

THE forefaid Valley, reacheth vnto a most huge Mountaine, whereon the Sonnes of *Prete Ianni* are continually kept, as it were in prison. And they have accustomed in their old Books, that in the daies of a King of *Ethiopia*, called *Abraham*, it was revealed vnto him one night in a dreame, That if he desired to keep his Realme in quiet and obedience, he should shut vp his Sonnes, which were many, in a Mountaine, and suffer none of them to come abroad, faving him which he would have to be his Successor, and that this order should alwaies be observed, as a thing which came from God, otherwise *Ethiopia* being large and great, some part thereof would fall to insurrection, and would be disobedient vnto the heire, or else perchance would kill him. The King standing doubtfull concerning this relation, where such a Mountaine might be found; it was againe revealed vnto him, That he should send to search out all the Countrey, till he found a place where they should live Goates vpon the craggies and cliffes of Rockes, so high, that it should seeme they would fall downe, and that in this place he should shut them vp. Which being done, this Mountaine was found out, which is so huge, that they say a man must spend many daies in compassing the foot thereof.

This Mountaine is exceeding steepe, round about from the top to the bottom, so that it seemeth to be a wall that riseth vpright, and to a man that looketh upward, the sky seemeth to rest vpon it. It hath only three entrances or gates, and no more, whereby a man may ascend vp to it, and of these I saw one, vpon this occasion. We came from the Sea vpon a time, to goe to the Court, and one of those Seruants of *Prete Ianni*, whom they call *Calacem*, was our guide, which was not very well acquainted with the Countrey, and when we sought to lodge in the Village the Inhabitants would not receive vs, because they said, It belonged to a Sister of *Prete Ianni*, and we were enforced to trauell forward: the night was faine spent, and this guide began to ride a great pace, and halted vs forward, saying, That he would bring vs to a good lodging. I caused *Lopez de Gama*, which had a good Mule, to ride in sight of the said *Calacem*, and my selfe followed him, and the Embassadour and the rest kept me in sight. And hauing trauelled about three miles out of our way, toward the Mountaine where the Sonnes of *Prete Ianni* are kept, as foon as we were perceived by the trotting of our horses, in a moment there assembled to great a multitude of the people of all those Townes, that they had almost killed vs with stones, and we were enforced to dismount our Mules. The Embassadour stayed behind, and I went forward, because I could not otherwise chioise, to a place where it rained stones on all sides, and the night was exceeding darke, and because they should not perceive me, I alighted, and gave my Mule to a Slave of mine.

The Portugals
danger by ap-
proaching this
place.

It was my chance, that a Warder of this Mountaine, a very honest man, rode next vnto mee, who enquired of me what I was, I told him I was a *Gaxia Nega*, that is to say, a stranger of the King. This man causing me frait-way to ride neere him, held one of his armes out vnto my head, saying vnto me, *Ata, Ata*, that is to say, Feare not, feare not; and brought me into an Orchard neere vnto his house, where stood many long pieces of Timber set vp against certaine Trees, vnder which he caused me to goe, because they were in manner of a Cabin, where being as I thought in securitie, I caused a Candle to be lighted, and immediately they began to

raie stones, whereupon I suddenly caused it to be blowne out. This honest man afterward brought me to his house, and gave me a very good Supper, to wit, roasted Hennes, and Bread and Wine, and on the morning taking me by the hand, he led me to the way whereby they hee goe vp into the Mountaine and Rockes, which were rent on euery side, and there stood a verie high gate, which is kept shut, within the which is a very great Garrison of Souldiers. And hee told mee, that if any man should presume to enter, hee should suddenly haue his hands and his feet cut off, and his eyes bored out, and that there were not in fault for coming to see neere vnto that gate, but that they which were our guides desired to be punished.

The manner of the sending of the Sonnes of the *Prete* into this Mountaine, is this: that wheras all the *Prete Ianni*, the Predecessors of this *David* were wont to haue sixe or fixe Wives, and many Sonnes by them, at their death the first-borne did inherit. Others say, that he inherited which seemed to be most fit, and of most vnderstanding: and others, hee which had most Followers, and greatest authority. Touching this point, I will say, that which I haue heard spoken by many Courtiers of experience and wisdom. King *Alexander*, the Grand-father of this present King *David*, dyed without Sonnes, and although hee had Daughters, yet notwithstanding the great men of the Court went vnto this Mountaine, and fetched from thence *Naba* his Brother, which was the Father of this *David*. This *Naba* brought with him from the Mountaine a lawfull Sonne of his, which was a very noble and valiant Prince, but he was something head-strong and proud. After he was settled in the Kingdome hee had other Wives, and Sonnes, and Daughters, and after his death they would haue made his eldest Sonne King, which came from the Mountaine with his Father, but it was objected, that because he was so proud and obdurate, he would intreat all the people badly.

Others were of opinion, that he could not inherit, being borne in captiuitie, where hee had no right of succession, and so they made this *David* King, which was the first borne, after his father was made King, and was eleuen yeares old. The Patriarche *Abraham* did tell mee, that hee and *Queen Helena* made him King, because they had at their commandment, all the great Lords of the Countrey, and so also it seemeth vnto me, that next after the Title of first borne, the adherences, friendships, and treasures may doe much. The rest of the kindred of *Naba*, the Brethren of the said *David*, which were young, were sent to be kept in the said Mountaine with that eldest Sonne of his, which was brought from thence: and so all the Sonnes of the *Prete* haue bene vided from the time of that King *Abraham* vnto this present day. They say it is very old on the top of this Mountaine, and that it is round, and that it cannot be compassed about in lesse then fiftene daies. And in my judgement, it appeareth so to be. In this part where our way lay we trauelled almost two daies, and then we left it, which reacheth vnto the Kingdome of *Amara* and *Bogandri*, which consisteth vpon *Naba*, which Kingdome is very faine from hence.

Vpon this Mountaine are other Mountaines which make certaine Valleys, wherein are very many Rivers and Fountaines, and Fields which are manured by the Inhabitants. There is also a Valley betweene two Mountaines, which is very long, so that by no means a man can goe out of the same, because the passage is closed vp with exceeding strong gates, and in this Valley which is very great, and hath many Townes and Dwellings in it, they keepe those which are of the Blood-Royall, and it is but lately since they haue found this meane to keepe them in the said Valley, thinking that they be safer here: but the Kings Grand-children and Nephewes, and such as are almost forgotten are not kept with so great a Guard, notwithstanding this Mountaine is guarded round about with exceeding great Garrisons, and grand Captiues; and the fourth part of the people which come vnto the Court are of the Captiues and Garrisons of this Mountaine, which haue their Lodging separate from all others, neither doe they come to any other, nor others vnto them, because they will not haue any bodie else to know the secrets of the said Mountaine. And when they come to the Court of the *Prete*, immediately hee sendeth his messager to them, and euery man with-draweth him selfe, and all other businesse whatsoeuer ceaseth, while these Affaires are handled.

So touching the state of these Sons of the *Prete*, I saw a Frier of thirtee yeares of age, which was brought vnto the presence of the *Prete*, and about two hundred men with him, who was said to haue brought a Letter to *Prete Ianni* from those of the Mountaine and these two hundred men were part of the Garrisons of the same. They beat this Frier euery other day, and in like Frier, they beate the one halfe of them, and alwaies they begun with the Frier, and all the rest were continually present. And thus they inquired of the Frier who gaue him the Letter, and for what cause, and whether hee had euery carried any more Letters, and of what Monastery he was, and where he was made Frier. The naughty wretch answered, that sixteen yeares past he came out of the Mountaine, and that thence the Letter was delivered vnto him, and that he neuer after returned thither, and that he neuer durst deliuer the same till now, that the Deuill had provoked him thereunto. And this might be true, seeing it is not the manner in this Countrey, to put any date vnto their Letters, neither of yeare, nor month, nor day: The men were demanded nought else, but how they had let the said Frier goe out.

Penalitie of
entering the
gate.

Manner of
sending the
Prete Sonnes.

King *Alexander*

David, the pre-
sent *Prete Ianni*
succeeded in
the Kingdome.

The coldesse
and greennesse
of this Mount-
aine.

Amara, & *Bogandri*.

Strucke on a
Frier, and so on,
men, for a
messager from
this mountaine.

In this Coun-
try they vse
not to write
vpon their
letters, neither
day nor
month.

Manner of
beating and
crueltie.

Saturday and
Sunday free
from execu-
tions.
Escape of the
Prete Brother,
and what fol-
lowed.

A Sonne of
Prete Iamé had
his eyes put
out, for flying
out of the
Mountaine.

No Kindred to
the Prete.
This cometh
nere to the
Ottoman poli-
cie here cruel-
ly to kill all
but one as they
doe really.
No honour to
the Females of
Prete bloud,
nor to their
issue.

Charges of
the Royall
Prison.
Boutique of
Prete David.

The manner of beating was after this sort, they throw the Malefactor on the ground upon his belly, and bind his hands vnto two stakes, and a cord about both his legs, and two men hold this cord and draw it out strait, and two Ministers of Iustice stand by, one at the head, and another at the feet, neither do they alwayes strike them, but betwene whiles, for if they should beat them continually, they would die, they lay on so cruelly. I saw them carrie one away, and before they could couer him with a cloth, he gaue vp the ghost; whereof the Prete being informed (because this execution was done before his Tents) he commanded that the dead man should be carryed backe vnto the place where he was beaten, and that they which were beaten, should lay their heads vpon the feet of the dead corpse. This execution lasted a fortnight, wherein this order of beating the Frier, and halfe of the Guard from two dayes, to two dayes neuer ceased, so fasting only vpon Saturday and Sunday, whereon they punish the Malefactors.

During the time of our abode in this Country, a Brother of the Prete of sixteen years of age, fled out of the Mountaine, and came at length to his Mothers house, which was Queene Helma, and was Wife to the Father of this King. And because no man might receive any that came out of the Mountaine vpon paine of life, the Mother would not harbour her Sonne, but tooke him and brought him to Prete Iamé, who asked him why hee fled away, which answered, because that he was starued for hunger, and that he came thither for nothing else, but only to giue him witting thereof, because no bodie else would bring him this message. It was giuen out, that the Prete apparelled him in rich array, and gaue him much Gold and cloth of Silke, and sent him backe into the Mountaine. It was also giuen out through all the Court, that this young man fled, thinking to escape away with the *Porcage*. This Nobleman which fled and was sent backe againe into the Mountaine, while we abode with the Ambassadors of Prete Iamé, which came into *Portugall*, in the Countrey of *Ladellia*, (where the Churches are which are hewen into the Rocks) pulled that way with a *Calacean*, and with a great traine of people, which conducted him vpon a Mule, and he rode all couered our with blacke clothes, so that no part of him might be seene, neither could any part of the Mule bee seene, save her eyes and eares. It was reported, that hee fled away the second time in a Friers Weed with another Frier, and that this Frier his companion discovered him the same day, that they should have departed out of the Countrey of Prete Iamé, and so they led him away Prisoner with the Frier, neither would they suffer them to speake to any bodie, and two men alwayes went hard by his Mule. Every bodie reported, that hee should bee put to death, or lase his eyes yet out. I know not what became of him.

We heard reported of another, which would haue fled out of the Mountaine, and had him selfe vnder many boughes and leaues of trees, and certaine Husbandmen which pulled that way, seeing the said boughes stirre, went to behold what the matter was, and laid hold on him, and the Guard, as soon as they had him in their clutches put out his eyes, and yet he liueth till this present, and is great Vncle to this Prete Iamé. It is reported, that there are great numbers of the Blood-Royall in this Mountaine; whom they call *Israelites*, or the Sonnes of *Dauid*, for they are all of the same Kindred and Blood that Prete Iamé is of. In the same Mountaine are many Churches and Monasteries builded hauing many Priests and Friers in them, and many Inhabitants which neuer come downe out of that place.

61. The Prete Iamé hath no Kindred at all, for which cause the Mothers side are not taken account for his Kindred, and those of the Fathers side are the very few that liue in the Mountaine, and held as dead men. And although they marrie, and haue great store of children there, yet none of the male-children may come forth, except (as I haue laid before) the Prete die without heire: then they fetch out of that place the next of Kindred, and fittest to gouerne. Some of the Females come out to be married, but are not esteemed as the Kinfolmes, Daughters, or Sisters of the Prete, but are honoured during the life of their Father or Brother, and as soon as he dyeth, they become like to any other Ladie. All of vs saw a Ladie in the Court, which was the Daughter of a Prete, which albeit, when they went abroad, had a Canopie carried over her, yet notwithstanding, she had a very simple Train. We knew also a Sonne of hers, which was so in meane a case as any poore foot-man, so that in a very short space the fame of his Partage was extinguished.

This King *Dauid* which now liueth, at our departure had two sonnes, and three daughters, to whom hee allotted our great reuenues, which he intended to bequeath vpon them, and the place was shewed me, where one of them possitied the great reuenues: but the report was general, that as soon as the father should decease, and that one of them was made King, the other should be sent vnto the Mountaine, whither hee should carrie nothing but his person with him. And it was told me, that the third part of the charges which the Prete is at, is spent in the keeping of the *Israelites*, to whom he maketh better allowance, than any of his predecessors haue done. And besides the great reuenues which belong vnto them, he sendeth them much Gold, cloth of Silke, and fine clothes, and much Salt, which runneth for current money in the Kingdomes. And at our coming thither, hauing presented him with our Pepper, we understood of certaintie, that he sent the one halfe thereof vnto them, willing them to receive it, and be merrie, because the King of *Portugall*, his father, had sent to visite him, and had sent him that Pepper.

Wee understood also of a suretie, and as eye-witnesses in many places, that Prete Iamé hath great lands and possitions, manured by his owne slanes and Oxen; and that these Slanes are appoyled by the King, and are exempted from other people, and are alwayes slanes. The whole reuenues of these Possitions which are about the Mountaine are carried vp into it, the reuenues of other places goe vnto the Monasteries, Churches, and the poore, and specially to certaine poore and aged Gentlemen, which in times past haue bene in gouernment, and at this present are out of authoritie. Twise also hee sent of this Wheat vnto our companie, to wit, once five hundred bushels in *Caxeme*, and five hundred more in *Aguete*, neither keepeth he any part of these possitions vnto himselfe, but bestoweth all in manner

Generation of
slanes.

§. X.

Of the end of the Kingdome of Angote, and of the beginning of the Kingdome of Amara, and of diuers Lakes; the Church Machan Calacem, Endowments of Churches: of ARAHAM. Strange preaches and gates in the entrance to Xoa: and what hapned before the Prete called for slanes.

62. Returning to our Voyage, I say, that we went along the foot of this Mountaine by a Riuer side, and the Countrey is very goodly and faire, sowed with much Mill and other Corne of the Countrey, but there is very little Wheat. There are many Villages on both sides of this Riuer, and on the side of the Mountaine, and at the end of the Valley we left this Riuer, and began to find a wooddie Countrey full of stones. Here are no Mountaines, but certaine small Valles sowed with Wheat and Barley, and Pulse of the Countrey and here endeth the Kingdome of Angote, and the Kingdome of Amara begetteth. In the beginning whereof towards the East, is a great Lake, whereby we lodged, which is eight miles long, and three miles broad. It hath a little hand in the middle, and a Monastrey of Saint Stephen with many Friers, where are many Limons, Oranges, and Citrons, and to pass ouer to the Monastrey, they vfe a raft made of Timber and Bull-ruttes, with foure great Gounds, and they make it in this former: They take foure Poles of wood, and lay Bull-ruttes vpon them, standing vpon these Bull-ruttes, being very well bound together, and vpon these they lay other foure Poles well bound and fastened, and at every corner there is a great Gound, and in this manner they passe ouer to the Ile. This Lake runneth not but in Winter time, when the water overfloweth, and it issueth out at two places. There are in this Lake certaine great beasts which they call *Gomares*, which are Sea-horses, and also a fish like unto a Congre, which is very great and long, and hath the most horrible head that may be imagined, made after the manner of a Toad, and the skinne vpon the head thereof seemeth to be like the skinn of a Snake, and all the rest of the bodie is smooth like a Congre, and it is the fattest and most delicate fish that is in the world. There are great store of Villages about this Lake, which reach downe to the brinke of the water, and there are fiftene *Xometes* or Captainships, and most pleasant fields of Wheat and Barley. We haue seene many Lakes in these Countreys, but this is the greatest of all that I haue feried. The Countrey is very faire and fruitful.

The Inland
call this Lake
Aiche.

A Monastrey
in a Lake.

Sea-horses.

Ill shaped, well
tasted fish.

Many Lakes.

We trauelled from hence aboute sixteen miles, through a Countrey very well sowed with Millet, and replenished with Fountains. The three and twentieth of September, we went from thence to a Towne, called *Aguete*, which is seated vpon a small Hill, betwene two Riuers, and all the field was sowed with Wheat, Millet, and all kind of pulse, and it is a place wherein a great Faire is kept. Beyond one of these Riuers there is a Towne of *Moore*, rich and of great traffike, as of Slanes, cloth of Silke, and of all other sorts of merchandise, as it is in the Towne of *Mandeli* vpon the Confines of *Tyernabon*. These *Moore* pay great tribute to the Prete, and here the *Christians* and the *Moore* are very familiar together, for they bring them water, they wash their cloth, and daily in this place the *Christians* women keepe companie with the *Moore*, of which their doing we thought not well. Wee stayed all Saturday and Sunday at the foot of this Towne, where all night our men fought with their Lances against the *Tygers*, which would haue carried away our Mules, and slept not a wink. The next day, we trauelled through a plaine Countrey, well peopled, and well manured for the space of six miles. Then we ascended vp an high Mountaine, without all kind of Rocks and woods, but was all plowed and sowed, and reaped our selues about noon-tide. While I stayed here, ten or twelue men of account, and our Interpreter were with me, and we began to discouerie of the height of this Mountaine whereon we stood, and the waste Countrey which we viewed with our eyes. They shewed me the Mountaine where the Sonnes of the Prete are kept, which is so med not past

Moore
Tygers.

twelve miles from vs, and we might see the Rocks which was all ragged on euery side, which stretcht so farre toward the River *Nilus*, that wee could not discern the end thereof, and it was so high, that the Mountaine where we were, seemed to be vnder the foot thereof. Here they informed me particularly of the great Garriſons, which were maintained for the keeping of the Kings Sonnes, and of the abundance of wild beasts and apparel which they had. They told me moreover, that this high Mountaine whereon we stood, diuided the Countrey where the Milles growes, from that where the Wheat groweth, and that from hence forward we should find no more Millet, but Wheat and Barley.

63. We trauelled ouer the top of this Mountaine, hauing a plaine way about nine miles, and on euery side were fields sowed with Wheat and Barley. Here we found another Lake but not so great, it might be some three miles long, and two miles abroad. Wee lodged in a field full of goodly pasture, where we found such a multitude of Flies, which were very great, that we thought they would haue killed vs. This field was not sowed, because it was halfe ouer-flowne with water, for they know no means to conueigh away the water, and cause it to passe downe from the Mountaine.

We began afterward to enter into a Countrey, wherein the day time it was very hot, and in the night exceeding cold, and we saw the Inhabitants wear about them before their priuities a piece of an Ox-hide. The women likewise wear a piece of cloth twice as bigge as the mens was, and couered as much as they could therewith, yet the greater part was seene neuertheless, the rest of their bodie was all naked. Their haire was diuided in two parts, the one hanging downe to their shoulders, and the other to their eares; and they say, that these Lands belong vnto the Trumpeters of *Prete Ianni*. A little out of the way is a great Wood of Trees, vnto which we vs, but exceeding high, neere vnto which there is a Church of many Canons, built by a King that liues there buried. Hauing passed this day ouer very huge Mountaines, we came to our lodging being gotten out of them at the entrance of a passing goodly field.

The fixe and twentieth of September, in the morning we trauelled through the fix Cham-
paigne field, defending full for the space of six miles, and came to a fine and mightie Church, called *Machon Calacen*, which signifieth, *The Trinitie*, which we saw afterward with *Prete Ianni*, when he removed his Fathers bones. This Church hath two great circles, one compassed about with an high wall of planks, and the other paled round about, and the paled circuit, contained about two miles in compass. We went thither very ioyfull, thinking to haue seene the said Church, but when we came neere it within a Crosse-bow-shoot, two men came vnto vs to caufe vs to light: for this is the custome when any man commeth neere to a Church. And when we were come to the gate of this circuit, they would neither suffer vs to enter, nor yet the Friar that was our guide, and with their filths they thrust him in the brest, telling him, that he had no authority to bring vs in.

This Champaigne field, and the situation of the Church are very beautiful: for all the Countrey is manured for the space of ten or twelue miles, neither is there any spaine of ground, which is not manured with Millet: and in all winter past, the yearre here Come is reaped and sowed, for that alwayes here is some Corne ripe, and some greene. On both sides of this Church, runneth an exceeding faire Riuer, without any Trench growing on the banks, and they fetch water out of the same to water the fields, and out of certaine hills adioyning, defend all many Fontaines of water, which water all the Countrey. There are likewise many Houses and Towns, the one separated from the other with their Churches; for whereoeuer the King hath a Church, there also must be Churches for the Husbandmen.

64. After we were passed through these Champagnes, we trauelled in greater fields about thirtie fix miles Eastward, where they shewed vs a Church of *S. George*, wherein the Grandfather of this *Prete Ianni* lieth buried. Heere they informed vs, that the ancient Kings which came out of the Kingdomes of *Barragoff* and *Tigremulom*, when they had their first beginning, enlarged their Kingdomes through these Countreies of the *Moore* and *Gemmes*, and passing through the Countrey of *Tigrai*, and so through *Angote* they came into the Kingdome of *Amara*, but before they came thither is the Kingdome of *Xoa*, wherein are certaine exceeding great trenches, and here they dwelt a long time, & builded many Churches and houses, endowing the same with great Reuenues, neither is there any span of ground which belongeth not to the Churches. And *Nabu* the Father of this *Prete* began the Church of *Machon Calacen*, and his Sonne afterward furnished and endowed it. This Realme hath no more the name of a Signiorie, for the title thereof was *Amara Tefilla*, which signifieth King of *Amara*, as *Xoa Tefilla*, King of *Xoa*.

And when the bones of this *Nabu* was removed, into the said Church of *Machon Calacen*, at which Translation we *Forraings* were present. This present *Prete* finished, and confirmed the Donations made of all this Signiory vnto this Church. There is neare a Kingdome in all this Kingdome, but all are Churches, The Canons, and Priests of which, and those of the other Churches of the rest of the Kingdomes before spoken of, serue the *Prete* in all seruises, fauing in war. And in these Countreies Iulius is executed vniuersally, vpon the Canons, Priests, and Friars. And the Friar which guided vs for the conueiance of our tustie, if he were not obeyed, caused both

Miller and Wheat.

Another Lake. Great hurtfull Flies. Want of skill and industrie.

Cold nights.

Nakednesse.

Trumpeters Land. Rich Church.

Jeffrey Calacen.

Inhospital belineffe.

Goodly countrey.

Churches Royal and vulgar.

Saint Georges Church.

Beginnings of this Kingdome in Barragoff.

All Churches no Monasteries.

Priests serue the King, and Infringe executed on them.

both Friars and Priests to be beaten. As we trauelled through these mightie Champaigne fields, we thought wee passed through a Sea, being not able to see any Mountaine at all. The last of Huges Champaigne, we came to a small Village, where was a Church of our Ladie. Heere toward the East, beginne certaine ragged and strong Mountaines, with certaine Vallies so wonderfulle deepe,

that a man would thinke they defend downe to Hell, neither would any man easily beleuee how deepe they be. And euen as the Mountaines, where the Sonnes of the *Prete* are kept, are craggy from the foote vnto the top, so these are craggy, for a very great depth, in some places twelue miles downe; in others fifteent, and in others lesse, about nine miles; and it is said, that we know perfectly, that they stretch vnto the Countreies of the *Moore*, where they be not so rough and wilde as they be here. In the bottome of these Vallies, are great Townes and places manured, and infinite number of great Apes are there, which are hairy on the fore-part of their breasts, like Lyons.

66. The first of October, 1530. we trauelled still through a plaine Countrey, till we came to these Vallies, in which our trauell we found an infinite number of small Lakes and Fontaines, for the space of twelue miles, and came to our lodging in a certaine place, where wee were to passe ouer these low bottomes. The third of October, hauing trauelled twelue miles, we came to certaine gates vpon a craggy Rocks, leaving one of them on the right side; and the other on the left, and it was so narrow, walled by these gates, that with much ado a Cart could passe vpon the passages which the Mountaine made, and they are stopped vp, where these Gates are so streight in euery Valley; and passing through this gate, you descend downe a Spaires length

through a narrow way, made as these as a Dart in the midst, so that you can passe it neither on foote, nor on horse-back, and this way is so streight and downe-right, that a man cannot go downe vntill it be on all foure; and it may easily be perceived, that it was made by arte of man, for the safe keeping of that passage, and after we were passed through this narrow way, we trauelled for a certaine space, by a way made almost as streite as a Dart, for the space of fix faines, and on both sides are exceeding great downe-falls, and if I had not seene our Mules and people passe before me, I would haue thought that Goates could not haue passed this way; and to wee pass our Mules before vs, as thinking them lost, and wee came after them. This rough way is so streight in euery Valley; and this place is called *Angotai*, which signifieth, *The death of Asius*. They pay Toll there. Many times afterward we passed by these gates, and neuer came that way, but we found Mules and Oxen dead. Besides this passage, there are fixe miles more of very bad way, all of Rocks, defending downe-ward. In the midst whereof is a Cause digged into the Rocks, out of the top whereof, water continually dropeth, which continually dropping, maketh proportions in the stone of diuers formes.

At the end of these fixe miles, we found a great Riuer which is called *Anacheta*, wherein, as they say, is store of great and goodly Fish. Afterward we trauelled full vp the hill for three miles space, vntill we came to a little path, which when we had passed, we found another Riuer, where are certaine other gates, which are not wide. And there we passed these bottomes and deep Vallies, come hither to their lodging, because they cannot passe in any day from one end to the other. Heere the Friar which guided vs, vied such crueltie towards a *Xann* or Capitaine, as a man would not haue vied to a *Moore*. This Capitaine sent not his men to carrie our stuffe so soone as he should, therefore he destroyed certaine fields of Beanes, and vterly spoiled them, of which Beanes they liue in these Vallies, because here groweth nothing but Millet and Beanes. And because we spake against his doing, he said; That this was the Law of the Countrey, and daily he caused many of them which carried our stuffe to be beaten, and sometimes he tooke away their Mules, Oxen, and pieces of Cloath, saying, That whosoever strided badly, was to be vied.

The sixteenth of October, we trauelled still by these bad waies, and came to a Riuer, by which we lodged, which is very great and faire, and is called *Gemma*, and abounded with Fish, as the Countrey people say: and these Riueres ioyned together, and fall into *Nilus*. We defended downe this Mountaine for fixe miles space, at the end whereof we found other gates, where we also payed for our passage. From these gates we came to our lodging in a Champaigne field, where we found no Vallies nor any thing else, but all was plaine & euen ground. The distance betweene the gates afore said, is about fiftene miles, and here is the diuision of the Kingdomes of *Amara* and *Xoa*. And these gates are called *Baba Bassa*, which signifieth, *The new Land*. In these Vallies and rough grounds, are infinite numbers of all sorts of Fowles.

66. The fifth of October, we trauelled through Champaignes, not farre distant from the said Rocks and deepe Vallies, and we lodged in the mid-way towards the Monasterie, called *Libbra-mo*, whereof I will speake that which I saw *Prete Ianni* doe three times. The first was, when he came to performe a yearely solemnitie for a Primate of that Monasterie, which was deceased, whose name was *Gianer*, and was taken for a Saint. His title was *Icher*, and he is the chiefest Primate of all *Ethiopia*, suing the Patriarke *Amma Marke*. The second time, he came to the election of another *Icher*, whose name was *Iacob*, a man of wonderfully holy life, whose times

the Riuer of Anacheta. Other Gates. A begger on horse-backe.

The Riuer of Gemma.

Baba Bassa.

Rich mon.

Icher, the second, Primate of all Ethiopia, and next to the Patriarke.

Horrible V.L. lies in these fiftene miles deepe.

Great Hairy Apes.

Gates: see the like in the description of the Moors.

Angotai, or Death of Asius.

times had bene a *Moure*. This *Ichee* was our great friend, and he told vs, that he was admonished in a night by a Vision, that he was not in the right way, and that hee should repaire vnto the Patriarke *Abuna Marke*, who receiued him graciously, and made him a Christian, and instructed him in all points of our Faith, as if he had bene his Sonne. *Ichee*, in the tongue of *Tigris*, signifieth an Abbot, which is vied in the Kingdome of *Barnagasso*, and *Tyremadon*. In this Champane through which we trauielled, were certaine small houles, made almost vnder-ground, and so were the yards likewise round about them, where they keep their Cattel, & they said they builded their houles so low, because of the huge Winds, which are rife in those parts. Here we saw the people badly appaelled, but such store of Oxen, Mules, and Mares, as is incredible.

Huge winds.

Tabagen.

Their Physick, nothing, or bleeding, or feazing.

Prete Ianni Campe, Adagey.

White round Tent. Theeues allowed. White men, called *Franks*, as all Europeans are in the East. The cause the expeditions of these Nations (the most of which were *Franks*) to the holy land.

67. The Wednesday following, we found a better Countrey, fowed with Wheate and Barley, and in some of these fields were fow some Corne ripe, some newly cut downe, and other which seemed newly to be sowne. This Countrey is called *Tabagen*, and is very well peopled, with many great Townes, and hath infinite herds of all kinds of Cattell, to wit, of Oxen, Horses, Mules, and Sheepe. In these Countreys many are sicke of Agues, vnto whom, as we perceived, they ministred no remedy, expecting onely the helpe of Nature, and if any man hath paine in his head, they let him blood in the head; and if he be sicke in his breast, sides, or shoulders, they feare him with a red-hot Iron, as we vnto to feare our Cattell.

On Wednesday, to our great comfort, we began to behold a farr off, the Campe and Paillions of *Prete Ianni*, which seemed to be infinite, and to cover all the field, and here we lodged. On Thursday, we made no great journey. From Friday at noone, we rested all Saturday and Sunday in a little Towne, where there was a new Church, which was not yet painted, (for they paint all their Churches) neither was it very curiously wrought, which was called *Auriana*, thus is to say, The Church of the Apostles, and they said it belonged to the King, vnto whose Tent was some three miles distance; and from this place vnto the Church where *Abuna Marke* was lodged, is a mile and a halfe, which *Abuna Marke* is his great Patriarke.

68. There came vnto vs a great Lord, who by his office was called *Adragas*, that is to say, Great Master of the Household, who told vs, that the *Prete Ianni* vnderstanding of our coming, had sent him to guard vs, and provide vs of all things that were needful in need, and straightway willed vs to take Horse and goe with him, and supposing he would haue led vs to the Court, we prepared our selves. He caused vs to goe backe againe, not the faine way which we came, but made vs compass certain small hills, and turned vs backe againe about three miles, willing vs not to take it in ill part, because *Prete Ianni* came that way whether we went, as indeed he did: we saw also fixe or seven men, mounted vpon goodly Horses, ride skimming and playing before vs, hauing their faces wholly couered, so that one could not bee discerned from the other, and many followed after them vpon Mules, and we were iudged that this *Caualeada* was made of purpose for our sakes, because the *Prete* was desirous to see vs, and they led vs on the backe-side of certain small hills, where this Gentleman was lodged in his Tent, and caused vs also to be placed hard by him, in another goodly Tent, and faw vs plentifully provided of all things, which we stood in need of. We were not farr distant from the place, where *Prete Ianni* himselfe was lodged, the Friar also came and lodged with vs. On Wednesday the morning, they brought vs another goodly great Tent, which was white and round, saying, That *Prete Ianni* sent vs thence, and that no man might haue the like Tent, faine the *Prete* and the Churches, and that himselfe lodged in the same when he trauielled: and so we stayed vntill Friday, without vnderstanding what we should doe, but were alwaies well provided of viuals. The Gentleman which guarded vs, and the Friar likewise admonished vs to haue a good eye vnto our horse, because in that Countrey there were many Theeues; and the *Franks*, that is, The White men, which were in the Court, gaue vs the like warning, and told vs that there were Capitaines, and others like Toll-masters ouer the said Theeues, which payed a Tribute to *Prete Ianni*, of such goods as were stolne.

X I.

How the Embassadors and we were called for by the Commandement of PRETE IANNI, and of the order which we found, and of the State and Maiesie of PARTE IANNI. His conference, allowance, remoues, The Embassadors Audience.

The Portugall faction.



69. ON Friday, the twentieth of October, about three of the clocke, the Friar came so vnto vs, and told vs in great haite, that the *Prete Ianni* had called for vs. The Embassador commanded all the goods to be laden, which the Capitaine General had sent, and charged vs to put our selves in order, which we did in very good sort by the help of God, and many people as well on foote as on horse-backe, came to waite

waite vpon vs, with whom we came in good order vnto a Gate, from whence we beheld on all sides, an infinite number of Paullions and Tents, like vnto a Citie, and thofe which belonged to *Prete Ianni*, were set vp in a wide field, all White, (as I haue said, it is their generall vie) and before the same was a very faire Red Tent, which they say, is neuer set vp, but on daies of great Feasts, or of some great audience. Before the said Red Tent, were two ranks of Arches erected, couered with White and Red Cloath of Silke, to wit; one arch couered with Red, and another with Silke, and they were not couered, but had the Cloath of Silke round about them, as it were a piece of Wood, which supporteth a Croffe, hauing a Stole wrapped about it, and so these Arches stood on one front, and were about twentie: their bignesse and breadth was like vnto the arch of a little Cloyster, and one ranke was distant from another, about a fones cast.

The Prete moueable citie of white Tents. The Red Feastfull Tent.

Here were an infinite number of people placed together, which to my iudgement seemed to be about fortie thousand persons, and all of them stood in good order on either sides without stirring, and the people which were best appaelled, were next vnto the arches, among whom were certaine Canons and Church-men very honourable, with great hoodes on their heads, not like vnto Mitres, but with certaine sharpe points on the top, painted with Colours, and were of Cloath of Silke, and Crimzon, and other people in very rich array, before whom stood foure Horses, to wit, two on the one side, and two on the other, which were falled, and richly couered with Embroidered Cloath downe to the ground; the Armes, which they were vnder the same, was not to be seene: These Horses had high Crowns vpon their heads, which mounted about their eares, and went downe to the Bits of their Bridle, with great Plumes of Feathers of sundry Colours, and vnder the said Horses stood many other good Horses, falled and couered with Silke and Veluety, and the head of each one was equal, and as it were in order with the people: next vnto these Horses, behind them (because the throng of people was so great) stood many honourable persons, which were appaelled onely from the girle downe-ward, with very fine and White Cotton cloath. The rest of the people which were badly appaelled, stood betweene them and the rest.

Fortie thousand persons.

Canons and Church-men.

The great pompe and magnificence of Prete Ianni.

It is a Custome, that before the King and great men of Commandement, there alwaies goe men which carrie Whips, that is, a little staffe with a large Thong of Leather, and when they lash in the Ayre, they make a great noyse, to make the people giue backe. About one hundred of these Fellows came to meet vs, all appaelled in certaine small Iackets of Silke, which made such a noyse with lashing, that one man could not heare another. The men on Horse-backe, and vpon Mules which were with vs, lighted a farr off, and were led on Horse-backe yet a great way farther, and lighted within a Croffe-bow thofe of the great Tent, and here they which conducted vs, beganne to doe their accustomed reuerence, and we likewise, because we were so instructed, which is, to stoop downe with the right hand vnto the ground.

Our hundred whips.

Reuerence, how done.

Likewise, in this place, within a Croffe-bow thofe, there met vs at least fixtie men, which were, as it were, Porters with Maces, and they came halie running, for so they are wont to runne with all Maiesies which the *Prete* sendeth. They were appaelled in white Iackets, of good Cloath of Silke, and vpon their shoulders they had frame skinnies, of Roane or Tawny colour, very haire, which they said, were Lyons skinnies, and stretched downe to the ground; And vpon those skinnies they had certaine Chaines of Gold, railedly wrought, with Jewels set in them, and likewise other Jewels about their neckes. They wore certaine Silke Girdles of diuers Colours, in breadth and making, like to the Girts of Horses, sauing that they were long with Flakes and Tassels downe to the ground, and they went halfe on the one side, and halfe on the other, and waited vpon vs to the first ranke of the arches, where we stayed.

Four Lyons.

Four Lyons.

The staddles.

But before we came to the said Arches, there stood foure great Lyons, tyed with their Chaines in the way which we were to passe, and hauing passed them in the midle of the fields: vnder the shadow of the said Arches, stood foure men of Honour, among which was one of the two greatest Lords which are in the Court of *Prete Ianni*, which is called *Zetudete*, that is to say, The Grand Capitaine, and there are two of them, whereof one waiteth on his right hand, and the other on his left. He which waited on his right hand, was (as they said) in warre against the *Moures*; and hee that waited on his left hand, was the same which stood there; the other three were great Personages. When we came vnto them, we stood a great while without speaking any word, neither we to them, nor they to vs. In the meane while there came an old Priest, which was (as they say) the Kinman and Confessor of *Prete Ianni*, wearing a white Bonet, like vnto a *Bernusse*, and a great hood of Silke.

This man by his Office, is called *Cubeta*, and is the second person in these Kingdomes; and he came out of the *Prete* his Tent, from whence we were distant two fones cast. Three

of the foure that stayed with vs, went halfe way to meeke him; and the *Betude* stayed with vs, and when they drew nigh vnto vs, the *Betude* moued three or foure steeppes toward them, and so all five of them came vnto vs.

Three, a remarkable number.

The Ambassadors speeche.

The *Cabete* being arrived, demanded of the Ambassadors, what hee would haue, and whence he came: The Ambassadors answered, That he came from *India*, and brought an Ambassador vnto *Prete Ianni*, from the Grand Captaine and Gouernour of the *Indies*, vnder the King of *Portugall*. Herewithall, hee returned to the *Prete* from whom he came, and returned three times with the very selfe-same Questions and Answers. To all their demands, the Ambassadors answered after one sort. The fourth time, the *Cabete* said, Say what you will, and I will declare the same to the King. To whom the Ambassadors answered, That he and his whole *Companie* kised his Highnesse hands, and greatly thanked God, which had fulfilled their holy desires, in reuoying *Christians* together with *Christians*, and that they were the first which had performed the same. With this answer, the *Cabete* departed hence, and straightway returned with another Message, and alwaies the foresaid four Honourable persons went to meeke him, in such sort, as we haue before already declared, and coming vnto vs, he said, That we were right welcome to *Prete Ianni*, and that we should go to our lodging and rest our selves.

Policy of State.

At this first Audience, he vttered no other words, neither in his Maiestie to bee seene, for the better maintaining of his reputation. Then the Ambassadors deliuered out by severall parcels, all the Presents which the Grand Captaine sent vnto his Highnesse, and our and besides the same, foure bagges of Pepper, which we brought to defray our charges. All the particulars were forth-with conveyed to the Tent of the *Prete*, and afterward brought backe againe to the Arches where wee stood, and they hanged vpon the Clothes of Armes backe againe to the Arches: and likewise, every parcell of the rest of the which we gaue them, vpon the Arches: and while they hung vpon the light of all men, all men were commaunded to keepe silence, and one which is called the Lord Chiefe Iustice of the Court, spake with a loud voyce, and declared piece by piece, what the things were which the Grand Captaine had sent to *Prete Ianni*, and willed all men, To give thanks vnto the Lord God, for having caused *Christians* to meeke together, and that if any *Man* were there that was grieved thereat, hee might weepe and bowle; and whosoever reioyned thereat, might sing. Then all the people that were there assembled, gaue a mightie shout in manner of praising God, which continued for a great space. This being ended, they licensed vs to depart, and brought vs to our lodgings: a great Croffe-bow shoote distant from the Tents of the *Prete*, where our Paulillon, which hee had sent vs, was set vp, and where the rest of our stuffe remained.

Base Theuery attending the Court.

70. In the remouing of these our goods, we beganne to see by experience, the aduise which was giuen vs concerning the *Theues*, for suddenly on the way, they tooke by force from one of our Seruants, foure *Basons* of Latton, and foure *Dishes* of Porcellain, and certaine other small things belonging to our Kitchen, and because the Seruant would haue defended himselfe, they gaue him a great wound on the Legge. The Ambassadors could doe no more, but cause him to be healed, and of these goods could neuer after recover any whit. As soone as wee were lodged, *Prete Ianni* sent vs three hundred great White Loaves of Wheate, and many Jarres of Wine of Hony, and tenne Oxen, and *Mc* Malgers which brought these things, said; That *Prete Ianni* had commaunded, that we should haue fiftie Oxen giuen vs, and as many Jarres of Wine. The Saturday following, which was the one and twentieth of October, he sent vs great store of Bread and Wine, and many *Haggades* of Fleth, of diuers fowles, which were very well made and dressed, and the like was done vpon the Sunday, whereamong other many and sundry *Haggades*, a young Calfe was brought vnto vs, all whole laid in Salte, so well dressed and seasoned, with Spices and Fruits put in the belly thereof, that we could neuer satisfie our felues with feeding thereon.

Pepper is the best merchandize in Ethiopia.

On Munday following, there was a rumour spread through all the Court, that wee had kept backe many bagges of Pepper, which the Grand Captaine had sent vnto the *Prete*, which was vttrue; and because they make exceeding great account of Pepper, and that it is the greatest merchandize that runneth through *Ethiopia*, therefore the *Frier* came vnto vs, with a cunning saying vnto vs. That if the Ambassadors would giue all his Pepper to vs, with a cunning saying vnto vs. That if the Ambassadors would giue all his Pepper to us, we should haue the same order, that our charges should be defrayed during our abode there, and vntill our returne vnto *Mazema*: and thus they craved to giue vs *Vitall*, neither were the fiftie Oxen sent vnto vs, nor the Jarres of Wine. Likewise, they forbade all the *Frankes* in the Court, that they should not speake with vs.

They willed vs also, not to depart out of our Tent, because it was the Custome, that all they which came vnto this Court, should speake with no man, till they had talked with the King, and that for breaking this order, they had cast in prison a *Portugall* of *Africa*, which

which came to speake with vs on the way with another *Frank*; laying to their charge, that they came to reueale vnto vs the secrets of the Court. This *Portugall* died on a night with his manacles on his hands from an *Enuech*, which kept him, and came to our Tent to faue himselfe. The next morning with speed they came to feeke him, but the Ambassadors would not deliuer him, but sent his *Factor* and the Interpreter to speake with the *Betude* on his behalte, and to aske him, why hee call the *Portugall* into fetters, and handled them so badly by *Enuechs* which were Slaues. The *Betude* answered nothing to the purpose, saying: Who sent for you higher? and added further, That *Matheo* went not into *Portugall* by *Prete Ianni* his commaundment, nor by the commaundment of the *Quene Helena*. And that if this *Slaue* had put the *Portugall* into fetters, the *Portugall* likewise might put this *Slaue* againe into fetters, for such is the iustice in those countries.

71. On Tuesday, the foure and twentieth of October, wayting, while the *Prete* would faine vs to speake with him, hee departed with all his Court toward the same place from whence hee came, which was about fixe miles off. In the meane season the *Frier* came vnto vs, and willed vs if wee would goe to the place where the King lay, that wee should buy our felues Mules to carry our stuffe, and told the Ambassadors, that if hee would buy or sell hee might looke. The Ambassadors answered him, That wee were not come thither to play the Merchants, but only to serue God and both the Kings, and to vnite one *Christian* people with another, and thus they did only to lift out what our intention and purpose was. Vntill this present they had forbidden all *Christians* in the Court to speake with vs, or to come vnto our Tents, and if they came thither they came very secretly, because the *Frier* was alwaies with vs as our Guardian.

Remouer of the Court.

72. When *Lopez Suarez*, grand Captaine and Gouernour of *India*, came with his Fleet to the Hauens of *Ziden*; in which Fleet I my selfe was, wee found in the same place sixtie *Christian* men, which were Slaues vnto the *Turkes*, and they were of diuers Nations, who were part of these which at this present wee found in this Court, who say, that they wayted for the grace of God, to wit, while the *Portugall* should come into the Hauens of *Ziden*, that they might escape away with vs; and because the people of our Fleet could not goe on land, therefore they layed behinde; and few dayes after, sixtie of these white men, with as many

The Hauens of *Ziden*, neere *Mozia*.

more *Abyssines* of the Country of *Prete Ianni*, which likewise were Slaues, found two *Brigandines*, and fled away to get vnto our Fleet; and being not able to come vnto the Ile of *Camaram*, they came to the Ile of *Mazema*, which is neere vnto *Ereco*, a Towne of *Prete Ianni*. And coming on land they funke the *Brigandines*, and came vnto the Court of the *Prete*, whom we saw more honorably and courteously vied their our felues, till this present. And they haue giuen them Lands and Slaues which keepe them and maintaine them. These are the *Frankes*, the greatest part whereof were *Genueses*, two *Catalanians*, one of *Sie*, one a *Bisayan*, and one an high *German*, which afterward came all into *Portugall*, and they call vs *Portugall* also *Frankes*. All other white people, to wit, those of *Syria*, of *Grecia*, and of *Cairo*, they call *Gibetes*. These *Frankes* prouided with vs to giue foure bagges of Pepper, and

The Ile of *Camaram*. The Ile of *Mazema*.

40. four Chefts couered with leather, for a present to the *Prete*, which wee carried the twentieth of October, which was but collusion of the Courtiers for their owne aduantage. The *Frankes*, which were in the Court came after to our Tent and told vs, that the great men of the Court were our enemies, and that this *Frier* had put into their heads, to counsell *Prete Ianni* to suffer vs not to returne, nor to depart out of his Kingdom. Because wee reported cull of the Country, and that wee would speake much more when wee were departed out of the same, and that was alwaies the custome of these Kingdoms, not to suffer Strangers to depart confirmed the same. Wee suspected thus much by that which wee had heard, and they (which were yett hinder by *Trifon* de *Acunone*, Lord Gouernour of *India*, together with a *Moore*, which yett liueth and dwelleth in *Mamalede*) were not suffered to depart; because they threatened to kill them, if they departed: and likewise one *Peter de Constan* a *Portugall*, and two *Venetians*.

Eastern *Christians* called *Gibetes*: the Western *Frankes* both in *Africa* and *Asia*, once since the *Expugnations* into the holy Land, where in the *Frankes* were first and most, beginning at the Council of *Clarentin* in *France*.

On Tuesday, the last of October, *Prete Ianni* came downe from the Tents where hee lay, toward this Circuit where wee abode; and when hee passed by hee saw our Tent, not farre distant from his, and sent a man to the Ambassadors, to wih him to remoue his Tent, because hee appointed vs the day before. The Ambassadors sent him word, that hee had no people to remoue his Tent nor his stuffe, and that the mighte lute people, hee would caule it to be remoued, whither fouer it pleased his Highnesse. This day at euening came a message from the *Prete*, saying, That if the Ambassadors or his companie, had any *Crosse* of gold or of silver, that hee should lend it him, for hee desired to see it. The Ambassadors sent him word, that neither hee nor his companie had any, and that one which hee had brought with him hee had giuen to *Bernardus*, herewithall the Page departed, but suddenly returned againe, saying, That we should lend him any that wee had.

Crosse demanded.

Wee sent him a Wooden Croffe of mine, with a painted Crucifixe, which by the way I carried in my hand, according to the custome of the Countrey. Immediately he sent it backe vnto vs, saying; That he tooke great pleasure in beholding of it, because he perceived that wee were good Christians.

The Ambassadour sent word vnto the *Prete* by the said Page, that he had yet a little Pepper, to defray his owne and his companies charges, which he desired to bestow vpon his Highnesse, and also foure Chettis to keepe apparell in, and that when it pleased him he might send for them. The Page departing with this message, returned suddenly, saying; That the King desired no Pepper nor Chettis, and that the Cloathes which he had giuen him, were bestowed vpon Churches, and that the Pepper was giuen to the poore. For so it had bene told him, that the Grand Captaine of India had done, in giuing all the cloathes sent him by the King of Portugal, vnto Churches. The Ambassadour answered, That whosoever had told him any such thing, had not told the truth, because it was all laid vp together, and kept in safetie. This answer being sent, there came another message, saying; That *Prete Lami* commanded, that the Ambassadour without all delay, with his whole Company should come vnto him, and it was three houres at least within night. Forthwith we all beganne to put on our best Apparell, to goe whither we were sent for. When we were ready, another came which brought vs word, that wee must not go; and thus we stayed at home in our damps.

Going to the court by night

74. On Wednesday the first of Nouember, two houres within night, *Prete Lami* sent for vs by a Page, and hauing put our felues in order, we went our way, and coming to the gate or entry of the first circuit or hedge, we found Porters, which caused vs to waite there good houre, in the cold and dry winde. From the place where we stood, we saw many lighted Torchcs, hanging before the other part of the circuit of the hedge, and men held them in their hands. While we were stayed thus in this entry (for they would not suffer vs to passe) our men shot off two Harquebuses, and suddenly there came a word from the King demanding, why we had not brought many Harquebuses from the Sea. The Ambassadour answered, that we came not as Warriors, and that therefore we brought not the said Armour with vs; but that we brought onely these three or foure Harquebuses, to shew pleasure and pastime. While we waited heere, five principall men came vnto vs, among whom was one called *Adranque*, to whom we were appointed at our first coming to the Court. As soone as they were come with the word of the *Prete*, forthwith they did their wonted reuerence, and we in like manner, and began to set forward, and hauing gone foor or six paces, but we and they stood still. They went on the side of vs, as if they had led vs by the hand, & on the one side of them, went two men with two Torchcs lighted in their hands, & two before them on the other side, and as they guided vs, each of them in his course began to cry with an high voyce, *Hurcha, Hiale, Hachia, Achem*, which signifieth; *How which you haue commanded me, Sir, heere I bring vnto you*. And when one had made an end, another beganne, and so they followed one after another, and vfed this speech to long, vntill we heard a voice from within, vttered by diuers, which was, *Cafacielas*, that is to say, *Come ye in*?

The Rites of admitting to preference. Strange Ceremonies of State. Ten paules.

We went a little farther, and they began againe to flay, and vttered the foresaid words a 40 gaine, vntill they heard answere from within, as at the first. They made aboute ten of these pauses, from the first entrance vnto the second, and every time when they had within *Cafacielas*, because it is the word of the King, they which were our guides, and we with them bowed downe our heads and our hands to the ground. And hauing passed the second entry, they beganne to make another song, which was this, *Caphan, Hiam, Caymba, Afrangues, Achem*, which signifieth; *The Franks which you commanded me to bring, I bring vnto you, my Lord*. And these he vttered as often as the other words before, and attended an answer from within the house, which was like vnto the former, and so from pause to pause, we came vnto a Bed or Table, before which stood many burning Torchcs, which we saw in the first entry, and told them to bee eight on every side, in euen ranke, and that no man might goe out of the ranke: Those which he held them, had before them certaine long Candles in their hands, which went ouer-thwart breath high, and the said Torchcs stood all equall.

This Bed was placed within the entrance of a great house of earth, whereof we spake before, which is built vpon very great Pillers of Cipresse: the roofe standing vpon these Pillers, was Painted with certaine goodly colours, and it was Windowed directly downe from the top to the bottom. The covering of the roofe, was of the Graffe of the Countrey, which lasteth (as they say) the life of a man. In the entry of the house, that is to say, at the upper part thereof, were five Curtaines prepared, which hung before the said bed, and the middlemost of them was embrodered with Gold, and the others were of fine Silke. Before these Curtaines, on the floor was laid a great and rich Carpet, and neere vnto it, two great clouds of thaggy Cotton, like Carpets which they call *Bajetas*: all the rest was covered with painted Mats, so that no part of the bare floor could be seene. And likewise from the one end vnto the other, the whole roome was full of lighted Torchcs, like those which we had seene while we were without,

While

While we thus stood still from behind the Curtaines, there came a word from *Prete Lami*, saying abruptly, that he sent not Matthew vnto Portugal, though it were granted that he came thither with his Licence, seeing the King of Portugal, had sent him many things, what was become of them, and wherefore were they not brought as the King had sent them? And that those things which the Grand Captaine had sent him from India, were already deliuered? The Ambassadour answered, that if it pleased his Highnesse to vouchsafe to heare him, he would satisfie him in all points; and suddenly he began to say, those things which the Grand Captaine sent him were already presented, and euer and aboue, that he had giuen him part of that Pepper which he brought with him for his expenses. Touching the goods sent vnto him by the King of Portugal, the cause why they were not brought vnto him, *Mathew* was, because the 5 Ambassadors which bore them, named Edward Galuan, deceased in Canatan, and besides that certaine Portugals deceased in the Ile of Delaca, among whom were the Father and Interpreter, that should haue deliuered the same, and finally, the Grand Captaine, being not able to recover the Haues of Macna, through contrary winds, returned into India, and from thence departed home vnto Portugal; to the Captaine which succeeded in his place. The King of Portugal not knowing of the death of the said Edward, but thinking he had bene come to the Court of your Highnesse, gave no further Commission, but only to come into the Red Sea to destroy the Moores, and to haue after his Ambassadors; which Grand Captaine, doubting that he should bee able to recover no Haues, as at other times they could not, would not bring the goods which the King of Portugal had sent him which are presented in India, layed vp together, and that he desired only to conduitt Matthew thither with him, that if it were his chance to recover any Haues on the Coast of the Abissini, he might there put him in the way, and afterwards send him to his goods.

And because it pleased God, that they arrived at the foresaid Haues of Macna, which is in the Territory of the King of Portugal, the Grand Captaine determined to send vnto him himselfe, Don Rodrigo with these goods, and Peeces wherewith he had presented him, and that he should come in company with Matthew, only to see him, and to learn the way against another time, when it should please him to send the Ambassadors of the King of Portugal, and that Matthew was departed out of this life at the Monastirie of the Visitation. At the end of this answer, returned another Message, saying, If three were slain in Delaca, how escaped Matthew? Hereunto it was answered, that Matthew escaped because hee would not stirre one of the ship. And the Ambassadour besought him very humbly, to vouchsafe to giue him audience, because he should vnderstand the truth, and that likewise, hee would deliuer him in writing that which the Grand Captaine had sent him by word of mouth, besides the Letters, and that by this means he should vnderstand the whole matter. Questions and Answers passed too and fro, without any conclusion, and so they dismissed vs. The next day we sent vs great store of Bread, Wine and Fleish, and two men which said, that they had charge to giue vs euery day our dyet and other necessaries.

75. On Saturday the third of Nouember, the *Prete Lami* sent for vs, and we went at twentie foure of the clocke, and coming to the first gate or entrance, while we stayed a while, there came a message, that we should shoot off our Peeces, but without Bullets for hurting no bodie, and within awhile after, they let vs come in, and we vied like the repulse that we did before, place of the Bed very richly trimmed and decked, and the Curtaines, where we stood at the first, we saw the red with embrodered cloth, and the people were more richly arrayed, and before was couered in a ranke with their naked Swords and Daggers in their hands, and placed, as though they had bin to fight one with another. There were two hundred Torchcs lighted on both sides standing in a ranke, as they did the other day, and when we were come in, I began to ask questions, and lend vs Answers by the *Cabesata*, and by a Page called *Adranque*, which is Captaine of all the Pages, with these his Messages he carried his naked Sword in his hand, and the first which he brought was this, *How many we were, and how many Harquebuses we had brought?* and straight way there came another demanding, *Who had taught the Moores to make Hand-gunnes, and great most afraid of the Moores, or the Portugals?*

Each of these Questions came at severall times, and we made a severall Answer vnto each of them. And touching the feare of the great Ordinance, we said, that the Portugals were so well armed in the Faith of Iesus Christ, that they were not afraid of the Moores, and had they ching the making of Calieues, and great Ordinance, they said, that the Moores were men, and that they had not vnderstanding as well as any of vs.

He then enquire whether the Turkes had good Artillery? The Ambassadour answered, that their great Ordinance was as good as ours, but that we were not one whit afraid of them, because we fought for the faith of Iesus Christ, and they against the same. Then he demanded who had taught the Turkes to make great Ordinance? We answered him as before, to wit, that the Turkes were men, and had vnderstanding and capacity of men in all perfections, faining on the Faith. Then hee bin would gladly see them play. The Ambassadour appointed George de Brea and another tall fellow

Diagra Questions and Answers.

Rapier and Dagger.

This thing is
now too late
to be said.

dily, and when he had read them, he said: *As these be the Letters of the Grand Captaine, so would to God they had bene the Letters of the King of Portugall his Father; howbeit, that these Letters were most welcome unto him, and that he gave God most hearty thanks, for having granted this great gift unto him, to behold that which his Ancestors had never seen, neither did he think he should have seen himselfe, and that his desires should be fully accomplished, if the King of Portugall would build Portreyes upon the Ile of Blacuz, and in the Towne of Soudan; because he desired greatly, that the Turkes our enemies would forsake in them, which if it came to passe, they would greatly distress both him, and to Portugall: and for this purpose he would give vs all things necessary, as well people to worke, as Gold and Vitnals: and to be short, whatsoever we should stand in need of: And that in his opinion, besides the building of the said Forts, it was needfull to take the Citie of Zeila, and to build a Fort in the same, because it is a place which aboundeth with all kind of Vitnals: and having taken this Citie, they might make sure worke, that no Vitnals should passe to the Cities of Aden, Zaiden, Mecca, and into all Arabia; and unto Toro and Suze: which Townes being deprived of these Vitnals, should be in a manner undone, seeing they cannot have Vitnals but only from these parts: that he would binde himselfe to finde all kind of Vitnals, Gold and People, to despay all this charge, and for his Fleete: And on condition, that some means might be found to open a way, whereby he might issue himselfe with Christian Princes, he would be nothing that he had in the world. And in this discourse of taking these Townes, and making of these Forts, we spent a great time with exceeding great delight of the Princes.*

85. The next day, being the twentieth of November, I was called for by the Prete, and among others, he moved these questions; that I should declare unto him the lives of Saint Jerome, and Saint Dominick, and Saint Francis, and of what Countrey they were, and wherefore in the Letters of the Grand Captaine mention was made, that the King of Portugall had builded Churches unto these Saints, in the Townes which he had taken in the Kingdomes of Congo, Benin, and of the Indies. I answered, that Saint Jerome was borne in Sclauonia, and Saint Dominick in Spaine, and gave him large information of their orders, referring my selfe to the Booke which I had of their lives. Suddenly there came an answer, that I should know the lives of these Saints, seeing that I said that I had them. After this, they came with another question, whether wee did all things that the Pope commanded vs to: I said, yea: for so wee were bound by the Axele of all holy Faith, which consisted One only and Consoling Church. Hereupon they answered me, that if the Pope would command them any thing, which the Apostles had not written, they would not do it: and likewise if their Abbots or Patriarchs would command them any such thing, they would burne such a Commandement. After this, came another question, why there are not so many bodies of Saints in Ethiopia, as there be in Italy, Germany, and France: I answered him, That in those Provinces many Emperours had reigned, whose Ministers being Pagans, were very cruell, and that they which were converted to the Faith of Christ, were so constant in the same, that they chose rather to dye for it, then to worship Idols, and that therefore there were so many Martyrs and Virgins. Touching this point an answer was returned, that I laid the truth, which he greatly delighted to heare so plainly delivered, and asked whether we knew, how long it was since Ethiopia received the Christian Faith: I sent him word, that I thought, that since after the death of Christ, this land was converted by the Embrace of the Queene Candace, which was begun by the Apostle Philip. An answer was sent me, that by this Embrace there was no more converted but the Countrey of Tigry, which is in Ethiopia, and that the rest was converted by force of Armes, as also he proceeded in daily converting of diuers Kingdomes by the said force of Armes, and that the first conversion of the Queene Candace, was ten yeares after the death of Christ, and that from that time unto this present, it had bene converted by Christians, &c.

86. The next day, the Prete sent for my Booke, which is called, *Flos Sanctorum*, saying; That I should shew them the lives of the said Saints: I sent him my Booke, which presently they sent me backe againe by two Friers, saying, That the Prete willed them to write the name of every Saint, in the *Abyssin* tongue, and to place the same vpon every figure. The next day, the said Friers were with their Booke to translate these lives. I durst not go to speake with the Prete, vntill I carried with me the Booke of the Kalender, because they asked me the day of every Saint, and would needs haue me tell it them immediatly. On Saint *Katharines* day, being Sunday, the Prete lent certaine Canons and Priests, which a *Venetian* Painter, called *Nicholas Brancaloni*, which had lived about fortie yeares in this Countrey, and vnderstood the *Abyssin* tongue, was their Interpreter: and that every thing was excellently well handled, saying, That one alone said Masse, and that they gave not the Communion to all the flanders by.

Single Communion fulfilled. They came againe to the Prete's presence

This very day being Sunday, when wee were gone to bed, the Prete lent for vs, and being come vnto the first Curiaes, he caused vs all to put on our best apparell, and to come into the presence of the Prete, who late vpon his Throne in the very same sort that he late before. And here he talked with vs of many matters, and among other things, that the Ambassadors which were in his Court might depart this Realme, when it pleased them, and the Ambassadors also with his Company, and that one *Frank* should they behind, called *Nicholas Muc-a*, by whom he would send his Letters, which were to be made in Gold, and that therefore he could not write to soone.

XIII.

§. XIII.

Of the Progress of PRETE IANNI. Their Wrestling, Baptisme, Masse passages of the dangerous Streets comming to Saint GEORGES Church. Many other Questions. The PRETES preparations in his Travell.

85. He fixe and twentieth of the said month of November, the Prete summoned in this order. He mounted on horse-backe with two Pages only, and passed before our Tent, skimming and mangling of his horse. And suddenly a brute went through the Camp, that the *Negus* was departed. And every man hurried to follow after as fast as they could. He caused fiftie Mules to be decked vs, thirtie five to carrie our Meale and Wine, and fiftene to carrie our other Stuffs, with certaine slaues, and we were recommended to a certaine Lord, called *Alex. Raphael*. *Alex* is the title of his Lordship, and *Raphael* his name, who gaue vs every day an Ox. We departed, and on the Wednesday came vnto the Court, and lodged in a great open field vpon a Rueters side: Eight-fiftene there came a very honorable Frier to visit vs, which is the chiefe of the Kings Secretaries, and a great Duine, and also the Nobles of the Friers of *Chaxeme*, and said, that hee came to visit vs on the behalfe of his Lord.

86. The second of December, *Lazarus de Andrade*, our *Portugall* Painter, being neere the Kings Tent, was asked whether he would wrestle; and hee wrastled, misfouling no danger at all: and at the first bowt his legge was broken, he brake another *Portugall* arme. This Wrestler of the Prete, was called *Gabrielinus*, which signifieth, The Servant of Mary, and was a Moore, and is broad-shouldered, and a strong fellow, and worketh cunning with his hand in Silke and Gold. This day came newes from his *Grand Betade*, which was in Warre against a King of the Moores, that he had vanquished him; and sent much Gold and slaues, and the heads of certaine great men which he had slaine.

At this time one Master *Peter Cordero* a *Genouer*, had a Sonne borne of his Wife, which was a *Negus*, who requested me to baptize him within eight dayes, because they baptize not their male children before the end of fower dayes. I baptized this childe the tenth of December, and thither repayed great foute of people, and those of the most honourable and principall of the Court.

87. Departing from this Countrey, we tooke our journey by that way, by which we came vnto the Court. And so great was the throng of people which travelled on all sides, that for ten or twelue miles space, the people were so neere one another, that it seemed to bee the Protection on *Corpus Christi* day; and scarcely the tenth part are well appareled. The rest are all clad in skinnies and other base apparell, and carrie all their riches with them, which are onely certaine pots to make Wine in, and Dishes to drinke in. And if they make no long journey, these base people, carrie their poore Cottages all whole and couered as they are, and if they goe any long journey; they carrie nought but the ruffs only, which are certaine small Poles; and the rich men cause their Tents to be caried with them, which are very good and of great price. I speake now of the great Gentlemen and Lords; for with every one of them is mounted as it were a Crit or a good Towne, as namely, their Tents caried partly vpon slaues backs, and partly vpon Mules. We *Portugalls*, and the *Frankes* haue oftentimes considered the number of these Mules, and taken them to be about fiftie thousand. The Horses are but few, for albeit there are very fine ones, yet because they know not how to loose them, they quickly marre their feet: and if the Prete trauell any long journey, all the Townes are full of furbated Horses, which are faine to follow softly after. The Mules of carriage are innumerable, and they ride as well on Male as Female Mules. There are great foute of Hacknies which carrie burthens, and they ride as well as furbated as the Horses be. There are many Heafts more fruibac than Hacknies. They make many Oxen also to carrie burthens, and in the plaine and Champaigne Countreys, the Camels carrie burthens.

88. The Prete fildome traueleth in the high way, neither doth any man know whether hee goeth but the Altar-stones, that is, their Churches, which are thirtene doore keepe the high way, although the Prete goe out of the way, and all the people cometh after in the way, vntill they find a white Tent. Let vs, and strait way every man taketh vp his lodging in his place, and many times the Prete comes not to this Tent, but lyeth in Monasteries and other Religious Houses. In this Tent which is erected, they vse continually to sing and play vpon Instruments, as though the Prete were there in person, but vs not so cunningly as when he is there present. The Altar-stones are caried with great reuerence, and alwayes by Priests that say Masse, and there be foure of them which carrie the same on their shoulders vpon a square Table, and foure Priests come behind to change courses in carrying of the same. They are couered with rich Embroidered Clothes and cloth of Silke, and two Clerkes goe before with a Censer and a Croffe; and another

Baptizing of a childe.

Multitude of people.

Very poore. Above 10000. Male in the traine of Prete Ianni. Few good horses because they cannot choose them.

Thirtene mooneable Court Churches.

Altarstones caried by Priests.

ther goeth ringing with a small Bell, and every man and woman that heareth the same, goeth one of the way : and if hee bee on horse-backe hee strait-way lighteth, and giueth place, that the Church may passe. Likewise there alwayes goe with the Court foure Lions, each of them led with two Chaynes, one before and another behind, and eury bodie maketh roome for them. We wayted on the Court till the twentieth of December, and came vnto those terrible Mountaines where the gates are, wherby we passed when we came first into the Countrey, and there they lodged vs.

The cause
why Prete Jan
sheweth him-
selfe shrice to
the peo. le thrice a
yeare.

After that the Tents of the *Prete* were erected, strait-way they beganne to make a very high scaffold neere one of his Tents, because the *Prete* would shew himselfe to his people on Christmas day. And commonly he sheweth himselfe thrice a yeare, that is to say, on Christmas day, 10 on Easter day, and on Holy Rood day in September. And the cause why he thus sheweth himselfe thrice a yeare, because his Grand-father, whose name was *Alexander*, was kept three yeeres seuer after his death by his Seruants, who gouerned the Countrey all the mean-while : for vntill that time, none of the people might see their King, neither was he fene of any, but a few of his Seruants. And at the request of the people, the Father of this *Dauid* shewed himselfe these three dayes, and this King also doth the like: They also say, that when he goeth to warre, he alwayes goeth open, that all men may see him, and also when he trauelleth.

89. On Christmas Euening at after-noon, the *Prete* called for me, and asked mee what Feast kept the day next following? I sent him word, we kept the Feast of the Nativitye of Christ. He asked me, what Solemnitie we used? I answered, that we kept our usual manner, and the solemnities of three Masses. Hee said, that they did all things like vnto vs, save that they used but one Masse, and used but one of those three Masses which I would my selfe. Six of vs went and we prolonged the Martins with Lessons, Hymnes, Psalmes and Propheties, and feared all such things as we could best sing and thunder out : and the *Prete* neuer departed from the gate of his Tent, which was as I haue said, neere vnto our Church : and two Pages neere ceased to goe and come, and to inquire what it was the which we sung, specially when they perceived vs to change the tune of the Psalmes, Hymnes, and Responsores. When this was done, and one man confessed, it beganne to be broad day, and I sent them word, that I would say Masse, and strait-way we began a Procession, with a Crocfe carried vp before vs, and an Image of our Lady, and two Torch-bearers about the Crocfe : and we beganne the Procession neere the Circle within our Tent. Suddenly the *Prete* sent vnto vs to make our Procession about his Tents, and sent vs four hundred great Candles of white Wax, to carry them lighted before vs, and would haue vs beginne our Procession with our *Portugals*, and the white people, and that his owne people should follow after. When the Procession was ended, which reached a great Circuit, we began our *Aperges*, and I went to give Holy Water to *Prete Ianni*, which I might easily sing from our Church, because he was neere vnto vs. There were with him, as I was informed, the Queene his Wife, Queene *Helena* his Mother, and the *Cabocato*, with other his familiar friends. In the Tent of our Church stood all the great Nobles and Lords of the Court, which could stand in the roome, and the rest stood without : and from our Altar vnto the *Prete* his Tent all the way was open, because he desired to see the whole Service of the Masse. 40

90. The Procession, Masse, and Communion being ended, the Ambassadors and all the rest of his company were permitted to goe home vnto their Diners, and I only with mine Interpreter was layed behind. Strait-way that old Father, the Kings Schoole-master came vnto me, and said, that the *Prete Ianni* greatly commended our Service, but desired to know what reason we had to suffer the Lay-people to enter into the Church, as well as the Clergie, and that hee was informed, that women also came into the Church. I answered him that the Church of God was not thus vp against any Christian, and that if Christ should alwayes with open armes to receiue all that com. vnto him into his glory in Paradise, why should not we receiue them into the Church, which is the way to passe into Paradise? and as touching women, although in old time they entered not into *Santa Sanctorum*, yet the merits of our Lady were such and so great, that they were sufficient to defende, that the feminine sexe might enter into the House of God.

Merits of our
Lady for wo-
men.
Bookes of
Scripture.

They sent me word, that they had foure score and one Bookes of the old and new Testament, and would know whether we had any more or no? I sent them word, that we had about ten times foure score and one Bookes, which were drawne out of the afore-said *Workers*, with many and more perfect Expositions. They told me that they knew well, that we had more Bookes then they, and therefore he desired me to tell him the names of those which they had not. And so they held me with Questions and Answers vntill night, with Messengers that ceased not to tro vp and downe. I stood on my feet leaning vpon a staffe, and Questions came vnto mee not onely from the *Prete Ianni*, but also from his Wife and from his Mother Queene *Helena* : and I answered them as God assisted me. At length, I became so wearie and hungry, that I could not stand any longer vpon my legs, and they gaue me leave to depart. I was no sooner gone away, but a Page came running after me, and said, that the *Prete* requested mee very instantly to giue him the Canopie that was ouer my head, praying me to pardon him, that he had stayed me so long

long without meat, and requested me so soone as I had dined, to returne vnto him, because he desired to know other things of me. After I was come to our Tents, and had scarce dined, there came a messenger vnto mee to pray mee to returne, and so I was constrained to goe thither, and brought them with me which had sung Masse, and there we sung a *Complet*, as well as we could. And the *Prete* with the Queene continually shewed exceeding great attentiveness.

The Service being ended, he commanded the Tent of the Church to be taken downe, because he meant to depart that night to passe those bad passages, which are on these mightie high Mountaines whereto we haue spoken before, and so hee did : for at mid-night we heard a great noise of Horses and Mules, and eury body saying, *The Negus marcheeth*. And forthwith we put out flames in order, and followed him. And when we came to the first passage, we were constrained with Lances to make our way behind and before vs, for great was the turie and the throng, and the multitude of people which pressed vs behind. We traueled till wee ouer-tooke the Kings Tents, which were pitched in the midst of those great Trenches, which are betweene the Rivers before mentioned : heere wee reitied vntill mid-night, and till the *Prete* beganne againe to march, and we with him : and before morning, we were gotten out of those ill passages. And we heard afterward, that the same night in those passages there perished very many men, women, Asses, Mules, and laden Oxen : and in this second passage, called *Ampasaghe*, as wee haue said before, it was told mee that a great Lady being vpon a Mule, being led by two of her Seruants, all of them being tied together, fell downe from that great height, and were torne in pieces before they came to the bottom : so terrible and fearefull are those Rocks and down-falls, that it seemes they goe downe to Hell, to him that beholdeth them. This was our iourney without keeping holy the *Octau* of Christmas, which in that Countrey is not observed. I feared, haue said before, that the Court stayed in other places five or sixe dayes in remouing, but at these passages they stayed three weekes, and the stufte of the *Prete* was about a month in passing, although they passed eury day.

Rement at
mid-night.

Horrible
down fall.

Our iourney
without

91. The eight and twentieth of December, 1520. we drew neere vnto a Church which wee saw before, as we came into the Countrey, but we were not thither, which is called *S. Georges*, vnder which they set vp the Pallion of the *Prete*, and there we set our appointed place. The next day very early, the *Prete* sent to call vs, and signified vnto vs that wee should see the Church, which is great : and all painted round about, the walls and paintings are very conuenient, where are many goodly Histories well set forth, and made in due proportions by a *Demetrius*, called *Nicholas Bramante*, of whom we spake before, and here his name is put downe in writing, although in this Countrey they call him *Marconius*. The walls which are without the body of the Church, and meet vnder the covered circuit, which is like a Clottery, were all couered from top to the bottom with whole pieces of Embroidered Cloth, of Veluets, and other rich Cloth of Silke. When we came into the gate of the open circuit, and were entering into the covered circuit, they caused the Clothes to be lifted vp, which were hangd ouer the principal gate, which seemed to be couered ouer with plates, which at the first bliste were took to be of Gold, because they told vs so, but when we came neerer, wee perceived, that they were 40 but plates of Siluer, but gilt ouer, and it was laid so cunning as well vpon the gattes, as in the Windowes, that it could not be mended.

Riches thereof

The *Cabocato*, which is so great a Lord, was the man that went with vs and shewed vs eury thing. And the *Prete* also was present, but enuironed with his Curtaines : yet when we passed by him he might see vs and him. Whereupon when he saw vs, hee could not containe himselfe, but needs hee must faine to know of vs, what we thought of that Church and of those paintings. We answered him, that they seemed vnto vs to be things that belonged to a great Lord and King, which answered pleased him not a little. The roofe or couering of this Church is framed vpon thirtie six Pillars of wood, which are very thicke, and as high as the Masses of Gallies, and couered all ouer with Waincot, which are painted, like as all the walls round about.

After diuers fashions, hoping that I should haue beene dispatched, there were fetched out of the Church foure great and rich Canopies, which so soone as I saw them, I greatly wondered at although before I had seene many great and rich ones in *India*, which doe shadow thole Kings, but none of that greatnesse and richnesse, whereto they reioiced that brought them, and ranne to tell vnto the *Prete*, who suddenly sent for me vnto him, and standing in the gate of his Palace, vnto which the *Shanker*, which remayned in the Court, he willed them againe to be shewed vnto one in their presence, commanding me to view them well, and to tell him what I thought of them. I answered him, that they were exceeding faire, and that I neuer had seene in *India*, where many of the Kings vie them, neither fairer, nor richer. Then he commanded, that they should be set vp on the ground against the Sunne, so that they made a shadow like vnto a Tent, 60 and willed them to tell me, that when he trauelled, and would rest himselfe, and his wife together, he rested himselfe vnder the shadow of one of those Canopies, and took his repast, and slept vnder the same. These Canopies might well be of the bignesse of a great Cart-wheel, so that ten men might well stand vnder the shadow of one of them, & were couered all ouerwith Silke. After all these Questions and Answers, hee sent to know what hee desired most to drinke, whether

Four rich Canopies of Asia.

Wine of Grapes or of Honey, or of *Zanna*, which is made of Barley. His travelling was of this manner: he rode vncouered aloft, with a Crowne upon his head, compaied with twelve Curtaines, very long and lightly behind him and on both sides, and he was in the midle. They which carried the said Curtaines were on the outside of the same, & bare the same aloft upon faul Spears. Within the said Curtaines goe six Pages, which they call *Loggemenes*, which ingitheth, *Pages of the head*, because the Mule which the *Prete* rideth on, hath a very faire ornament aboute his bridle, which hee in the checkes of the bridle, two Cordons of Silke with goodly Talle, and one of thefe Cordons, oge Page holdeth on one side, and another on the other side, which lead the Mule, as it were by the head: then follow two other Pages likewise, one on the one side, and another on the other side, which lay their hands on the necke of the Mule, and two follow after in the same manner with their hands upon the buttookes, almost vpon the Crouper. Without the Curtaines and before the *Prete* March twentie of the principall Pages in very good array, and before the said Pages goe fixe Horfes, very faire and richly furnished, each of them being led by four men, very well appaerelled, to wic; two by the head, & two by the hind, with their hands upon the Crouper, in such sort as the *Prete* his Mule was led. And these fixe Horfes goe fixe Miles, faddeled and very well furnished, and every one of them likewise have four men to lead them in the same manner as the Mule was led. And before the said Horfes wente six small Gentlemen riding vpon very good Mules, with their fine Sarges * about their bodies. And then went *Portugal*: went before the said Gentlemen, for this place was appointed unto him. Neither may any Footmen or Hortemen, either on horle-backe or vpon Mules approach too nere him by a great distance, for there be Curriers which always runne before vpon horle-backe, and if their Horfes be tyred, they light and take others, which caule the people to stand out of the way, so that there is no bodie to be seene in the way. The *Benedites* march with their Guard a great distance out of the way, and then goeth on the *Prete* with his men, and with his Guard, at the least a furlong distance off: and if the way be Champeigne, sometimes they goe mile and an halfe off, according to the qualitie of the Country. And if the way be rockie and ftrait, and to continue any long space, and that it be necessary that euery man muft passe that way, the said *Benedites* diuide themselves a mile and an halfe alunder, and one goeth before, to wic, hee which is on the right hand, and hee on the left hand cometh behind, with each of which Lions may be about six thousand persons, and as I said before with their men always in the way. And these Curriers, both before and behind, carry the *Prete* his baggage, and they which carrie the Churchwardens, and the *Benedites*, and the *Portugall*, whereunto they doe great honour and reverence. And ther thing the *Prete* carryeth with him, whitherfooe he goe, for hee neeuer stirreth without it, which are one hundred Lanes of Wine of Honey, and as many of Wine of Rafins, euery one of which Lanes may containe fixe or feuen dragons of Wine, and they are as blacke as leade, and are very smooth and finely made with a couer of Earth, and then ftopped vp, and no man dare be so hardie as to come neere or to take any of them without the *Prete* his licence. They carrie likewise one hundred Painters painted over and clofed, full of Wheaten bread, and these came after the *Prete*, not farre distant from him, and they carry the *Prete* his money, and they came after one another, such as the *Prete* desired, and the *Portugall* and behind these came the *Benedites*, which are as it were Stewards of the house. And when they are come to the *Prete* his Paultrie, they vnlaide all these things, and carry them in, and afterward he lendeth some part therof to whom he pleaseth.

δ. XIII.

*How the PAREL came to the Church of Machan Celacem, and of the Proceſſion where
with they received him 3 Divers Meſſages: Their twelfth Baptiſme of the
ABUNAS Circumciſion, Orders, Conſecration of the Church
and Tranſlation of NARV. Divers Queſtions
and Diſcourſes.*

93: **I**n the first of January, 1521. we came vnto a great Church, which when we came that way first, and passed nere the same, they would not suffer vs to see. The Church is called *Machan Celacum*, which signifieeth, *The Tynne*. Three miles before we came at the Celacum, the Prete commanded eight Horles well furnished to be giuen vnto vs, wherewith we should ride before him skirmishing, managing and turning out the heresies first, and then he should followe. And so we went on our way, and within a mile of the Church, there came forth an infinite multitude of people to receiue vs, and there were so many Croffes, Priests and Friers of diuers Monasteries and Churches, that they could not be numbered, and to our iudgement they were about thirtie thousand. And we thought that the Friers came from farre Countries, because in this Kingdome of *Amara*, there were no Monasteries, because all the great Churches are the burials of their Kings. There were about

CHAP. 5. §. 14. *Church offerings. Yearly Baptisme: the manner how.*

Two hundred with Miters, which are made like unto great and high hoods of Silke. And like- Two hundred
wise fixtie foure Canopies of those great ones, which might well be called, because they carried them aloft above the people: but they were not to faire and rich, as those of the Church of Saint George. All these Canopies belonged unto Churches, where Kings were buried, because at their deathly they haue the fame vnto them. This great multitude of people assembled, belonged partly to the Churches and Monasteries, and part of them were of the Countrey, which came to see the *Prete*, who rid all open, whome they neuer law ride so before.

The *Præte* having lighted at the Church, and having made his Prayers, returned to his Pavilion, and straight-way lent for me, and willed that the Ambassadors and his Company should go to their lodging. Here he demanded of me, *What I thought of this great meeting and entertainment, which was given unto him: by this great multitude, and whether the King of Portugal had the greatest number of men with him? And whether the people were fatter more than the others? they seemed to be, because the most part of them were naked, and therefore the King's soldiers [to many at times, and that our people in France are well apparelled, and in order, and seeme to be many more than they be; and that I should go with the Ambassadors, whom I met upon the way. Again, he lent me word, that this Church was newly built, and that there was nothing like it in all the world, and that the Altar was of Gold, that as many as entered therein, should give some offering, and the Ambassadors, and I, and his Weapons, and I should give my Cap which I wore, and likewise many should give some other.*

20 34. The day following, the *Prete* lent vs word, that we should come and see the foresaid Description of
Church, whither he was gone before. This Church is very great and high, and the Walls are of
white stone, wrought with Iron Chizeles, with very goodly worke, vpon which they lay no
Tranlames, because they would not beare them, for the stones are not ioyned one with ano-
ther, nor faimed together, but onely laid one vpon another, without any Ligaments or firmne-
nes; and they seeme very faire, to a man that knoweth not how they are framed within. The
chancel gate is made of stone, as the gate of the Church of Saint George is, and betwene
these platts are counterfeited, flowers, and lewels left with very goodly worke. The
above the wall of the principall gate, are two Pictures of our Lady, very goodly and fine.
made, with two Angels, all-ravne with Penill. Thys lay, thesa certaine Frer, very kindly, and well
30 vnderstand, and I my selfe was acquainted with that Frer. In this Church are three
build vpon sixe Colunnes, and the said Colunnes are buile of pieces of Free-stone, laid one
vpon another, and very well wrought: and the circuit without, and covered like a Cloyster, is
built vpon sixe Colunnes of Wood, as great as the Malts of Gallies, and very high, and vpon
the said Colunnes, is Timber laid very flat, which maketh a very thicke Roofe: and doubt-
less, it is a wonderfull thing to thinke, how these people which are without any great w, or
any able to leaue the Church of Wood which are so high. About the Church are fixteene
Curtaines: and running which way to enuyrout way, and they are as deepe as the whole
40 piece pieces faimed together. Curtaines, very rich and flatly, and eury Curtaine is of fe-
turent pieces faimed together.

95. The fourth I I mean, the *Præfent* Ient vs word, that wee should remoue our Tent, and our Church, and should caue to bee caried a mile, and an hulte from thence, where they had made a Poole like a Pond or Lake, full of Water, wherein they went to baptize themselves vp, on twelth day, because this is their custom to baptize them, eues euery year, on the same day that Christ was baptized, And fo the next day being the Vigil, we went and saw a great circuit enfolded with an hedge in a very large field, and they lent to know, whether we would be baptized or no? I lent them word, that the manner of our Church was to baptize vs once only in our Infancy.

so over the faine Lake, saying, that they blessed the faine Lake, about midnignt they begane the baptisme, and they say (which I beleue allowe to be true) that the first which was baptized, was the *Prete*, and next: vnto him the Patriarche, *Abuna Marka*, and the *Queene* the *Emperors* Wife, And these three persons had clashes about their priuities, but all the reft were flarke naked, And thus they went into the world: And about the rising of the Sunne, when the baptisme was done, the *Emperour* said, that he would give five me to come and see him, I went thither, and I stayed there till about eight of the clocke, to heare what they would say, and they placed me at an end of the faine Lake, and

The Lake has a great bottom, and it is plain, and cut into the ground, very right downe and square, and boorded round, and in the bottom are Plankes, and ouer the Plankes, 60 it is covered with little Courten-claith, made like a Cerfi-claith. The Water was conveyed thitherly a little Gutter, whilist they vile to Water Gardens. The Lake through Pipes, at the mouth whereof hung a great Sacke, to strain the water into the ranne into the Lake. And at my coming thither, the Water ceased running, because it was already full of Holy Water, wherewith they had cast Ore. This Lake had on the outside row of five towers, and ouer against them about five yards distant, was made a little

Two hundred

The *Preterode* open.

Customs of offering in Churches

Description of the Church.

Artistic people

Curtaínes:

Prete Ianni v-
eth to be bap-
tiz d once a
yeare: as also
his subjects.

the manner
the bap-
tism of these
people.

Xxxxxx 2

A great Froit.

Three dippings.

Thebrians
his tourment.Circumcision
is used in the
Country of
Prete launi.Miracles pre-
tended.Orders given
to thousands
at once.

A Sermon.

enclosure of wood, wherein stood the *Prete*, which had a Curtaine of blue Sindall before him, being halfe lit in twaine, and through this lit he might see those that were baptized; for his face was turned toward the Lake: in which stood that old Father, the Schoole-master of the *Prete*, with whom I had conference on Christmas-day at night. This old man was naked as he came out of his Mothers wombe, and almost dead for cold, because that night was a great Froit, and hee stood in the water up to the shoulders, for of that depth the Lake was where they entered, which were to be baptized, downe by the said steps sturke naked with their backs toward the *Prete*, and when they went out, they shewed their fore-parts as well women as men. These people came, neere to the said Schoole-master, and he laid his hand vpon their heads, and thrust them downe thrice vnder the water; saying, in his owne Language: *I baptize thee in the name of* 10 *the Father, of the Sonne, and of the Holy Ghost*, crossing of them in stead of blessing. And if they were little children, they went not downe all the said steps, but the said Schoole-master came vnto them, and dipped them downe after the manner aforesaid. And as I haue said, I stood on the other side ouer against the *Prete*, so that when he saw their backs, I saw the fore-

parts of those which were baptized. This Poole or Lake was compassed and conueted with Tents of diuers colours, so well placed and ordered with such flore of boughes, of Orenges-trees, Limons, and Citrons, that it seemed to be an exceeding faire Garden. The great Tilt that hung ouer the said Lake was very long, and all full of red and blue croles of Silke, which gaue a great grace therunto.

96. The next day after the baptisme, I went to visit the *Abuna*, whom till then I had nei-
ther spoken withall, nor seen, but only at the Baptisme, being almost dead for cold, where I could not speake vnto him. He tooke exceeding pleasure at my visiting of him, and would not let mee kille his hand, but rather would haue fallen downe vpon the ground to kisse my feet. And being let downe vpon a Couch, the beginning of his speech was, that he gaue most hearty thanks to God for our meeting together, and that he conceived exceeding great pleasure when those things were told him which I had so often spoken vnto *Prete launi*, and especially con-
cerning that Baptisme, in that I had vntered the truth so freely in his presence, wherein hee would not beleue the *Abuna* himselfe, because he alone was of that opinion, and that if he had me companion or two to helpe to backe him in selling of the truth, that hee would draw the *Prete* from many faults and errors, wherein hee and all his people were plunged. And while we 30
were talking of this matter, there came in a white Priest, the Sonne of a *Gibete*, that is to say of a white man borne in this Country, and he asked me why we were not circumcised, seeing that Christ was circumcised: I answered him, that it was true, that Christ was circumcised, and that he would haue it so, because he would fulfill the Law which at that time was vied, because hee would not be accused before the time for breaking of the Law, but that shortly after, hee com-
manded that Circumcision should cease. This Priest forth-with replied, that he was the Sonne of a *Frank*, and that his Father would not suffer him to be circumcised, and that when he came to the age of twentie yeeres after the death of his Father, on an Evening going to bed vn-
circumcised, the next morning he found himselfe circumcised: and how might this come to passe, if God would not haue Circumcision? I answered him, that this was a notable deceiver; for that 40
it was granted that God had not forbid Circumcision, yet hee was not so worthy a person, that God would shew this Miracle vpon him, that is to say, of an imperfect man to make him perfect: and that if it were as he had said, that going to bed whole, he was found the next mor-
ning circumcised, it might be the Deuill that had done the same to doe him dishonour. The *Abuna*, and as many as were in the house laughed exceedingly at this speech, and tooke great pleasure thereat: and this Priest afterward became an especial friend to me and to all the *Portugals*, and came daily to heare my Masse.

After this the *Abuna* caused Wine and Fruits of the Country to bee brought in, and would needs make vs a little Banquet, and sent vnto our Tents good flore of Bread and Wine and one Oxe. The eighth of Ianuary, the said *Abuna*, determined to giue Orders, and I went thither 50
to see the manner which hee vied in giuing of the same; which was in this wise: A white Tent was erected in a great Champeigne feld, where were assembled between fixe and fixe thousand persons to receive Orders. Hither came the *Abuna*, riding vpon a Mule, and my selfe was in his company with an infinite number of others. And sitting on his Mules backe in the midst of that so great Assembly, hee made, as it were, a Sermon in the *Arabian* Tongue, and one of his Priests expounded it in the *Abessin* Language. I asked my Interpreter, what it was that the *Abuna* 60
said: he told me that he said, that if any man there had two Wives or more, although any of them were dead, he should not become Priest, or if he did take Orders: hee did curse and excommunic him with the curse of God.

This Speech being ended, hee fate him downe in a Chaire before the said Tent, and three 60
Priests fate downe before him vpon the ground, euery man with his Booke, and certaine others which directed this businesse, caused all those which were to take Orders, to set downe on the ground vpon their heedes, and all of them stood in three very long ranks or allies, and euery ranke had one of those Priests which held the Bookes and examined them shortly, so that I some read

could not pass two words: and after this man went another Priest, with a Basketfull of a white 60
incense, and with a plate made like unto Scales dipped in the said incense, and with the same they made a mark vpon the bare of their right arme, which being done, they rose from that place, and went and late downe in the midst of the felds vpon certaine Hillsides of Earth, where they that were examined must stand, and there were very few which went not ouer this ther. This Examination being ended, the *Abuna* went into his Tent and fate in a Chaire, and this Tent had two gates, through which hee caused all the Examinates to passe, one after another, and as they were presented before the *Abuna*, coming in at the one gate straight-ways, hee laid his hand vpon their heads, and said certaine words which I vnderstood not; and then 70
hee put out by the other gate: neither was there any one of them to whom this Ceremonie was not done.

Then hee tooke a Booke in his hand, and read a great while on the same, holding a little crosse of Iron in his hand, and made many signes of the Crosse therewith vpon the whole Company. This ended, a Priest went out of the gate with a Booke and read, as it might bee, the Epistle of the Gospel, and straight-way the *Abuna* laid a Masse, which continued no longer time, then a man might thrice say ouer the *Psalm* of *Miserere mi Deus*: and straight-way hee minished the Com-
munion to all those Priests which were Massing Priests, and were in number two thousand three hundred fiftie fixe, for they make these Priests of the Masse by themselves, and the Clerkes by themselves another day. And the *Abuna* told mee, that the Clerkes were ordained to the de-
gree of Deacon, as Saint Stephen was. Yet I saw him make Clerkes and Priests altogether in one day, and that at oftentimes, because hee made them and giue them Orders, very often, and 80
always in great numbers, because they come to him out of all the Kingdomes and Territories of the *Prete*, for there is none that can giue Orders but he. They are not required nor haue any Letters of Testimonie or Certificate of their Orders. And because I haue spoken of the number of two thousand three hundred fiftie fixe, I could not haue knowne the same, I wrieste I had beene told by him, which had the charge to count them, and I thinke hee told me true.

97. The next day being the ninth of Ianuary, the *Prete* sent for me: When I was come vn-
to him hee said, that hee vnderstood that I had beene to see his Priests consecrated, and asked mee what I thought of them. I answered, that I had sene two things, which though they had bin 30
told me and confirmed by Oath, yet I would neuer haue beleueed them, to wit, the multitude of the Clerge, the Crosse and Mithers which were at the receiving of his Highnesse, and the entertainment which hee made them. The second, was this so great and infinite number of Priests, which received Orders altogether, and that hee thought that Ceremonie was very well per-
formed; but that the dishonour of the Priests wherein they came to take Orders, displeased mee not a little. Straight-way I was answered, that I needed not to manuell at any of these things: 40
for as touching their meeting of him, there were no Priests that came thither, but only those which belonged to the Churches of his Grand-father and Predecessor, which were builded in those parts, and that they bare those Mithers, Canopies, and Crosse which were left vnto them; and that the Priests which received Orders were but a few, in comparison of the number that 50
they were wont to be, for alwayes they are wont to make fixe or fixe thousand, and that now him what dishonour I had sene which was contrary to the Order of the Church? I answered, that it seemed to mee a very dishonour and shameful thing, that the Priests which were to be admitted to the ministration of the Masse, and that were to receive the bodie of Christ, should come almost all naked, (shewing their Priuities): and that a *Adam* and *Eue* had done as they sinned first themselves naked, and when they were to appeare before God did haue done as they sinned last: that these being to receive the Sacrament, which is much more, are not ashamed to shew all their dishonour, and that I had sene a Frier which was stark blind, which neuer had eyes, and ano-
ther which was lame of his right hand, and four or fixe which were lame of their legs, to haue 60
received Orders of Priest-hood, which ought to haue beene found, and to haue all their limmes found euery thing particularly to tell him my opinion, that afterward things might be amended, saying, that hee would take order for the Priests, that they should not goe naked, and that touching those which were

Raphael, I should conferre with Aiaz Raphael, which was present at this giuing of Orders. This Aiaz came first vnto the Court.

The tenth of Ianuary, the *Abuna* made Clerkes. These are not examined, because they make them of all Ages, euen children that are carryed in the armes and cannot speake, vntill they bee fifteen yeeres old, whilst yet they haue no Wives, but if they haue Wives they cannot bee 60
Clerkes: and those which take Orders to be Priests of the Masse, whilst they be Clerkes, may ward they may not marry. The men beate the children in their armes, and cannot speake nor the crying of so many young Kids, because they are there without: their Mothers, and are halfe

X x x x x

Haturd

The manner
of giuing Or-
ders vnto
Priests.Two thousand
three hundred
fiftie fixe PriestsNone but the
Abuna can giue
Orders.No Priest
ought to be
blind, lame, or
mangled in his
bodie.

Aiaz Raphael.

A royall feist.

Cunning
Cookerie.Larres of blinde
carth and Cry-
fall.Church sing-
ing and dan-
cing.Matthew was a
Merchant.

that it seemed to be a Hall very well furnished: and here he sent vs word to recreate our selves a little for his sake, refreshing our Idles, and discouraging of our priuate matters. And while we thus discoursed a good while, we saw coming in very good order, many Larres of Wine, and a great basket of fine Bread, and great store of meate bogue in great Platters, made of black earth, very faire, and excellently wrought, which seemed to be of blacke Amber. The meate was made of diuers sorts of flesh, dressed after sundry fashions, somewhat after our manner, among which, were Hennesall whole, great, and fat, some foddren, and some roasted, and in other Platters came other Hens, which seemed to be Hens indeed, but were only the skins, in such sort, that they had taken out the flesh and all the bones, with wondrousall diligence, so that the skinn was not broken in any part, but was perfectly whole, and then mincing the flesh vnto skinn, and mingling it with certaine delicate spices, they filled the same againe with it, which, as I haue said, was perfectly whole, and the fete, from the neather ioynt downe-vnto the fete, neither could we at any time discern how they could get out the bones, or how they might flay them, and yet could percieve no nature at all. We fed very well of these Hens, to our contentment, because they were so good and delicate. Then brought they in grosse and fat meate, so handfomly dressed, that wee knew not whether it were foddren or roasted. Afterward certaine White-meates were brought in, in other Platters, and meates of other colours, made partly of flesh stamped, with the sinewes taken out, and part of Birds, and diuers Fruits of the Country, and in some of them was force of Butter, in others Hennes fute: of every one of them we tasted, which seemed vnto vs very good and delicate: and we wondred how it was possible, that they should haue so good Cookes in that Country. Among the Larres of the Wine of Rains, which were all of that Earth like blacke Amber, there was one of Cryfall Glasse, with a great Bowle of Cryfall, all gilded ouer, and another great Bowle of Siluer, Enamelled all ouer with foure exceeding fine stones, which seemed to be Saphires set in the frame, hanging in a square case, beset with many Rubies, and this Bowle was very faire and rich. When we had eaten as much as we thought good, the *Prete* lent vs to sing and dance, and to recreate our selues after our owne manner.


101. The eight and twentieth of January, he willed vs to come vnto the great Church, and caused vs to be placed before his Curtaines, which were above the place of the steps, which are neere vnto the principall gate. Here was an infinite multitude of Clergy, which, as they did at the mourning of his Fathers bones, did moue off his long, dance, and leape, and in their leaping, did alwayes touch their feete with their iunke, not one fore, and then another: as when we had stayed there a good while, he sent to aske vs, whether they sung after this manner in our Countrey? We answered him, no: because our langing was more quiet and plaine, as well in voyces as in body: for we neither danced nor stirred a whit. He replied: Seeing that our custome was such, whether we thought that his was ill done? We sent him word, that the things belonging vnto God, after what manner soeuer they be done, seemed alwayes to be wel done. This ceremony being ended, they began to go about the Church with five and twentie Croffes, and five and twentie Centurs, carrying their Croffes in their left hands, as it were Standards, and the Centurs in their right hands, casting Incense vpon them without any fauor. And vpon the steps where we stood, were two great Latton Bassins, gilded all wrought about, full of kind of Incense, sweeter then that which is brought into the Church, and as often as they piled by, they cast great quantity thereof into the Centurs, and they which went about in Procession, were clad in very rich Copes, and Hoods, made after their fashion, and so were they which danced and sung.

102. The nine and twentieth of January, the Ambassadour and all the *Frankes* (whereof some were come to this Court before vs) with all his Company, went to visite the *Amala Marke*, because he had not as yet spoken with him. We found him as before, sitting vpon a Couch. The Ambassadour would haue kifed his hand, but he would not suffer him, but gaue him the Croffe to kisse, which he alwayes carried in his hand, and so he did to all the rest. As soone as we were so kiste, the Ambassadour said, that hee was come to visite him in the name of the Grand Capitaine, and prayed him to pardon him, that hee came no sooner to him, because they would not suffer him to visite any body. The *Amala* answered him, that he ought not to maruaile therefor, for it was the custome of that Court, not to suffer any stranger to goe vnto any mans house, and that this was not by the consent of the *Prete*, which was a good and godly man, but of the Courtiers which are malicious. The Ambassadour told him, that the King of *Portugall* was informed of his bounty and holinesse, by his Brother *Matthew*, and also by others, and that therefore he besought him to keepe the *Prete Ianni* constant and immutable in this enterprize, of chasing and destroying of the *Mores*. The *Amala* answered, That he was no Saint, but a poore Sinner, and that *Matthew* was none of his Brother, but was a Merchant, and his friend, and although he came with lies, yet was it manifest, that his coming was ordained by God, seeing it turned to so good seruice and profite, &c.

p. XV.

p. XV.

A Discourse of PETER COVILLAN: Of the PARTIS gifts and presents, and the Portugals quarrels, and their licence to depart out of the Countrey.

103.  Hereas I haue spoken often in this Booke of *Peter de Couillan Portugall*, being the Storie of an honourable person, and of great credite with *Prete Ianni*, and all the Court, it is convenient that I should declare how he came into this Countrey, and the cause thereof, as he hath oftentimes told me himselfe. But first I will say, that he is my spirituall sonne, and that I haue oftentimes confessed him, because in three and thirce yeeres while he liued in this Countrey, he told me that he neuer was confessed, because the custome here is not to keepe that secret which is vnterred in confession, and that therefore he went into the Church, when he confessed his finnes vnto God. His beginning was thus: he was borne in the Towne of *Couillan* in the Kingdome of *Portugall*, and being a boy, he went into *Cassile*, and gat into the seruice of *Don Alfonso*, Duke of *Smile*, and when the warre began betwene *Portugall* and *Cassile*, hee returned home with *Don Iohn de Cusinan*, brother to the said Duke, which placed him in the house of *Alfonso King of Portugall*, who for his valour presently made him a man at Armes, and hee was continually in that warre, and serued also abroad in *France*. After the death of King *Alfonso*, he was one of the Guard of the King *Don Iohn* his sonne, vntill the time of the treasons, when he sent him into *Cassile*, because hee spake the *Cassilian* Tongue very well, to speake out who were those Gentlemen of his Subjects, which practised there against him. And returning out of *Cassile*, he was sent into *Barbarie*, where he stayed a time, and learned the *Arabian* Tongue, and was afterward sent to conclude a Peace with the King of *Tremizan*: and being returned, he was sent againe to the King *Amali bela gegi*, which restored the bones of the Infant *Don Fernando*. At his returne he found, that the King *Don Iohn* had landing by all means that his ships should find out the Spicerie, had determined to send by land certaine men to discover as much as they might. And *Alfonso de Pansa* was chosen for this enterprize, a Citizen of *Cassile*, a very skillfull man, and very expert in the *Arabian* Tongue.

When *Peter de Couillan* was returned, King *Iohn* called him vnto him, and told him secretly, That hauing alwayes knowne him loyal and his faithfull seruant, and ready to doe his Maiesties good seruice, seeing hee vnderstood the *Arabian* tongue, he purposed to send him, with another companion, to discover and learne where *Prete Ianni* dwelt, and whether his Territories reached vnto the Sea, and where the Pepper and Cinamon grew, and other sorts of Spicerie, which were brought vnto the Citie of *Penze* from the Countreys of the *Mores*: seeing hee had sent for this purpose one of the Hoole of *Monerico*, and one Frier *Anthony of Lubon* Prior of *Penda de Ferro*, which could not passe the Citie of *Tersusalem*, saying, That it was impossible to trauell well, hee purposed to send *Peter de Couillan* to undertake this enterprize, to doe him this so principall seruice, vntill this way without vnderstanding the *Arabian* tongue, and therefore seeing hee vnderstood the promise to reward him in such sort, that he should be great in his Kingdome, and all his Posteritie should alwayes lue contented. *Peter* answered him, That he kifed his Maiesties hands for the great fauour which hee had done him, but that he was sorry, that his wifedom and sufficiencie was not answerable to the great desire hee had to serue his Highnesse, and yet neuertheless, as his faithfull seruant hee accepted this message with all his heart.

And so in the yeere 1487. the seuenth of May, they were both dispatched in Saint *Arren*, the King *Don Emanuel* alwayes there present, which at that time was but Duke, and they gaue them a Sea-Card, taken out of a generall Map of the World, at the making whereof was the Licentiate *Calcedilla*, Bishop of *Viseu*, and the Doctor *Matter Roderigo*, inhabitant of *Porto Virey*, and the Doctor *Matter Manfro*, which at that time was a *Imo*: and all this worke was done very secretly in the house of *Peter de Alencara*, and all the forenamed persons shewed the veriest of their knowledge, as though they should haue beene Commanders in the Discouerie, of finding out the Countreys from whence the Spices come, and as though one of them should haue gone into *Ethiopia* to discover the Countrey of *Prete Ianni*, and as though in those Seas there had beene some knowledge of a passage into our Westerne Seas: because the said Doctors said, they had found some memoriall of that matter. And for the charges of them both, the King appointed foure hundred Cruzadoes, which were giuen them out of the Treasurie of the Garden of *Amiran*: and (as I haue said) the King *Emanuel* was alwayes present, who at that time was Duke. Besides this, the King gaue them a Letter of credit in all parts of the Leuant, that if they fell into any need or perill, they might be succoured and aided thereby. One halfe of these foure hundred Cruzadoes, to be used to haue in realme money, and the other halfe they gaue to *Bartholomew Marchion*, a *Flourentine*, to be payed them in *Naples*.

And hauing receiued the Kings blessing, they departed from *Lubon*, and came vnto *Barcelona*

The Storie of
Peter Couillan.Confessed
neuer here:His life in his
youth.

Alfonso de Pansa

Pansa, sent to
discover the
Spices and
Prete Ianni his
Countrey.

His iourney.

A consultation
for the seeking
out of the
South-eall
passage.The small be-
ginning of the
Portugall great-
ness in the
East.

on Corpus Christi day, and thence vnto Naples on Saint Johns day; when their Bills of Exchange were payed them, by the Sonne of *Cofmo de Medici*. From Naples they went vnto the Ile of *Rhoas*, and here they found two *Portugall* Knights, the one called *Fricc Gonzales*, and the other *Fricc Fernando*, in whose house they lodged; and after certaine dayes, they took their voyage for *Alexandria*, in a ship of *Berbers* of *Pandia*, having first bought many Laires of Honey, so that they were Merchants. When they were come to *Alexandria*, they both fell enuicously full of enuie; and the *Cadi* took all their Honey from them, supposing they would haue dyed. But being recovered, they were payed as they would themselves, and having bought sundrie sorts of merchandize, they went to *Cairo*, where they stayed till they found companie of certaine *Moors*, called *Magabirini*, of the Kingdom of *Fes* and *Tremacen*, which they went to *Aden*, and in their companie they went by Land to *Tor*; where taking ship, they sailed to *Snachen*, vpon the Coast of the *Abissins*, and from thence vnto *Aden*. And because it was the time of the Moosons or Motions, when those Seas cannot be failed, they diuided themselves the one from the other, and *Alfonso* passed into *Ethiopia*, and *Peter* made his choice to goe into *India*, as the time serued him for to doe. And they agreed together, to meete at a certayne time in the Citie of *Cairo*, that they might be able to aduertise the King of their discouerie.

Cairo.

Calicut.

Zela.

The chiefe end of Coyllan his voyage, was to discover the Sea, on the backe of *Ethiopia*, *Magabirini*, or the Ile of the *Moone*. *Aden* and *Tor*. *Tor* had dead.

Calicut.

Peter de Couillan, when time serued, took shipping, and sailed directly to *Cananor*, and passed thence to *Calicut*, and saw the great quantitie of Ginger and Pepper which grow there, and vnderstood, that the Cloues and Cinamon were brought thither from farre Countreies. Then he went toward *Ging*, and passed thence to the Ile of *Ormus*, and having informed himselfe of certayne other thing, he came in a ship toward the Red Sea. Hee landed at *Zela*, and with certayne Merchants, which were *Moors*, he trauelled those Seas of *Ethiopia*, which they shewed him at *Lubon* in a Sea Chare, to the intent hee should vie all his industrie to discouer them. And he went so farre, that he came vnto the Towne of *Cefala*, where he learned of the Mariners and certayne *Arabians*, that the said Coast might be failed all along toward the West, and that they knew no enl thereof, and that there was a great Ile very rich, which was about nine hundred miles in length, which they call, *The Ile of the Moone*. And having vnderstood these things, being very glad thereto, he determined to returne vnto *Cairo*, and so he came backe to *Zela*, and from thence passed to *Aden*, and then to *Tor*, and lastly to *Cairo*, where he stayed a great time, waiting for *Alfonso de Patua*, and at length, had newes that he was dead.

Whereupon he determined to returne into *Portugall*: but it pleased God, that two *Arabs*, which went to seeke him, by good lucke found him, and deliuered him Letters from the King of *Portugall*. One of these letters was called, *Rabbi Abraham*, borne in *Belgion*. The others name was *Ioseph de Lamago*, and was a Shoemaker. These having bene before in *Persia* and in *Bagadit*, told the King many great matters, which they had learned concerning the Spiceries, and the riches which were found in the Ile of *Ormus*, wherof the King conceived great pleasure, and commanded them to returne thither againe to see the same themselves; but first, that they should seeke out *Peter de Couillan*, and *Alfonso de Patua*, which he knew were determined to meet together at a certaine appointed time in *Cairo*. The King's Letters were, that if all the things yeaught them in commision, were searched out by them, then they should returne, because hee would reward them; but if they were not all discovered, that they should find his particular information of those things that they had found, and then should doe their best endeavour to search out the rest, and aboue all things, to discouer the Countrey of *Pete Ianni*, and to cause *Rabbi Abraham* to see the Ile of *Ormus*. For which cause, *Peter de Couillan*, purposed to aduertise the King of all which hee had found along the Coast of *Calicut*, touching the Spiceries and of *Ormus*, and of the Coast of *Ethiopia*, and of *Cefala*, and of the great Iland of the *Moone*, concluding, that his ships which sailed into *Ginnea*, sailing along the Coast, and seeking the Coast of that Iland, and of *Cefala*, might easily enter into their Easterne Seas, and fall vpon this Coast of *Calicut*, for all along there was Sea: he had vnderstood, and that he would returne with *Rabbi Abraham* to *Ormus*, and after his returne he would seeke out *Pete Ianni*, whose Countrey he stretched vnto the Red Sea.

And with these Letters, he dispatched *Ioseph de Lamago* the Jew. And he and the other Jew going againe to *Ormus*, and returning to *Aden*, hee willed him to goe and carrie newes to the King that hee had found the Ile of *Ormus* with his owne eyes. And himselfe passing into *Ethiopia*, came into the Court of *Pete Ianni*, which at that time was not farre from *Zela*. And having presented his Letters vnto him, who at that time was called *Alexander*, hee was very courteously entertained, and had great honour done vnto him, and was promised that he should speedily be dispatched. But in the meane while, he departed this life, and *Nabu* his brother succeeded in his stead, which saw him, and made very much of him; but would neuer give him leave to depart. Afterwards *Nabu* died also, and his sonne *Dauid* succeeded him, which reigned at this present, which would not suffer him to depart, saying, that hee came not thither in his time; and that if his Predecessors had given him so great Lands and Reuenues, hee ought to enioy them, and to live in ease of them; and therefore, seeing they had not given him licence, neither might hee give him leave to depart; and so he remained still in the Countrey: and they gave him

His coming to Pte Alex.

Nabu succeeded.

Died, the present.

a wife, with very great riches and possessions, by whom hee had children, whom we also saw. And in our time, when hee saw that we would depart, hee was exceeding desirous to returne into his Countrey, and went to craue leave of the *Pete*, and we with him, and were very instant on his behalf, and besought him very earnestly, yet for all that we could not obtaine leave. Hee is a man of great spirit and wit, and of his qualitie hee hath not the like in all the Court, and can speake all the Languages, as well of the *Christians* as of the *Moors*, *Gentiles*, and *Abissins*: and of all things which hee hath knowne and seene, hee can yeeld as particular account, as if they were present. And therefore hee is very gracious with the *Pete*, and all the Court.

104. Returning to our Voyage, or rather to our Historie: The dayes following, the Secretaries caused not to write the Letters, which were to be carrie with vs to the King, and to the grand Captaine, and they bestowed much time and labour in making them: for their manner was not to write one to another, but their demands, answers, and messages, are all done by word of mouth. And while we were there, they began by little and little to learn to write; and when they wrote, they alwaies held before them the Epistles of Saint *Paul*, of Saint *Peter*, and of Saint *James*; and those which studied in them, were taken for the most learned and wise among them. They wrote the Letters to the King in three Languages, *The Abissin*, the *Arabian*, and the *Portugall*; and after the same manner were the Letters made vnto the Grand Captaine.

The Grand *Benedit* coming vnto vs, which is the Lord that standeth on his left hand, brought mee a Croffe of Silver, and a passing faire Staffe wrought with inlayd worke, saying, that the *Pete* sent me these things in token of the government which hee had giuen mee in the Ile of the Red Sea; I gaue his Highnesse thanks in the best manner that I could. There came another message from the *Pete*, that hee had giuen order that thirtie Mules should be giuen vnto vs to carrie our goods. And moreover, that hee had sent thirtie ounces of Gold to the Ambassadors, and gittie for his companie; and that *George*, and those which were with him, had received their part; and withall, that hee had sent one hundred loads of Meale, and as many hornes of Wine of Honey, to serue vs in our Voyage, and willed that we should not trouble the poore Husbandmen by the way, because hee was informed, that in our coming to the Court wee had wadded the Countrey through which we trauelled, and that certaine Captaines were appointed for vs, which should conduct vs from place to place, euen to the Sea side, to wit, that euery one should furnish vs through their Countreys with all things necessary: and forthwith they appointed vs to a fenne of the *Cabeas*, because we were to trauell a great way through his fathers Territories, which are those where the great Church standeth, wherein the bones of the *Pete* his father were layd: which Church (as I haue said) hath foure hundred Canons, and ouer the said Canons there is a fenne of the said *Cabeas*, which is a *Licence*, that is to say, The head ouer all the rest of the heads.

105. This day at euening, were thirtie ounces of Gold brought to our Tent for the Ambassadors, and fiftie for vs, and a great Crowne of Gold and Silver which was the Crowne of *Pete Ianni*: and it was sent to vs for the worth thereof as for the bigneffe, and it was in a round Chir lined with Cloths, and was wrought with a staffe, and it was presented by *Adenago*, the Captaine of the Pages, which said vnto the Ambassadors, that the *Pete* sent that Crowne to the King of *Portugall*, and that hee should say vnto him, that a Crowne is not more to be taken from the Fathers hand, but only for the Sonne: and that he was his Sonne, and that hee had taken the same from his owne head to send it to the King of *Portugall*, which was his Father, and that hee first him the same as the most precious thing that hee had at that instant, offering him all the fawours, ayde, and succours, as well of *Men* as of Gold, and *Victuals*, which hee should stand in need of for his Fortresses and Fleets, and for the *Warres* which hee would make against the *Moors* in these parts of the Red Sea, euen vnto *Yerulim*.

The first day of Lent, wee began our Voyage, and the fenne of the *Cabeas* went with vs, through whose Countreys we were to passe, and *Adenago* Captaine of the Pages; for afterward we were to passe through his Territories. And we trauelled the next day, far distant one companie from the other, vntill we came to *Manadeli*, a Towne in the Kingdom of *Tigremahon*.

106. Being come to this Towne of *Manadeli*, which is wholly inhabited by *Moors*, who are peaceable Tributaries to the *Pete*: and one *Stephen Pagliarte*, as it seemeth, fell out with a *Moore*, which strooke out two of his teeth, and certaine of our people coming running thither at the noise of this garboile, they brake one of our mens heads with a stone. *Adenago* ran but because it was night, there was nothing to be apprehended, which had done the harme: vnto the place where hee held thirtie two *Moors* prisoners, and caused vs to sit downe on the graffe: and hee late downe likewise, leaning with his shoulders against his Chaire. And there causing the prisoners to be brought, he began after their manner to demand Gold of them. Then hee caused them to be stripped and cruelly beaten, demanding how much they would giue vs: they began to promise one ounce of Gold, two, and three; but still beating of them, they asked how much they would giue; at length they came to seuen ounces, and hee withall they ceased

The vice of writing was not in *Ethiopia* in these dayes.

Gifts.

The Prefect which *Pete Ianni* sent: the Ambassadors for his part.

The Prefect which *Pete Ianni* sent to the King of *Portugall* with exceeding great officers.

There was a quarrell betwixt *Adenago* and *Fernandes* who wounded the Father, *Manadeli*.

Manner of Iustice.

thous deepe Valleyes, lying betwene exceeding high Mountaines, where they may finde water, whereas no other people come, and there they doe their Penance all the time of Lent, and for prooffe hereof.

I was on a time with the *Prete*, in a Towne called *Dora*, which is neere thoe great and deep Trenches (whereof I have spoken before) into the which, a great River falleth downe headlong from an high Mountaine into a Bottom, and the water of this River, breaking in the Ayre, became as white as Snow. As we flood aboord, *Peter de Casillon* therewith met a Cane in this Bottom, which we could hardly discern, and said, that in the same there was a Monke which they held for a Saint, and vnder this Cane, there seemed to be a Garden: On the side of this Bottom, and not farre off, hee hewed me such another Cane, wherein a white Man was dead, which was knowne to haue bene twenty yeeres in that Desart, and that the time of his death was not knowne. Onely when they law him no more in this Mountaine, they went to see his lodging or Cane, and they found it clofed vp on the inside with a good Wall, so that none might goe in or out thereat: and the *Prete* being aduertised hereof, commanded, that by no means it should be opened or touched.

110. The generall fast in Lent, which the most part of the Friers and Nunnes, and the Priests also doe observe, is to cate once, from two dayes to two dayes, and that alwayes in the night time. They fast not on Sundayes: The like doe many old Women when they are going out of the world; and so they reported that *Queen Henriad*, as often they fasted at any time in the yere, that she did not cate about thrice in the weeke, to wit, on Tuesday, Thursday, and Saturday. In the Kingdome of *Tigrai*, which is a Kingdome subiect to *Bernaugh*, and in the Kingdome of *Tigremabon*, every body catcheth fleish in the Lent, on Saturday and Sunday, and they kill more Oxen on these two dayes, then in all the yere beside. And if they will marry their first or second Wife, they marry them the Thursday before our Shrouetide, for vpon their marriage they haue licence to cate Fleish, Milke, and Butter, for two moneths space, at what time fouer they will. And therefore, that they may cate the same, they marry Wines, and drinke Wine. In all the other Territories, Kingdomes, and Signories, they fast all the Lent, as well great as small, Men as Women, Male-children as Female, without breaking the same in any point, and so they doe almost all the Adents.

On Palmesunday they lay their Service after this manner: They beginne to say Mattins vpon about Mid-night, and they continue their singing and dancing, carrying painted Images vndered in their hands, vntill broad day-break at the house of Prime, they all get boughs and hold them in their hands at the Gate, for the Women and Lay-men may not come into the Church; and the Priests stand singing in the Church, with boughs in their hands, and sing very loud, making oftentimes the signe of the Crosse, with the said boughs, and going about without the Church, they come vnto the principall Gate, into which, fixe or seuen of them enter, as we are wont to doe, which they shut, and he standes without which is to say Masse, and they sing both within and without the Church, as we doe: and then hee which flood without, cometh in and sayeth Masse, and giveth the Communion vnto all. On the holy Weeke, or Weeke before Easter, no Masse is said, save on Thursday and Saturday. And their ordinary customs, which all Noblemen and Gentlemen doe at all times in the yere, of saluting one another, is: When they meet together once a day, they kisse each others shoulders, and embrace one another, and one kisseth the right shoulder, and the other the left. These salutations are not vied this weeke, but when they doe meete, they speake not one to another, but passe by without tising vp their eyes; and men of any quality, are apparelled all in Blacke or in Blew, and they doe no kind of worke, but all the whole day is spent in great deuotions, and singing in the Churches, and alwayes there is no Candle lighted.

On Holy-churday at Euentide, they make the Maunday, that is to say, the Ceremonie of washing of Feet, and all the people assemblen together vnto the Church, and the chiefe Priest of the Church, sitteth on a Chaire like vnto a Treut, girded with a Towell, and a great Balon full of water before him, and beginneth to wash the Feet of the Priests, which being done, they beginne to sing, and sing all night, and the Priests, Friers, and Clerkes goen out of the Church, neither cate, nor drinke, vntill Saturday after they haue said Masse.

On Good Friday about noone, they trim vp the Churches according to their abilitie and riches, for there be some Churches which are hangd all with cloth of gold and crimson, and chierly, they decke vp the principall Gate, because there is the landing place of all the people, and they hang vp a Crucifixure vpon the Cloth, made of printed Paper, and ouer the same is a little Curtaine which couereth it, and they sing all night and all day, and read the Passion; which being done, they vncouer the Crucifixure, and fraighway all the people fall prostrate on the ground, beating one another with Wandes, and Cuffes, and Ribs; with great fury, jowling their heads one against another, and also against the Wall; and make so bitter mourning, that any heart of Flint would be moued to teares with pure deuotion. This lamentation and sorrow continueth two houres at the least. After this two

Priests

Of their great
lame nation
and beating
one another
vpon Good-
Friday at
night.

Good-Friday.

Mandy-thur-
day.

Silence.

Customs of
Saluting.

Weeks before
Easter.

PalmeSunday.

Customs of
Singing.

Heremites.

Goings into
Forrests and
Valleyes for
Penance.

Priests goe to every gate of the circuit, which are three, which goe into the Church-yard, and stand at all these gates, one on the one side, and another on the other side; with a little Whip in their hands, which hath five great thongs of Leather vpon it. And all they that were before the principall gate came out through one of these three gates slipped from the waste vponward, and as they passe, they bowe downe their bodies, and these Priests with the Whips doe nothing else but lay on them as hard as they can, as long as they stand still: some passe by, and haue but few stripes, others lay and receive many: but the old men and old women stand there a halfe an houre, vntill the blood trickle downe their bodies, and so they lye all night in the Cloyster of the Church. And at mid-night they begin their Songs, which continue vntill the next day at Euening, and then they begin Masse, and all receive the Communion.

On Easter day at mid-night, they begin their Mattens, and before day they make a Procession, and at break of day they say Masse: And they observe this weeke vntill the Munday following the Apostles Sunday, and so they keepe fouenteene dayes holy, that is to say, from the Saturday before Palme-Sunday, vntill the said Munday.

111. Vpon a time we were in the Lent at the Court of *Prate Ianni*, which lay on the borders of a Countrey of *Gentiles*, called *Gorages*, a Nation (as they lay) very malicious, and none of these will be made illures, for they had rather die or kill themselves, then erre the Christian. The place where the Court lay was out of the Countrey of the last people which, as it was told vs, haue their Habitations vnder the ground, that is to say, they make Caves wherein they lye. But the Court was lodged by a goodly River, the chanel whereof ran low in a deepe bottom, and on the banks on either side the Countrey all was a most goodly greene Champaigne, but the Barch within a foot deep was a sandie Rocke, like the Rocke *Di gli di Charnache* in *Portugall*. On all places on the sides of this River, were exceeding fiers of Houtes digged in the Mountaine, one above another: and the biggest of them had their doore no larger then the mouth of an Hoghead, whereby they might easily creepe in, and ouer the doore was an hole made where they fastened a Cord, whereby with their hands they climbed vp. In which Houses abundance of the poorest sort of the Court were lodged: and they said, that these Houses were able to receive twentie or thirtie persons with their furniture.

There was also by this River a very strong Towne, which on the side toward the River was hewen into the mightie Rocke, and toward the Land there was a Ditch cast, fifteen fathomes deepe, and six fathomes broad, and both the ends thereof reached vnto the River: and in this Trench all round about it were Houses digged like to those aforesaid, but in the midst of this circuit which was like a plaine field, there were little Houses made with wals and roofes, wherein at this time Christians dwell, and there is also a good Church. The entry into this Towne is digged vnder the ground, through this sandie Rocke, all made like a Vault, where a man would not thinke, that any Mule or Ox could enter in, and yet neuerthelesse they passe well enough.

Not farre from this Towne, going vp the River is a great Rocke very steepe from the top to the bottom, and on the top thereof is a plaine field, and in the mid-way vp this Rocke, there is a Monastirie dedicated to our Ladie, and here they lay, as we saw the Palace of the King of this Monastirie with a wooden Ladder, which may be placed and remoued, for they take it away every night for feare these people *Gorages*, when the Court is not there. Afterward they goe vp a paire of staires of stone, and on the left hand is a Ladder, and fifteen Cels of Friers, which all haue windowes very high ouer the River. Then there are their Batterie, their dining roomes, and Chambers to lay vpon their Corne; and turning on right hand, passing through a darke way, a man cometh vnto a great height, where the principall gate of their Church is, which is wals about it, which is very high and broad, for it hath many windowes ouer the River; To this place come some small number of Friers. Many people come thither from the Court to receive the Communion, both for the deuotion of this place, and also by reason of the fame, which these Friers haue to be men of good life, and because they suffer many miseries, by reason of the wrongs which these bad Neighbours of theirs, the *Gorages* doe continually vnto them. And because the Court doth alwayes lodge after one manner, that is to say, all the people of this Court, that part on the left hand which belonged to the great *Benetide*, lay ouer against these *Gorages*: And very few wayes passed, wherein we heard not this newes: This night, the *Gorages* haue thine fifteen or twenty men of the great *Benetide*, and no man would succor them, because that being in the Lent by reason of the leure Fast, no man had any courage to fight for weakness, and faintness of body, neither would they breake the caution vpon any occasion.

On the holy weeke, and Easter day being laid at hand, the *Prete* sent vs word to prepare all should be ready, but that we lacked a Tent, because that which we had before we were to be set vp, and that as soone as he called for vs, we shold all come presently with all things necessary to lay Masse. And it was not past mid-night, but hee sent for vs, and straight-way we went with this,

Yyyy 2

Whippings.

After Euen-
ing dayes.

Gorages,
Tragédie,
Cave-dwellers,
People living
in Caves vnder
the ground

Towne in a
Rocke.

Monastirie of
our Ladie af-
fected by a
Ladder, and
those staires.

I will haue
Mercie and
not Sacrifice.

Six thousand
Candles.The Prete's habi-
tus.Sometimes car-
ried on mens
shoulders.Crowned hor-
ses.

Procession.

Black Tent.

Maffie for the
Prete's Mother
deceased.

ther, and were brought before the gate of the *Prete*, which wee found in this manner: A great part of the circuit of the hedge was broken and taken away, and from the Tent of the *Prete* to the Church of holy Croffe, stood about fixe thousand Waxe Candles lighted, and all in a ranke, and the distance might bee as farre as a Peece of great Ordnance might shoote: and the breach from the one side to the other of them that held these Candles, was as farre as one could strike a Ball at twice, and all the way was plaine and equall. And there stood about fiftie thousand persons behind them, which held the Candles, so that they which held the Candles, made as it were, an hedge that could not be broken, holding Candles before them bound all along together, and the Candles failed upon them round about the way. Before the Tent of the *Prete*, rose foure Gentlemen on horse-backe, holding themselves, and they placed vs next vnto them. In the meane while, came the *Prete* forth of his Tent, mounted vpon a Mule as blacke as a Crow, and as bigge as a great Horfe (whereof they say, he maketh great account: & alwayes when he traueleth, will haue this Mule come after him, and if he ride not vpon the same, he sitteth on a Litter which is carryed on mens shoulders) and he came forth clad in an Embroidered Robe, which reached downe to the ground, and likewise his Mule was couered all ouer. The *Prete* wore his Crowne on his head, and held a Croffe in his hand, and on both sides of him went two other Horfes, and they went euen with the head of the Mule, but not hard by him, for they went asse off, and were adomed and couered all ouer with Embroidered Cloth of Gold, and seemed to bee encoiled in Gold, by reason of the great glittering thereof. They had great Crownes vpon their heads, which came downe to their very eyes, and in the tops thereof were great plumes of Feathers. As soone as the *Prete* was come forth, those foure Noblemen which rode before, departed away, and were seene no more, and those which came to call vs. As soone as the *Prete* was past, placed vs after him, so that no bodie else could come there, nor passe the rail of the Candles, fauing onely twentie Gentlemen, which went a good space before the *Prete* on foot: and in this order we came to the Church of holy Croffe, where the Masse of the Resurrection was to be said: and here alighting and going into the Church, he entered into his Coadjutors, and we stayed at the gate, out of which great numbers of Church-men immediately coming, were accompanied with a farr greater number than that which was without, and they began to make a great procession, placing vs in the end of the same next vnto the first degrees and staires of honorable calling: and after the Procession was done, as many went into the Church as could stand therein, and the rest stayed in the fields, and they caused vs also to enter in, placing vs hard by the Curtaines of the *Prete*.


As soone as Masse was done, and that they began to giue the Communion, the *Prete* sent vs word, that we should make our selues readie to goe and say Masse, because the Tent was now let vp, and that he would come presently. We went our way with those which called vs, which brought vs where there was a blacke Tent set vp, hard by the Tent of the *Prete*, which when we saw to be blacke, we thought that they had done it to disgrace vs: and suddenly the Ambassador said vnto me; Father, yee shall do well not to say Masse: for this is done to try vs: answered; neither doe I meane to say Masse, let vs goe hence to our Tents: And this was done at the breake of the day.

After our refusal and expostulations, the *Prete* sent vs word to haue patience, because he would see condigne punishment executed on them, which had done the same, and prynced vs to goe into that blacke Tent, because that seeing it was not good to say Masse in, yet it was good enough to dine in: and so we went into it: And hither was sent vnto vs a royall Dinner, with infinite and excellent viands of sundrie sorts of flesh, and excellent Wine both white and red, which were very strong, and of an excellent smell. *Peter de Couillon* was with vs, and was present at all which passed that night. And at Dinner, he told vs, that all this was done of purpose, to trie what estimation we had of Gods matters, and of the Church, and that from henceforth, they would take vs for very good and perfect Christians. All this Lent, we were very well provided of meat and drinke, and of good store of Fish, and of store of Grapes which were then ripe in that Countrey. As soone as we had dined, That old Father which baptized the people, came vnto vs, and told vs, that the *Prete* lent vs word, that though wee had said no Masse that day, yet at least he would haue vs say Masse the next Sunday, and that he would take order, that we should haue a good Tent provided for vs, wherein we should say Masse according to our manner for the soule of his Mother, which was deceased a full yeere past; and that they likewise did say the *Teysor*, that is to say, The commemoration for the dead, and that we also should say the same after our manner.

§. XVII.

§. XVII.

Don LEWIS DE MENESES Letters: King EMANUEL'S death, Their Rites of mourning; Fatigues and Xoa: MAYN'D: his many mischiefs and death in battle.

112.  On the Sunday, being the Octauus of Easter, we went thither, and found a great white and new Tent set vp, with Cumes all of silke, and below our feet, the milke thereof, after their manner, and it was placed very neere the Tent of the *Prete*, and there the *Prie*, which now cometh Ambassador with vs, and other *Prie*, sang a *Nobill* for the dead with vs, and we said Masse, and before we had finished the same, there came vnto vs two packets of Letters, which Don Lewis de Meneses had sent vs, which was come with a Fleet for vs to the Hauens of *Macassa*, and the Letters came by two ways, and the Messengers arrived at one instant. There were also Letters directed to the *Prete*, wherein he requested him of all fauour, that he would dispatch vs without delay, that we might be at *Macassa* the fifteenth of April, because he could stay for vs no longer, as well because the mooring of the Sea, which is the best time to depart out of the Red Sea, would passe away: as also because there was great need of his presence in *India*. And it so fell out, that the same day wherein the Letters were delivered, the terme of the fifteenth of April expired. It was also written in the said Letters, that the King Don Emanuel was departed this life.
- And because it is the fashion of this Countrey, when their friends die, to shoue their heads, and not their Beards, and to cloath themselves in blacke apparill, we became to shoue our goppers head, and while wee were doing this, in came they which brought vs our dinner: who when they saw this, they let downe the meate vpon the ground, and ranne to tell it vnto the *Prete*, which suddenly sent two *Prie* vnto vs, to vnderstand what was fallen out. The Ambassador could not answer him for the great lamentation which he made, and I told them as well as I could, that the *Sonne* which came to light was darkened, that is to say, that the King *Don Emanuel* was departed this life, and suddenly all of vs began to weep. Bread, Wine, and other Merchandise were sold, and all other Tents of Officers and Judges should be shoue their way. Immediately at that instant were cryes made, that all places whither Bread, Wine, and this continued for three dayes, in the end whereof this Highnes sent for vs, and his first message vnto vs was, who did inherit the Kingdome of the King his Father: The Ambassador said, the Prince, Don Iohn his Sonne. As soone as he vnderstood this message, they say, that he rejoyced greatly, and sent vs this word, *Astefia, Astefia*: that is to say, *Be not afraid, be not afraid, for ye are among Christians, the Father was good, the Sonne will also be good, and I will write vnto him*. A Letter of his owne and ours also, and gaue him a very goodly Mule and rich apparill, and ten ounces of Gold, and with him sent two of our *Prete*s Kinmen.
- As for our feloes which did solicit him with all importunity, he drew vs along for the space of fixe weekes, and in the end he gaue vs very rich Garments, and to foure of vs he gaue chaines of Gold, with Croffes hanging at them, and eueny man his Mule: I had one of those Mules which went as though the would die in the Aire, and that without any hardnesse in the world: and for the rest of the company, fourecore ounces of Gold, and one hundred Loures for ourourney which we were to make. Being departed from the Court, we had not traueled very farr, but the Messengers returned which we had sent vnto the Sea, and signified vnto vs, that Don Lewis was departed a good while since, and though we knew that we could not ouer-take him, because the motion of the Sea would not suffer him to stay for vs, yet neuertheless we went thither, and found that he had left vs great store of Pepper, and certaine goods for our maintenance, and there were Letters of his directed to the *Prete*, and vnto vs.
- 150 It was determined by the greater part of vs, to send halfe of the Pepper to the *Prete*, and that the other halfe should remayne for our vse, and that the Factor: I should goe on this message. For all this, Don Rodrigo would needs goe himselfe, and would carrie all the Pepper, hoping that the *Prete* would giue him some great present, because it is a thing most esteemed, which may be brought into these Countreys. And with these our Commodities we departed the fifth of September, and went faire and softly with our Mules, and these carriages of our goods, *Fatigues*, which is in the vntermost part of the Kingdom of *Adel*, vnder which *Adel*, is *Bamba*, he maketh continuall warre against the Christians, and is furnished by the Kings of *Arabia*, and the Lords of *Morocco*, and by other Kings which are *Morocco*, and is furnished by the Kings of *Arabia*, and he will haue, and he on the other side sendeth them infinite numbers of *Abissinians*, which he taketh in warre. From the place or field where we found the Court vnto the first Martine town of *Adel*, is a dayes journey, and from that Martine town to *Zeila*, are eight dayes journey.

Yyyyyy 3

This

Faiger de-
scribed.

A Lake of
twelve miles
compass in
top of the
mountain.

Xm.

Pardon by
lot.

Dm.

A famous war-
rior.

Nineteene
thousand
Captives.

Husbandmen
no Soldiers.

This Kingdome of *Faiger*, for as much as we have seen thereof in our going and coming, is for the most part Champagne, that is to say, all low hills, wholly manured, and sowed with Wheat, Barley, and other Seeds, and there are mightie Champagnes fields sowed all over with Corne. There are also infinite Herds of Cattel of all kins, to wit, Goates, Sheepe, Oxen, Mares, and Mules. From this Champagne we saw a far off, a Mountaine higher then all the rest, not of stone, but covered all over with Trees, and also manured, wherein are many Monasteries and Churches enuironed with manured fields; in the top of which Mountaine *Shan* Lake twelve miles in compass, from whence were brought vnto the Court great store of sundry forles, and thole very good, and I saw not such forles in any other place. Here *Shan* fives Oranges, Citrons, and Indian Tigs, in such abundance, as it is incredible. *Peter de Coulon* told us, that the said Mountaine was so great, that he trauelled eight dayes journey about the foot thereof, and that he took measure thereof, and that the Lake on the top of the Mountaine was twelve miles in circuit. When the Court departed, we trauelled two dayes and an halfe, before we came to the foot of this hill, and when we came neere it, it seemed very high, and in euery part fruitful. Many Riars fall downe from the same, wherein is taken great store of fish.

We trauelled a day and an halfe on the back-side at the foot of this Mountaine, and leaving the same, we went out of the Kingdome of *Faiger*, and entered into the Kingdome of *Xu*, and here we deliuered the Pepper to the *Prete*, and the Letters of *Don Luis*, which we had translated into the *Abissa* Tongue, and could not receive any Answer at all. This Voyage which the *Prete* made into this Kingdome, grew vpon occasion of making certaine partitions and diuisions, betweene him and two which were his Siliers, by Father and Mother: for *Nah* his Father had fise Wiues. These partitions were of the Land and Goods, which remayned by the death of his Mother. Here we stayed foure daies, wherein they call Lots, what part should fall to each one of them. And *Peter de Coulon* assured me, that there were Countries in these portions, which could not be trauelled about in ten daies journey. When this diuision was made of the portion, which fell vnto the *Prete*, he caused the same to be diuided in two parts, which he gave vnto two of his little Daughters. The hills were covered with Oxen, Goates, Horses, and Sheepe. The Clothes of Silke and Gold, were likewise diuided, whereof there was great quantity, and he gave the greatest part of the Clothes of Silke vnto the Monasteries and Churches, which belonged to his Mother, in this Territorie. From hence we came to the Towne of *Dara*, where *Peter de Coulon* shewd the Wood vnto vs, wherein I said, that the Friers led fise a life, and where that white man dwelt, whose Cause was closed vp.

113. This Story was told me by many, and especially by *Peter de Coulon*, of a *Morre* Capitaine, called *Masudi*, a man of such courage and valour, that of his great Prowesse after his death, many Songs were made, which are sung even to this day by many people in the Court. They say, that for the space of twentie five years together in the Lent, euery yeare he made in-roads, and spoyled the Countrey of *Prete Ianni*, and because in this time, the Fast which is great, taketh away the strength of the people, so that they are not able to fight, therefore he made in-roads without any danger through those Countries, and sometimes hee entered aboute threethree miles. And one yeare he came into the Kingdome of *Amara*, or into the Kingdome of *Su*, or into the Kingdome of *Faiger*, and sometimes in one place, and sometimes in another: and he began to make these in-roads in the life of *King Masudi*, which was made to the King for the space of twentie years together, who being dead without Sonnes, his Brother *Shan* did him, which was the Father of this present King, and he did like in his daies. This present *Prete Ianni* began to raigine when he was twelue yeares of age, & till he grew to be fourteen yeares old, *Masudi* ceased not to make these in-roads, and warres in the Lent: and they say, that he was so great, that in one of them he led away nineteene thousand *Abissa* Captives, whom hee sent all to the house of *Morre*, causing them to be presented to the Kings of the *Morre*, where being enforced to become Renegados, they grew to be very courageous and valiant men, because they get out of the straitness of fasting, and enter into the fatnesse, and abundance of the viues of the *Morre*. Hee also carried away a great multitude of all sorts of Cattel.

On the foure and twentieth yeare of his Inuasions, when hee entered into the Kingdome of *Faiger*, all the people fled vnto a Mountaine, and *Masudi* enuironed them about, and tookt them, and burnt all the Churches and Monasteries therein. I haue said before, that throughout the Countrey of *Prete Ianni*, there are certaine called *Cana*, which are men at Armes, because the Husbandmen in these Countries goe not to warre. There were many of these *Cana* in these Kingdomes, which together with the Husbandmen were retred into the said Mountaine. *Masudi* tookt them altogether, and put them by themselves, and the poore Husbandmen hee dismissed, sending them away that they might sow the fields with Corne the next yeare, for him and his Horses: and to the men of Armes, hee said; Ye Cowards, which eat the bread of your King, and so badly defend his Territories, passe by the sword; and so fise thousand men at Armes wereaine, and he returned with great victorie, and without any impeachment at all.

The *Prete* being much moued with this Act, and especially at the burning of the Churches

and Monasteries (ent Spies into the Kingdome of *Adel*, to know by what part *Masudi* meant to enter: and vnderstood, that he meant to come with great troups into the Kingdome of *Faiger*, in the time of Wheat and Barley Haruest to destroy them. The *Prete* hauing learned, that he came not in the time of Lent, at which time they are forbidden to fight, refused to wait for him by the way, and this hee did against the minds of all his great Courtiers, hee let forward with his people and Court only, without sending for any from farre Countries, because he would not be discouraged, and trauelled day and night: and on a morning at break of day, hee set vp his Paulions, in a Towne where the first Haruest of the Kingdome of *Adel* is beke, which is a dayes journey from the Citie of *Adel*, where we found him when we carryed him the *Pepe*. Here (they say) is a great passage, which the King of *Adel* had passed the day before, and was entered three miles into the Countrey of *Prete Ianni*, and was gone out of the way; when it began to be broad day, they saw one another.

Masudi, which was a man of great valour, and was neuer knowne to flee, as the *Abissa* vse to sing of him; as soone as hee saw the King of the *Prete*, and the red Tents, which are neuer wont to be set vp, but at great Feasts, and entertainments of Princes, fled vnto the King of *Adel*: Sir, the *Negus* of *Ethiopia* is here in person; and this is the day of our death, doe what you can to save your selfe, for my part I meane here to die: and the said King being fearful, fled with foure others on horse-backe, among whom was the sonne of a *Benedit*, which then remayned with the King of *Adel*, and is now with the *Prete* in his Court: for they make no great account to run away, and become *Morre*, and if they will returne againe, they are baptised anew, and are pardoned for their fault, and become Christians as they were before) and hee told vs all these things particularly. As soone as the King of *Adel* was gotten to a safe place, which was with great speed; the *Prete Ianni* signified to his Armie, after hee knew that the King was fled, that they should recieue the Communion, and recommend themselves vnto God, and after break-fall, should set themselves in order: and at nine of the clocke they began to arrange themselves in battell array, and to march against the *Morre*, keeping alwayes their Tents and Paulions armed.

Masudi, which was resolved not to flee, and saw death before his eyes, desired to end his dayes with some notorious and honorable action, and therefore spake to euerye Christian, inquiring of them, whether there were any Knight to hardie against him, that hee might fight with him. Hereunto a Frier offered himselfe, called *Gabriel Andrean*, which like him in combat, and strooke off his head, for this his victorie, hee is much honoured in the Court, and we our selues were acquainted with him. The rest of the Armie gave the onset vpon the *Morre*, and discomfited them, which could no way escape, because the *Prete* his Tents were placed in the principall passages, and another passage which was farre off, and whesby the King of *Adel* fled, was by this time also taken.

After this victorie, the *Prete Ianni* rested in his Tents, and the day following made an in-road through the Kingdome of *Adel*, vntill hee came to euerye Palaces of the said King, which hee found quite abandoned, the Citie wherof the *Prete* strooke thence with his Launce, and would fide no man to enter in or come neere them, because it should not be said, that hee came thither to rob; for if the King had bene there, or any body else, hee would haue bene the first that should haue entred in, and made them faire warre: and when hee found no body therein, hee would suffer none to enter into them, and so returned backe. This battell was in the month of Iuly; and it is said, that it was on the very same day, that *Lepus Suarez* destroyed and burnt the Citie of *Zeila*, at the sack wherof I my selfe was, and the *Morre* which were taken told vs, that the Capitaine of *Zeila* was gone with the King of *Adel*, to warre against the *Negus* of *Ethiopia*. And oftentimes the *Prete* sent to shew vs foure or fise bundles of Swords, with hiles of Gluer, but grossly made, and told vs, that hee had won them in the Warre against the *Soldan* of *Adel*, and the Tent which hee sent vs of embroidered cloth and velvet of *Morre*, hee also was in the said Warre, and wished vs to hallow it before we had made therein, because the *Morre* had committed many finnes in the same.

The head of this *Masudi* was carried for three yeeres pace with the Court, euen vntill our coming thither, and on euery Saturday, Sunday, and other Holy-dayes, which the common people keepe; all the Boyes and Girles did nothing else but sing Verses, made after their manner, in the praise of this Victorie, and at this day their fingring passeth throughout all the Court, and I thinke it will continue to the worlds end. *Gabriel Andrean*, as I haue said, is a Frier, and a very honorable Person, and a Gentleman of very great reueneue; and besides this worthy Act which hee did, hee hath donee many other; and the report is, that hee is very eloquent, and a friend to the *Portugall*, and vnderstandeth very well the Holy Scriptures, and the things that concerne the Christian Faith, and hath great delight to talke of them; although King *Nah* caused the tip of his tongue to be cut off, for his over-much talking.

114. He sent vs word, that hee purposed to write to the Pope of Rome, whom they call, *Romus* *Negus* *Lepus* *Papas*, which significth, King of Rome and head of the Pope, and that I should make him the beginning of the Letter, because they are not wont to write, and knew not how they should

* Cruelty of Superstition.

King of Adel fleeth.

The Benedit between the Negus and Masudi.

Masudi slain by Gabriel Andrean a Frier.

Fides portusque vnde non capto 1191

Lepus Suarez, tookt Zeila in the yeare 1527

Gabriel mangre cut.

Learning all in books.

Zaga Zabo Ambassador.

Hearing of the Cause.

Zaga Zabo left the day.

The Lord chief Justice merrily beamed.

(should write to the Pope. If sent him word, that I would make the beginning for him, and that they should add the rest which they meant to write, or request at his hands. Whence came either, we found all those which they hold most learned and wise with many books, and they asked me where mine were. I answered, that I had no need of books, but only to know his Highness purpose, and that we were to be governed according thereto. Forsooth, by a chief man, as well in authority as in knowledge, which was there present, and by his office called *Aducher*, which signifies, A chief Chaplain; the *Prete* his intention was disclosed to the *Frier*, and he told it me, and I set my self to write, and made a briefe Preface; which forthwith was carried into his Highness in my hand-writing. Which having read, he sent me back againe, and forthwith we translated it into his language, and requested it againe unto him. Within a while there came a Page, which said, That the King liked very well of that which I had written, and marvelled much, that it was not taken out of books, commanding, that it should be written in a faire hand, and in two Papers, and that his learned Priests should studie their books, for the rest which should be added to these Letters. The Copie of the Letter which I made, is written in a Paper by it selfe, and beginneth in this manner: *Right happy and holy Father, &c.* Three dayes they bestowed in making of the other Letter, and about fiftene in making a little Croffe of gold, which weigheth one hundred Cruzadoes, which also I was to come to the Pope.

115. At this time the *Prete Ianni* determined to send an Ambassadour into *Portugall*, because that hitherto he had sent none, and he sent for *Don Rodrigo* and me, and told vs, that he purposed to send a man of his with vs unto the King of *Portugall*, to the end, that his desires might sooner take effect: and asked vs, whether we thought, that *Zaga Zabo* the *Frier*, who always kept vs companie, were sufficient for this Ambassage, seeing hee understood our language, and had bene before-time in our Countries. We answered him, That he was most sufficient, and was a man which understood vs, and we him. He sent vs word, that we should take him with vs in our companie. The next day he sent vs againe very honorable apparell, and thirtie ounces of gold, and one hundred loaves of bread for our voyage, and yet we stayed a good while after: The *Prete* sent a Messenger unto vs, appointing vs to returne unto the *Towne of Chacoma*, where (as I said before) we had bene a long time, and here he furnished vs with five hundred loaves of Grain, with one hundred Oxen, and one hundred Sheepe, with one hundred six dozen of Honey, and another hundred of Butter, and sent for the Ambassadour which went with vs, twentie loaves of Corne, twentie Oxen, twentie Sheepe, twentie pots of Honey, and as many of Butter.

116. While we abode in the *Towne of Chacoma*, the said *Zaga Zabo* was aduertized, that a certayne little Lordship, which he had, was taken from him: whereupon he prayed me, that I would goe with him to the Court to demand iustice. When we came thither, we found, that his Adversarie was *Aldonago*, Captaine of all the Pages of *Prete Ianni*, for here is no office but hath an Head above all the rest. And because all Sutes and Answeres are made to the *Prete* by Pages, we had no means at all to make the *Prete* acquainted with our suite; howbeit we were aided by one *Aduer*, which is a great Lord, and in though he were a great friend of *Aldonago*, yet made he the *Prete* acquainted with the cause of our coming. Our Judges were appointed, *Aduer*, *Don Rodrigo*, and *Aduer*, unto whom we imparted our request; and they appointed vs a time the next day, when the Sute should be in such a place, shewing vs the place in the skie; and the Proctor of *Aldonago* was there present, and *Zaga Zabo* the Ambassadour was there in person. When the day was come, both parties disputed and alleged greatly for themselves, and they concluded in words, for in their Courts they write nothing at all; and the Judges gave sentence by word of mouth, after this manner: That the Mannor and Lordship, which *Zaga Zabo* demanded, was a very small thing, and in former times subiect to another great Lordship, whereof *Aldonago* was Lord, and that it was right, that as the great *Wald* gather our all the Earth, so *Aldonago*, which was a great Lord, might not be hindered from sitting upon this, but that he ought to enter upon this little *Sgnorie*.


When we heard this sentence, we were much amazed, and went to complaine unto the *Prete*, which sent vs word to goe to our lodging, and be of good cheere, for all should be well, and that the next day we should repaire to the chief Justice, which should see vs dispatched, and herewithall we departed. The next day we waited upon him at his Tent, who received vs with a cheerful countenance, saying, That he had a commandment from the *Prete* to dispatch vs, and that we should stay for him at his Tent; howbeit, we would needs goe with him vntill he went to speake unto the *Prete*. Where, after he was gone in, and had layed a while, hee came out with two Pages, which led him to the place where offenders are beaten, and there calling two which doe this office, they tripped him, and throwing him downe upon the ground, they beat his hands unto two posts, and feet straight with a thong of Leather, which two men held fast. These ministers of Justice stood one at his head, and another at his feet, smit, him often times, and for the most part on the backe; and when the *Prete* commanded them to touch him, the stripes pierced vnto the bones, and of these stripes he had onely three. I haue seene this chief

chief Justice beaten three times besides, and within two dayes after, he returned to his office: because they are not ashamed hereof, but rather say, that the *Prete* meaneth them well, and is mercifull of them, and shortly after bestoweth his favour on them, and putteth them in office.

When this chief Justice was beaten, there were sixtie *Friers* in new apparrell present, which was yellow, after their custome. And when the chief Justice his punishment was ended, they tooke an old *Frier* which seemed to be a man of account, and was Head of the rest, and beat him after the aforesaid manner, but he was not touched to the quick. After him they tooke another which was about fortie yeeres of age, who seemed to be a man of much honour, and they beat him as they did the rest, and this last was twice touched to the quick. While this was done, I inquired the cause, and what fault the *Friers* had committed: it was told me, that the last *Frier* which was beaten, had taken to wife a daughter of a *Prete Ianni*, that is to say, of *Alexander*, the vncle of this *David*, and that he was separated from her, and had taken another sister of this present *Prete*, which being very dishonest, and doing what he listed, her husband fearing to put her away, in regard of the *Prete*, and because also in this Country the faults of women are not regarded, he forsooke this second wife, and tooke againe the first: and the *Prete* hauing commanded him that he should receive his sister againe, he would not obey it, but went and became a religious man: and the *Prete* hauing committed this cause to the chief Justice, to consider whether hee might become a *Frier* lawfully or no; the Justice gave sentence, that hee might lawfully take vpon him the habite of a religious man, and for this cause, the Justice was punished. The father of the *Friers* was beaten, because he had given him the habite; and this third man, because he received the same: and immediately he was enjoined to leave the same, and to take againe the sister of the *Prete*; and by this means we could not haue audience for the space of fiftene dayes.

§. XVIII.

Death of *Queene HELENA*, Tributes of *Griamae*, and other Provinces: Succours given to the *Queene* of *Adca*. Apprehension of the two Betudezes and *TIGERMAHON*: their sentence, and the execution. Expedition of the *Negus* to *Adca*. Strange Oxen. The *PARVET* Tent-court, and manner thereof; Places, Courts, and courses of Justice, with other parts thereof described. His Treasuries.

117.  *Veene Helena* had bene dead some eight or nine moneths, which governed the greatest part of the Kingdom of *Griamae*, when as many as came newly to the Court, went to bewaile her in her Tent, which as yet stood vpright in the old place, and wee did the like, when wee came anew to the Court after her death. And the *Frier* heere sent vnto that Kingdom the grand *Betudeze* to receive the *Gize*, which is the yearly tribute of the King: at this time the said *Betudeze* came to the Court with the *Gize*, which was three thousand five hundred Mules, three hundred Horses, and three thousand *Bassari*, (which are a kind of clothes which great men wear vpon their Litters, and they are made of Cotton, baggie on the one side, like vnto Carpets, but not so coarse; and great peronages lay them vpon their Beds; and they are of so great price, that one of them is worth an ounce of Gold at the least, and sometimes three or foure ounces, yea and five ounces) and about three hundred Cotton clothes of small value, whereof two are worth but a dramme of Gold, and sometimes less: and as wee haue said, an ounce is worth a *Pardoe*, which is three quarters of a golden Ducat of *Portugall*, and it was told me, that hee brought thirtie thousand drachmes of Gold.

My selfe was at the presenting of this tribute, and saw it all; and it was in this manner. The *Betudeze* came on foot naked from the grille vpward with a cord tyed about his head, like vnto a wreath of a *Cassian* Carrier, and coming within audience of the Tent of the *Prete*, he said three times this word in short phrase, *Aduer, Aduer, Aduer*, which signifieth Lord; and answer was made him but twice in his Language, *Who art thou? Who art thou?* And he said, *I which call, am the least of thy house, which saddles thy Mules, and tyeth up thy Cattle, and doe other business which thou hast commanded mee, and I bring thee that which thou hast assigned mee; and these words were spoken three times; which being ended, a voice was heard, saying, Come, come forward. And hee coming neere did reuerence before the Tent, and passed by. After him came the Horses one after another, all led by the heads by seruants. The first thirtie were fadded, and in very good order, the rest which followed were deare of two drachmes of Gold, and many were now worth one drame a piece, and I saw them afterward fadd for lesse, and there might thirtie which were fadded, faire, and in good order; the rest were little young Mules like those Hackneys, and there were Mules and Mulets, of one, of two, and of three yeeres old, and not past,*

Women fastid neglected.

Griamae, the government of Queene Helena.

Gize, or tribute of Griamae.

* One Copie hath seen, which seemeth better to agree with this which followeth.

Strange ceremonies.

pist, and none of them fauing those which were failed, were fit to bee ridden: and they pulled by as the *Berudete* and the *Horfes* had done. After the *Mules*, came the *Cloathes* called *Bajuts*, and one man could carrie but one of them, they were so weightie. After the *Bajuts* pulled, the *cloathes* made vp in *Fardles*, and one man carried ten of them; and there were about three thousand men, that carried *Bajuts*, and three thousand men that carried those other *Cloathes*; and all these were of the Kingdome of *Gouame*, which are bound to bring the said *Gibre*. After these *cloathes*, came ten men, each of them bearing a *Charger* vpon his head, made like unto those wherein they doe eate, and were couered with *Greene* and *Red Sindall*. After these *Chargers*, came all the men of the *Berudete*, which pulled by one after another, as hee himselfe had pulled. In these *Platters* was the *Gold put*, which was commanded to bee borne vnto his lodging, with the rest of the tribute, which was done accordingly. In this *Procession* were spent about ten houres, that is to say, From the morning vntill evening.

Queene of the Moores.

Her traine.

About fifteene daies before our coming to the Court, thither came a *Queene* of the *Moores*, Wife vnto the King of *Adra*, which was the *Sister* of one, which was sent to be the Wife of *Prete Ianni*, whom hee refused, because two of her fore-teeth were too great, and therefore the was married vnto a great Lord, which was the *Barnagallo*, and is now a *Berudete*. This *Queene* came to craue succour of the *Prete*, because a Brother of her Husbands was risen vp against her, and tooke her Kingdome from her. She was well accompanied like a *Queene*, and brought with her fiftie *Moores*, which were very Honourable persons, and very well apparelled, riding vpon their *Mules*, and one hundred men on foote, and fixe Maids of Honor mounted vpon *Mules*, and they were people which were not very blacke. She was received with great honour, and was called for within three daies after her coming, and she came before the Tent of the *Prete*, being her selfe enclosed in a blacke *Litter*. She changed her apparell twise that day, once in the morning, and againe at evening, and both times the was clad in Embroidered *Cloath* of *Veluet*, and in *Moorish* flocks of *India*: and the *Prete* sent her word, that she should take her ease, and put away all sorrow, because she should haue her whole desire, and that she should stay for *Barnagallo*, and *Tigremabon*, at whole coming she should presently depart.

Tributes of Barnagallo and Tigra.

* An hyperbolicall speech.

Their Armes.

Succours for Adra.

Apprehension of great men.

Within eighteene daies after her coming hither, she was againe apparelled after the former manner, and the next day, the foreaid parties arrived at the Court, and each of them brought the Tribute which they are bound to pay vnto the King. And with them came the *Cannas*, that is, The men at Armes of their Kingdome, with many other Noble men. They being arrived, the *Prete* commanded, that the *Berudete* should first show his tribute of the Kingdome of *Gouame*. After him the *Barnagallo* began to shew his Tribute, which were one hundred and fiftie exceeding faire *Horfes*, and the first day they did nothing else but runne and prance, and the next day he presented great store of *Cloath* of *Silke*, and great store of *padding* fine *Cloathes* of *India*. It was not at this presentment, because I felt not my selfe well. When this done, the next day very early, *Tigremabon* began to present his Tribute, which were two hundred *Horfes*, latter, fairer, and better then those of *Barnagallo*, because they came from a farther Countrey, yet both of their *Horfes* were of *Egypt* and *Arabia*, and all this day, they did nothing else but view *Horfes*. The next day they presented more *Cloathes* of *Silke*, then euer I saw together in one life, and the whole day was bestowed in presenting, counting and receiving of the same. Munday following, about noone, came *Balgada Rebel*, a great Nobleman subiect to *Tigremabon*, to present his Tribute by himselfe, which were thirtie *Horfes*, all of *Egypt*, great like * Elephants, very fat, and a *Xamagali*, that is, a Gentleman without Title vpon each of them; and eight of these *Xamagali* had good *Cannas* like vnto ours, part couered with *Veluet*, and part with *Carpet*, and their shields gilded. They had also *Helmets* like ours vpon their heads. *Balgada Rebel* himselfe was one of these eight: the other two and twenty had shirts of *Maille*, with long *leucers*, which were very well fattened to their bodies: they had thirtie *laucins*, and *Maes* of *Iron* like vnto the works, and all of them wear *Blue* wreathes about their heads, with long haire which waied in the wind.

118. Of the *Cannas*, that is, The men of Armes which came with *Barnagallo* and *Tigremabon*, and with the Gentlemen of their Companies, the *Prete Ianni* appointed, that fiftene thousand of them, with a Noble man named *Adragaz*, which is often spoken of in this Booke, that should goe immediately into the Kingdome of *Adra*, and forth with the *Queene* and *Adragaz*, departed, and the *Queene* should follow soft and faire. And because the *Queene* and *Adragaz* departed, and it was reported, that they should trauele through the Countrey of the *Prete*, thirtie daies iourney, before they could come into the Kingdome of *Adra*. The next day after, the *Queene* departed, the *Prete* commanded the Grand *Berudete* to be apprehended, which had brought him tribute from the Kingdome of *Gouame*. Likewise hee caused the other *Berudete* to be taken, whose name is *Candis*, hee caused also *Tigremabon* to be taken: which being apprehended on a morning before day, the *Prete* departed, and all the Court with him, and we after him.

And as the Ambassador of the *Prete*, and I stood by a Riuer side, watering our *Mules*, this *Berudete* that brought the Tribute passed by vs, and said vnto mee, *Abba Barqua*, which signifieth, Father giue me your blessing: I answered him, that is to say, *God bless you*. He answered

answered with teares, which trickled downe his cheekes: *Father, pray to God for me, for at this time I shall end my daies*. His prison was a little Chaine, very thunn, of a fathom long, like a Chaine-prison. Chaine to lead a Dogge in, with a little thin circle about his necke, and himselfe carried his son. * y^e Breccio.

On a Wednesday, we came to the place where the Tents of the *Prete* were set vp, and that night it was said, that the *Prete* commanded the *Berudete* to bee brought to his presence, and so he was brought with two of his *Sonnes*. When they were come to the gate of the Tent, the *Prete* sent forth two *Pages*, to cause him to be brought to the backe-side of the Tent, because he would speake with him in his owne prison, commanding the Guard and his *Sonnes* to attend, and withdrew themselves a little from the gate of the Tent. Here they stayed vntill the morning, when the *Prete* rid away, and all of vs with him, without any newes at all of the *Berudete*, whether hee were dead or alive, or what was become of him. His fiftie two *Sonnes*, and three others which stayed at home, being all great personages, and worthy Warriors, made pitifull moane, and all their Fathers *Seruaunts*, which kept an honourable house, like a great King. After this the *Prete* commanded, that they should not vfe any *Seruaunt* of their Fathers, nor of their owne: and I haue seene them riding all alone without any *Seruaunt*, naked from the Girdle vpward, with a blacke fleggy Sheepe-skinne vpon their shoulders, and clad in blacke *Cloath* from the Girdle downward, and all their *Mules* couered with *blacks*. Their owne *Seruaunts* and their Fathers, were diuided all, and walked mourning on foote, and droue their *Mules* led before them.

On a Munday, when we entered into the Kingdome of *Oifa*, there was a commandment, to observe the *Fasting* of the *Kings*, or *Twelfe-day*, which they call, *Talchete*, on which day they observe their *Fasting*, as I haue said before. This day very early in the morning, the *Sons* of the *Berudete* went from house to house, that is to say, To the Tents of the great persons, as others were wont to come vnto them, enquiring newes of their Father, whether hee were liuing or dead, whereof they could learne nothing at all, vntill fiftene daies after, when they were returned, which had conveyed him into the Kingdome of *Faiger*, into a Mountain, which is said to be the uttermost Border of the Kingdome of *Adra*, which is very high, hauing a deep Valley in the midst thereof, and there is but one entrance thence. In this four or five daies, 30 are all kind of *Beasts* and *Oxen*, but the me which came into it, dye within four or five daies of an Age, and that there they had left him without any man to waite vpon him, faining certaine *Moores* which were to guard him vntill hee were dead. This newes increased their griefe more then the first: and men began to speake of this death in the Court, that the *Prete* had put him vnto the same, because he had lien with the *Queene* his Mother, and the report went so while hee was alive, and that hee had a *Sonne* by her; and that the *Prete* would not put him to death while his mother liued, because hee would not discredit her. And while these rumours went about the Court, Proclamation came forth, that no man should speake of the *Berudete*, on paine of his life. Suddenly this rumour ceased: And three months after, while we were vnto the *Seruaunts* of the *Berudete*, in the Territories of *Tigremabon*, there came a new report, that the *Berudete* was not dead, and that his *Sonnes*, by the help of the King of *Adra*, had wrought his escape. Immediately there came other newes, that the *Prete* had beheaded twentie *Moores*, which guarded him, and two of his *Seruaunts*, because they came to speake with him: and this we knew to be very true.

119. Alfoon a night, the *Prete* commanded that *Tigremabon* should be carried away, neither was there any man that could tell, to what place hee was conveyed. The next day they lent to lay hold vpon all that hee had in his Tents, and sealed not three daies together, to carrie, count, and deliuer out course *Cloathes*, and many *Chamblets*, and very fine *Cloathes* of *India*. They were then in the Court fixe White men of vs, to write, and one *Portingall*, and foure *Gonnes*. To each of vs the *Prete* sent fixe *Cloathes*, to write, three pieces of *Chamblert*, and three 50 clutches of *India*, and it was reported within few daies, that the *Prete* had sent *Tigremabon* into the Kingdome of *Damata*, into a wonderfull high Mountain, which had but one way made by hand into it, and the top thereof was cliffed, and very cold. Hither they sent men, whom they would speedily ride out of the way. And according as false newes came into the Countrey of *Tigremabon*, that the *Berudete* was dead, so certain newes came vnto vs, that *Tigremabon* was dead in that Mountain for hunger and cold. At this time also, while we were at the Court, the other *Berudete* which was apprehended, was depoted from his Office, and *Adragaz*, Nobleman was made *Berudete*, which had beene *Barnagallo*, and *Balgada Rebel* was made *Tigremabon*, who came with thirtie *Horfes* in such good order. And their name a great brute through all the Countrey, lamenting the death of the *Queene Helima*: for they muttered, that 60 since her death, *Berudetes* and *Princes* were all wretched, and that where the *Dauid* all were preferred as line and cherished, and that he was the Father and Mother of all men: and that if the *Prete* went forward on this fashion, all his Kingdome would speedily come to nothing.

The *Talchete* or *Baptisme* being ended, the Ambassador *Bago Zabo*, and I, left off the prohibition of our suit, because we durst not proceede therein, by reason of the great and weightie affairs.

The kingdom of Oifa.

Chance and Change, &c.

A strange Valley vnto a killing prison.

The cruelty of the Berudete his speeches.

Tigremabon depoted with hunger and cold.

Queene Helima lamented.

of the Market taketh vp, is a mile and an halfe, and sometimes three miles and more. Although the Court charge as often as it will, yet this Order of placing their Tents is alwayes obserued. And from the Tent of the King vnto this Market, the way is free and open, that is to say, there standeth no Tent at all, save onely the two Churches of the two Iudices, and those of the Lions, and that of the Church of the Market. And these are a good way distant from all other Tents.

Vestries.

12 On each side of both the Churches, standing on either side of the Tent of the *Prete*, there is placed a very faire and goodly Tent, wherein they keep the Vellments of the Churches and another, where they keepe the fire and the flower to make the *Corban*, that is the Communion Bread, and all other Churches haue a Tent after this manner. Before these Churches are three great Tents, long and wide Tents, like vnto Halls, & theley they call the *Chancery*, where they keep the *Robes*, & Treasures of the *Prete*, & the *Chancery* stand the one side as on the other they are double, as the residence of the Officers of the Court are. These Tents haue their Caputons of red cloth, & the *Chancery* are guarded by a whole that guard them. And the greater part of this people are *flanes*, which are Eunuchs. Behind these Tents of the Wardrobe on the right hand, stand the Tents of the Queene the Wife of the *Prete*, and of all the women that wait vpon her, and the Tents of Queene *Helena*, which was wont to be seru'd in very great pompe: but none but women and

Abaya Marke.

Eunuches enter therinto. On the left hand, are the Tents of the Pages: then the *Anzi* have their lodging, because they take vp a great room, for they haue many people vnder them, which are alwayes neere about them: after the *Anzi*, lodgeth the Patriarke *Abura Mark*, which a great number of Tents, because an infinite number of people come to bee admitted into Orders, & what he occupieth as much room, as were sufficient for a great Towne.

The *Csbeats*
married.

to. On the other side lodgeth the *Cabesta*, which in like manner hath a multitude of Tents, and his Lodging was wont to be next unto the Church of *Saint Mary*, because this Office was wont always to be given to a Friar by this present *Cabesta* being a Friar, and having a Wife, they place him next the *Abana*. Then follow all the Noblemen in their places, and next unto them the people that are well appalled, and then the common people, at the Tanners, and Bakers, which selland make Wine, and vice sellall. Then follow all the Tents of the women hand to doo businesse, which they call *Amarias*; and there are many Tents of the women hand separated from theirs, wherein the *Amarias* lodge, whicome come to sell, to buy, and to traffique with the Count of the *Prete*. And hereof there be many richly and well appalled. Next unto theirs are lodged all the Carpenters, on the one side, and on the other, and they take up a very great room. The two great *Bandantes* with their people, the one on the right hand, and the other on the left, doo lastly occupie the space of a Citie; fo goeat a multitude doo they always arriveth with them, and are as it were, the Guard of this Court. And always the Tents of the *Prete* are firte (up, and firat-way) every one knoweth his place, where he ought to fite up his, whether on the right hand or on the left. And the Streets, Markers, and Churches are easy to be fene. And this Campe or Lodging of the *Prete Linas*, extendeth it fefe for the space of fixe good miles.

125. No great Lord, nor Gouverneur of Territories, if he bee in his Government may count for him, nor dare to come unto the Court in any wife, unless he be sent for by the *Prætor*; and he sent for he may not defend his coming for any occasion: and when he remoueth hee he leaues behind him neither Wife, nor Children, nor any goods at all, for he alwayes feareth, that he shall not returne backe againe; because (as hee haie said before) the *Prætor* giveth and taketh what he pleaseth; and as he taketh them from any, *Prætor* giveth to the Noblemen which he placeth in his roome, taketh from whome he pleaseth hee himselfe, and therefore they carry every thing away; or send them into other Territories, and when they come neere the Court with great triumph, they have least time to be stirring from thence, so that they seeme to be forgotten, vnill at pleasseth the *Prætor* to stir them up; and thus they are sent to the Court, where they remaine sometimes one or two months, without stirring from thence; so they eate theye not, in this meane time, for they vnill at pleasseth the *Prætor* to come into the Court, and to take with other Noblemen, but not with their own; they are well apparelled, but with two or three men, and naked from the Girdle upward, and with a deep-skinned on their shoulders, and so they goe, and returne to their Tent, vnill they haue licence to repaire unto the Court; which being obtained, they make their entrance with great triumph of Musicke and Drummes, and retire themselves unto their place, which in former time was appointed unto them.

CHAP. 5. §. 18. *Honorable respect to Souldiers. Wonderfull great treasure.* 1169

from the Court, from whence they may not depart without licence. They are wonderfully obedient vnto their King. Before they were not is greatly accompanied, but now they are as greatly abandoned, and now they ride vpon a Mule with two or three men after them, for the rest which were wont to waite vpon them, belonged to the gouernments which were taken from them, and those are appointed to wait vpon the new Gouerneur.

Honourable
respect of forgi-
dignity

126. If any Gentleman be called forth for the warres (as oftentimes wee haue fene) his entry into Court is not forbidden, but presently he entrench, and p. forth along as he cometh, with many people. These Gentleman are not forbid- en, that which I haue spoken of, not to passe betweene the Tent of *Cassala*, and the Tent of the Kingnesher on horie-backe, nor on Mule, because when they come to goe to warre, they enter into that space, cun to the Tents of the Kingnesher vnto the Tent of the Kingnesher, and so forth, as the Kingnesher will. And so they tell, as they thinke good, that the King may take pleasure therin. And this wee haue fene oftentimes. These Soldiers stay out in Court about two dayes, for so they be accustomed, for in two dayes they will assemble one hundred thousand persons together, if they will haue so many, and as they come to Court they are speedily dispatched, for there they will not to giue any money. Every man bringeth his viuals with him, namely, Meale of Barley, and Oxen, and Mules, and so forth. And the Kingnesher will take care withall: for they find Oxen and Kine eury where as they goe; and if he is in the Kingdom of Haruet, it is the principall viuals carryed by those people vnto the warre.

The Pretzel Carriages

20 127. All the *Preter Robes* of Silke are laid in square *Paniers* made of wicker, which are
three fangs long, layed two and two together, and are halfe fo broad, couered with raw Ox
Hides with the haire on, and at every corner there is a chaine, which cometh ouer the couer,
and hath in the midst a locke of Iron, wherein thet Chaines are locked with a little Key.
And as these are locked which carrie the Silke, likewise are those which carrie fine Clothes
of *Indes*, and they are borne vpon men's heads, and are aboute two thousand and three thousand,
and betwene every hundred goe certaine *Souldiers*. And because every yeare the Silkes and employ-
mentes are sold in great quantities, as well of those which are payd for the *Tributes* of diuers
Realmes, as of those which the *Princes* are bounden to buy, and which are bought, and to great numbers
are not spent, and cannot be carryed with him in his personell, therefore every yeare they put them
into certaine Casks, which are digged in Mountains for this purpose: and one of these Casks
30 we saw in our way, when we came first to Court, which was the gate called before
Babawir, nere vnto certaine deepe Vallies before-mentioned. At this time we saw many Wardens
are continually, and every pullinger payeth vnto them a certaine Toll, which is appointed for
this Guard. After the same manner that the Robes and Clothes of Silke are carryed, so is the
Treasure likewise carryed in Chiefts, but somewhat lesser, which are couered with Leather, and
locked, as those which carryed the Robes: and ouer the couering, the Chaines, and the Locks,
is another raw Ox-hide put, which is tawnd with thongs of the said Hide, and there it dryeth
and becometh a very strong. And these Chiefts of *Treasure* are wonderfull full, and alwayes
go with a great Guard, and likewise yearly many of them are put into those Casks, for they
40 cannot carrie so much with them as doe increase, and multiply every yeare.

Cases for Treasuries

*Sic perhibens
ui de magnis
maiora loquuntur*

The *Turkes*
then warring
against the
olden half of
them were de-
stroyed.
Howald Ca-
les nor Cities
all *Ethiopia*.

§. XIX.

Pilgrimage to Ierusalem. Of the Countries which border on PART II. IANNE:
Moores, Gentiles, Amazones, Cafates, Damute, Golsme, Bagamidi, Nubia. *Of SALOMONS officers.*

Pilgrimage to Ierusalem.

128. While we were in the Towne of *Berna*, which is the head of the Kingdome of *Barnagasso*, there assembled a Carauan to goe to *Ierusalem*, and they were of three hundred thirtie fix Friars and Priestes, and fiftene Nuns. And this was in the Christmas Holy-dayes: for they departed immediately after Twelfth-tide, and vie to be at *Ierusalem* the weeke before Easter, travelling loft and faire as their manner is. They began their journey from a Towne distant from *Berna*, a dayes journey and an halfe, which is called *Enacem*, which is a Towne and a Territorie, abounding with all kind of victuals, and there are many Monasteries, and here they began to clofe vp their Carauan, and it is place subiect vnto the gouernment of *Dasila*, which is vnder *Barnagasso*. When the said Friars departed, they made a very small journey, and in the Evening tooke vp their Lodging, and presently set vp the Tents of their Churches, whereof they had three, and began to say their Houtes and Masses, and receiving the Communion; the next day, about nine of the docke, they began their Voyage, and they were all laden with victuals, and with Gounds; and *Barnagasso* of water, and the Tents of their Churches, and the stones of their Altar were carried vpon Camels; and they trauelled not about fixe miles a day. And because I would see their manner of traueling: I went two dayes iourney with this Carauan.

The Pilgrims Fauthe.

This Carauan, after they had passed *Sauchen*, was assaulted by *Arabian Moores*, which ouerthrew those that were their guides, and tooke the Pilgrimes, and hauing slaine the old men, they sold the young men for slauers: and of three hundred thirtie fixe that escaped but fiftene, which went forward on their Voyage. And afterward I saw three of them, which declared vnto me all their mil-lap, and they told me that this out-rage was done vnto them, because they were the *Portugali* friends, and it is most certaine, that they are very odious vnto their Neighbours for our sakes. Since the Mallice of these friends vntill this instant, no man hath passed in Carauan to *Ierusalem*, but they goe thicker fterly as Passengers, and these are accounted for holy men. And because the inhabitants of *Ierusalem* are white people, when we came first into this Country, they called vs *Christians of Ierusalem*. There is also another way by Sea, which is gone in a lesser time. They imbarke themselves at the Hauens of *Macena*, and sayle to the Haven of *Ton*, which is neere to Mount *Smai*, and they pisse in fure and twentie dayes.

129. The Territorie, Kingdomes and Lordships confining vpon the Kingdome of *Prete Ianni*, as farre as I can learne, are these. First, beginning at *Macena* toward the Red Sea and the East, on that Coast are *Arabian Moores*, which keepe the Cattle of great Lords that are vnder the Kingdome of *Barnagasso*. And these goe thirtie and sortie together with their wiues and children, and haue Christian for their Captaine, and are all Theues, and rob by the high way, and are fauoured by the Lords whose Cattle they keepe. A little farther, you enter into the Kingdome of *Dangas*, which is a Kingdome of the *Moores*, and it hath one Hauens called *Dangas*, and this Hauens is neere vnto the Street of the Red Sea, entering into the Land toward the *Abissins*, and this Kingdome stretcheth vnto the borders of the Kingdome of *Adel*, which belongeth vnto the Lord of *Zeila* and *Barbara*: and these two Kingdomes meete in the in-land, vpon the Confines of *Prete Ianni*. And there is foure and twentie great Captain-ships or Lord-ships, which are called *Dobas*.

Dangas, Daba.

Kingdome of Adel.

130. *Adel* is a very great Kingdome, and stretcheth to the Cape of *Guaradusi*, and in that part, a subiect of his gouerneth; and this King of *Adel* is held for a Saint among the *Moores*, because he maketh continual warre vpon the Christians: and of the spoiles which he winneth, hee alwayes sendeth Presents to the *boufs* of *Mecca*, to *Cairo*, and to other Kingdome; and they returne vnto him in recompence, Armour, Horses, and other things for his syle. O' which King I haue spoken in the one hundred and fourteenth Chapter. This Kingdome of *Adel* bordereth in some part with the Kingdome of *Faigiar* and *Xoa*, which Countries belong vnto *Prete Ianni*.

Adel.

131. In the midst of the Kingdome of *Adel*, as you pisse into the Country, beginneth the Kingdome of *Adia*, which is inhabited with *Moores*, who are subiect to *Prete Ianni*, and this Kingdome stretcheth vnto *Magadaca*.

Lord-ships of Gentile.

132. Amidst the Kingdome of *Adia*, as you goe Westward, beginne the Lord-ships of the *Gentiles*, which are no Kingdomes, & border vpon the Dominions of the *Prete*. The first of these Lord-ships, or Captain-ships, is called *Gance*, and is inhabited with *Gentiles* and *Christians*. Next vnto this is a great Lord-ship, almost as bigge as a Kingdome, and they are *Gentiles*, the slauers of which Country are made no great account of. They haue no King, but many Lords: the flouers parts of the Country, and this Lord-ship is called, *Gamu*. And as you passe farther to- ward

ward the South-west, in the Kingdome, called *Gorage*. And with this Kingdome of *Gorage*, and Lord-ships of *Gance* and *Gamu*, the Kingdome of *Ojfa* and *Xoa*, which belong to *Prete Ianni*, doe conioine together.

133. As yeue trauell toward the West, vpon the said Frontiers of the Kingdome of the *Prete*, especially vpon the Kingdome of *Xoa*, there is a very great Cite and Kingdome, called *Damute*, *Damute* the slauers of which Kingdome are highly esteemed by the *Moores*, who will not depart with them for any money. And all *Arabia*, *Perfia*, and *Egypt* are full of the slauers of this Country, which become perfect *Moores*, and great Warriors. The people of this Kingdome are *Gentiles*, although there be many *Christians* among them. I say thus much, because I haue seene many 10 *Papists*, *Kings*, and Nuns conuerst in the Court of the *Prete*, which assured me that there are many Monasteries, and Religious persons in that Country. This King is called, *The King of the Gentiles*. And the mid-part of the Gold which runneth current in the Dominions of the *Prete*, is brought out of this Country; for they know better how to digge and refine the same: and great store of victuals is also brought from thence. And when we kept our Lent in the Country of *Gorage*, we had great store of greene and fresh Ginger brought from thence, and great store of Filh, and plentie of Grapes, which in Lent season were ripe in those parts. And after Easter we had many great Sheepe and Oxen.

Gold of Damute.

Ginger.

And I was certified and assured, that on the Frontiers of these Kingdomes of *Damute*, and *Gorage*, as you trauell toward the South, there is a Kingdome gouerned by women, which may be called: *Amazones*, according as it is recorded, and written in the *Bookes of Don Peder*, the Infant of *Portugall*. But these women (if it be true) in general haue their Husbands with them all the yeare; and liue with them: they haue no King but a Queene that hath no certaine Husband, but suffereth any man to lye with her, and to get her with child, and the eldest Daughter succeedeth in the Kingdome. They say, that they are very valiant women and great Warriors, and that vpon certain beasts which are very swift, and like vnto Oxen. They are great Archers, and in their youth they cause their left breast to be dried vp, that it hindernot their shooting. They gather great store of Gold in this Kingdome, which is first carried into the Kingdome of *Damute*, and from thence into many other parts. The Husbands of these women are no Warriors, because they will not suffer them to manage Armes.

Amazones, the wiche most of those parts.

134. In the Kingdome of *Damute*, they say, there springeth a most mighty River, which is contrarie to *Nilue*, for the one runneth one way, and the other another. *Nilue* runneth toward *Egypt*, but the inhabitants know not particularly whether this other runneth, but it is supposed to run westward vnto the Kingdome of *Congo*. In the Kingdome of *Damute*, when the winter approacheth, and that they looke for raine, showers, and lightning, although they be not enforced thereunto, they digge and delue the Earth very well, till the mould be fine, that the water which falleth may wash the same, and the Gold may repayne cleane, and most commonly they seeke it in the night by Moone-light, for then they see it glister. Also I haue often seene the people seeking Gold in the aforesaid manner, in the Towne of *Casacum*, which is in the Kingdome of *Tigrai*, and they told me, that they found it for the most part by night.

A mightie huge Riuer likely to be Zaire, which is said, springs out of the same Lakes which Nilue, of which Lakes perhaps one is in Damute.

135. Travelling Westward, and as if we were directed West, through this Kingdome of *Damute*, there are certaine gouernments of people, called *Cafates*, a Nation very blacke, and of great stature; and it is reported that they were descended of the race of the *loves*, but they haue neither Bookes nor Synagoge. They are very subtile men, and of greater wit then any other people that are in these parts. They are *Gentiles*, and great Warriors, and alwayes are in warre with the *Prete*. They confine with part of *Xoa*, and *Golsme*. I was neuer there my selfe; but that which I haue heard reported by our *Portugali*, which were there, when the great *Betadeus* went against them with an Armie; and againe, when the *Prete* went in person: and they told me, that these *Cafates* made great assaults vpon them, and chieflie by night, when they came to slay and rob them: on the day-time they retired to the Mountaines and Woods, and namely, into certain wonderful deepe Valleys, which are among the Mountaines.

The manner of gathering Gold in Damute. Cafates, a Nation supposed to be of the original.

136. But leauing the South, and taking the West, another Kingdome lieth somewhat lower, belonging to the *Prete*, called *Golsme*, a great part whereof belonged to Queene *Helena* his mother. In this Kingdome springeth the Riuer of *Nilue*, which in this Country is called *Giu*, and it issueth out of two Lakes, which are so great, that they seeme to be Seas, wherein, as they report, are Tritons and Mermaids, and some haue assured me, that they haue seene them. *Peter de Couillan* said me, that he had bene in this Kingdome, by commandment of Queene *Helena*, to give order for the making of an Altar, in a Church which fise had caused to be builded in that Territorie, wherein fise her selfe was buried, and that this Altar was made of wood, which they filled fill with masse Gold: and the Patriarch *Aluau Marke* told me, that he did consecrate the Altar stone, which was great, and very heauie, that it was all of Gold. We were certaine times vpon the frontiers of the said Kingdome, where we were informed, that this Church had great Guards appointed vnto it, because of the great quantitie of Gold which was in the same: and all the Gold of this Kingdome of *Golsme* is somewhat safe. I could not understand, with what People this Kingdome confineth on the farther side, which lieth in the West, only I

Golsme. The Riuer Nilue otherwise called Giu, springeth out of two great Lakes, in the Kingdome of Golsme.

On Tuesday morning, the *Barnagasso* with all his Capaines and people, delivered vs to Don *Heitor de Silveira*, with exceeding joy and gladnesse, and sent vs for a present fittie Oxen, many Sheepe, Hens, Capons, and Fish, which hee had cauled to bee taken, to divide the same among our Ships. On Wednesday morning, came *Zaga Zaba*, the Ambassadour of *Prete Ianni*, when we went to meet with vnto *Ereco*, to accompanie him; and so *Barnagasso* came and delivered him to the Capitaine of the Armie, and so we stayed attending for the motion of the Sea, that is to say, the time for our departing, which always commeth between the foure and twentie or fixe and twentie of April, and the third or fourth of May: and if we depart not at this motion, and in this faile, there cometh none other till the end of August.

* The Mon-
fion.

The Portugall
Fleet of five
sailes.
Camara.
Adin.

The Haven of
Macarra.

142. On the eight and twentieth of April, 1526. the whole Fleet departed, which consisted of five Sailes, that is to say, of three great Galeons, and two Caravels, and were arrived on the Ile of *Camara*. The tenth of May, when we were our against the Citie of *Aden*. And when we began to launch into the mayne Sea, from whence the Winter of *India* began to come against vs full in our faces, and we failed against the same, there began so great a Tempest, that the second night wherein we entered into the same, with extreme darknesse and rage of weather, we lost companie, not knowing what course any of our Comforts held. We failed in this Storme vntill we came to the Streight of *Ormus*, and the eight and twentieth of May, we came to the Haven of *Macarra*, which belongeth to the Kingdome of *Ormus*. Departing from this Haven, we arrived in the Citie of *Ormus*, where the King our Master hath a Fortresse. Here *Lopez*, vnto of Saint Paul, being Grand Captaine and Gouverneur of the *India*, came forth to receive vs to the Sea-shore, who embraced vs all; and the next day, after we had heard Masse, we went to speake with the said Grand Captaine, and presented vnto him the Letter of *Prete Ianni*, which we brought for *Diego Lopez de Sequeira*, which brought vs into the Countrey of *Prete Ianni*; which Letter the said *Lopez* did read, because he was Succellor to *Diego Lopez de Sequeira*. Then we presented him a Vulture of filke, having five plates of gold before, and five more behinde, and one vpon each shoulder, which make twelveth in all, every one of them as bigge as the palme of a mans hand, which the *Prete* sent to *Diego Lopez*; and the said *Lopez* gave vnto *Don Rodrigo de Lanza* the Ambassadour of the *Prete* other two hundred, and to me one hundred. *Don Heitor de Silveira* stayed but a while in *Ormus*, and would needs returne with his Fleet, to witte for the ships which depart from *Zidem* to come vnto *Dim*, and let forth at the time of the motion of the Sea, wherein we came forth; but they winter in *Aden*, and so goe forward in this voyage: but we stayed here in *Ormus*, vntill wee were sure that the Winter was ended.

A Copie of the Letter which Prete Ianni writ to Don Diego Lopez de Sequeira, which was delivered to Lopez Vaz of Saint Paul, his Succellor in the government of the Indies.

I In the Name of God the Father, which hath bene alwayes, who hath his beginning; In the Name of his only begotten Sonne, which is the vnto him, before the light of the Starres was seene, and before the foundation of the Ocean Sea was laid; who was conceived as another time in the Virgins wombe, without the Seede of Man, and without Marriages; for after this sort was the understanding of his Office: in the Name of the Holy Ghost the Comforter, which knoweth all secrets, whatsoeuer they be, that is to say, of all the brightnes of the Heaven, which is sustayned without any pillar to prop, and hath amplified the Earth, which before was neither created nor enlarged, from the East vnto the West, and from the North vnto the South. And of these three Persons, none is afore or after another, but is a Trinitie, consubstantiall in one eternall Creator of all things, by one sole Counsell, and one only Word eternall.

These Letters and Ambassages are sent from mee *Atini Tingil*, that is by interpretation, The 50 Incomer of the Virgin (for so was I named at the day of my Christning) but now am called *Dauid*, the Head of my Kingdome of the higher and larger Ethiopia, the beloned of God, the Pillar of the Faith, defendend of the Stocke of Iuda, the Sonne of *Dauid*, the Sonne of *Salomon*, the Sonne of the pillar of *Sion*, the Sonne of the Seede of *Jacob*, the Sonne of the Hand of *Mary*, the Sonne of *Nahu*, according to the fable; To *Diego Lopez de Sequeira*, Grand Captaine of the Indies. I have understood, that albeit you are subiect vnto a King, yet neuertheless, that you are a Conquerour in all enterprises, which are committed to you, and are not afraid of the unwarlike forces of the Moores, having subdud fortune, with the Armes of the holy Faith, and that you cannot be vanquished of any secret thing; being agreed with the Truth of the Gospel, and offering your selfe vnto the Seare, which carrieth the Banner of the Croisse, for which cause the Lord be alwayes blessed, which hath fulfilled our ioy for the love of our Lord Iesus Christ.

Upon your coming into these parts, you certified vs of the ambassage of the King your Lord, *Don Emanuel*, and of the Presents which you have preferred with so great travell in your ships, having endured great Windes and Stormes, as well by Sea as by Land, wherein you have come from so farre Countryes.

Countreyes to subdue the Moores and Pagans, conducting and governing your Ships whithersoever you thinke good, which is wonderful to consider: and above all things, that you have bene two whole yeeres in warre vpon the Sea, enduring so great travell, taking rest neither day nor night; considering, that the altions of Man, according to the usuall custome, are done in the day-time, as to buy, to sell, to travell by the way, and the night is made to sleepe, and to take rest, as the Scripture saith; The day is made for Men to do their businesse, from the morning vnto the evening, and the Lions roaring after their prey, doe seeke their meate at God; and when the Sunne ariseth, they get them away together, and lay them downe in their dens: and so both Men and Beasts are wont to take their rest; yet neither sleepe both ourme you, nor the night, nor the day, when the Sunne ariseth, for the love which you beare vnto our holy Faith, as Saint Paul saith: Who shall separate vs from the love of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword. And the Apostle Saint Iames saith: Blessed is the man that endureth temptation; for when he is tried he shall receive the Crowne of Life, which the Lord hath promised to them that love him. God fulfill your desires, and give you prosperitie, and bring you safe and sound vnto King *Don Emanuel*, your Lord, and remove the Moores out of your sight, which you have vanquished, because they beleene not in the Faith of our Lord Iesus Christ: and I beseech be your men of Warre also; for surely, they be Martyrs for our Lord Iesus Christ sake, for they die for hunger, for cold, and for heat, for his holy Names sake. Honorable Sir, when I understood of your coming into our Countrey, I greatly rejoiced, when I was informed, that you had sent an Ambassadour vnto mee, and a little grieved. I rejoiced also, when I understood of your sudden departure; I was not, and praised the Name of God the Father, and of his Sonne Iesus Christ our Lord, especially for the good report of you, which is founded on all fides, and because you were desirous to enter into friendship with vs. And because (as I conceive) your good will is such, I wish that you would vouchsafe to fulfill the same, in sending vs Artificers which can worke in gold and silver, and can make Swords, and Armour of Iron, and Head-pieces; and also Masons to build Houses, and men that are skillfull to plant and trim Trees after your manner, and to dresse Gardens, and are skillfull in all other Artes, which are best and most necessary for the life of man, and also Work-men to call fleets of Lead for the covering of Churches, and Tile-makers for our houses, for we cover them with Graffe, and of these we stand in very great need, and for want of them we are alwaies in sorrow. I have built a great Church, which is named the Trinitie, wherein the body of my Father is bowed, for his sake is in the hand of God, and the walls thereof (as your Ambassadour can declare vnto you) are good, and I would come the same as soon as I could possibly, and would take away the Graffe which is in this present is upon it. For Gods sake, send mee of these Artificers, twelue at the least in every Art; and yet for this you shall never want Crafts-men. And if they will stay with vs, they shall stay, and if they will depart, they shall depart, and I will pay them very bountifull for their paines, &c. This Towne of Zeila is the Haven, whither all the Vessels doe come, which are transported into *Aden*, and so through all Arabia, and other Kingdomes and Countreies, which cannot be furnished, but only with such Vintuals as come from Zeila and Macarra, which are brought thither from my Kingdomes, and the Kingdomes of the Moores. And if you doe this, which I perswade you, you shall bring mee your subjection the whole Kingdome of *Aden*, and all Arabia, and other Kingdomes adjoining, without warre, or the death of any of your people, for taking vintuals from them, they will remaine afflicted, and hunger-starved. And when you will wage warre against the Moores, acquaint mee with what fewer you want; for I will send you great troopes of Horse-men and Archers, Vintuals and Gold, and will come my selfe in person, and I and you will defeat the Moores and Pagans, for the advancement of the holy Christian Faith.

Father *Don Francisco* is worthy of double reward, because he is an holy man, and of an upright Conscience, and exceeding bonest for the love of God. Being fully acquainted with his good disposition, have made him as Abbe in our Monastery, and a Staffe in his hand, which is a signe of authoritie, and him Bishop of Macarra, and of Zeila, and of all the Islands of the Red Sea, and head of our Countrey, 50 because he is sufficient, and deserveth the like, or a greater office, &c.

143. We departed from *Ormus* in the fleet of *Lopez Vaz* of Saint Paul, the Grand Cap-
taine, because *Don Heitor de Silveira* was gone toward the Red Sea, to encounter the Ships of
Mecca, which wintered in the Citie of *Aden*, as I said before, and to encounter the Ships of
Ormus, we found that the Winter of *India* was past, and that wee might style without any
Tempest, and we failed to the Fortresse of the King our Lord, in the Countrey of *Chaul*, which
is very pleasant, and aboundeth with Corne, which cometh from *Cambaja*, and of Oxen,
Sheepe, Hennes, and infinite fowle of Fish, and many fruits of *India*, and Herbs of Gardens
made by our Portulaks. Within few daies after, *Don Heitor de Silveira* returned, and brought Three rich
ships of Mecca
they had not brought their merchandise, which he had taken, with great riches of Gold, because as yet
they were young and lustie, that were taken in the said ships, and all the Moores
were old and weak, were likewise fild for ten duckets a piece. Departing from thence, we
came vnto the Citie of *Goa*, the five and twentieth of Nouembre, on Saint Katherine, Euen, Go.

my dear Brother - for it is very convenient, since we are both Christians, and sit the wicked Moores are always at concord in their self. And now I doe protest, that I will not hereafter admit the Ambassadors of the King of Egypt, nor of other Kings, which have often sent Messengers unto me, but only the Ambassadors of your Highness, who comming I earnestly desire: for the Moorish King esteeme not me to be their friend, in regard of our dissent in Religion: but they faine a kind of friendship, to the end they may more safely and freely exercise Traffique in our Kingdomes, whereby they reape great Commodities. For they canny mightie Summes of Gold, whereof they are most greedy, out of my Dominions; whereas they are Enemies, neither doe their Commodities please me any whit. Howbeit, this was to be tolerated, because it hath beene an ancient custome of my Predecessors, I doe not indeede wage warre against them, nor utterly destroy them, but spare them only in this respect, lest they on the contrary should violate and cast downe the holy Temple at Ierusalem, wherein stands the Sepulchre of Iesu Christ, which God hath left in the power of this Commoditie Moores, and least they should make banquets of all other Christian Churches in Egypt and Syria; and this is the cause why I doe not invade and conquer them, and it is a great griefe unto me. And I am the more perswaded hereunto, seeing I have no Christian King neere unto me to ayde me, and to comfort my heart. I my self (Oh King) can finde no cause of rejoycing in the Christian Kings of Europe, when as I heare that they are at discord and warre among themselves. Be ye all united in one concord: For you ought all to bee conuyned together in a certaine league of amitie. And verily, if I had any Christian King bordering upon me, I would not depart for the space of one houre from him: but I know not in the world what to say or doe, as touching this matter, when as it seemeth so to be appointed by God. My Lord, send (I pray you) Messengers often unto me: For in seeing your Letters, I doe certes behold your countenances, because greater friendship groweth betwene men farre distant asunder, then betwene those that are neere together, in regard of the mutual desire which they have. For he that hath hidden Treasures, not seeing them with his eyes, he secretly them almost, and that most violently with his heart, as our Lord Iesus Christ in his Gospel saith, Where thy Treasure is, there is thy heart. Even so my heart is continually there, seeing thou thy self art my Treasure, and thou likewise oughtest to make me thy Treasure, and sincerely to ioyne thy heart with mine. Oh Noble Brother, keepe this word: for thou art most wise, and (as I heare) like unto thy Father in wisdom, which when I know, I presently cane thanks unto God, and abandoning Ierusalem. I exceedingly reioyced, and said; Blessed bee the wise Sonne of so greata Father, the Sonne of King Emanuel, which sitteth in the Throne of his Kingdomes. My Lord, see that you be not discouraged, because you are strong as your Father was: neither send you any feible forces against the Moores and Gentiles. For by Gods hope and the wisdom of your vertue, you shall easily vanquish and destroy them. And say not to your Father: I will use force: for they be very great, and God will ever assist you. I have men, Gold, and Silver, like the fount of the Sea, and the Viceroy of Heaven. Who two ioyned together, will destroy all the savage and barbarous Moores. Neither doe I request ought else of you then men of skill, which may teach my Soldiers feats of warre. And thou (Oh King) art a man of a perfect age, King Salomon at twelve years old, undertooke the managing of his Kingdom, and had mightie Forces, and was wiser then his Father. My selfe also, when Nahu my Father deceased, was a child but of eleven years old, and being inducted into his Throne, I have by the goodnesse of God, attained to greater wealth and strength then he. For in my hand are the Borderles, and Nations of my Kingdom: Wherefore both of us ought to thank God for so great a benefit received. Give care unto me, my Brother and Lord: for here in one word I request you, that learned men and Artificers may be sent me, which can Frame Buckles, Corporments, and Playes, which can both minister Paines, and heale Wounds. I would gladly also have such, as can beat Gold into thinne Plates, and can artificially carve, both Gold and Silver, and also can dige up Gold and Silver out of the Mines, and such as have skill in Mining of all other Metals. Moreover, they shall bee welcome unto me, that can make sheets of Lead, and such as can frame Bricks and Tiles of Clay. To be short, all Artificers shall be serviceable unto me, & especially Gun-founders. Assist me (I beseech you) in these things, as one Brother should assist another, &c.

His Letter to
Pope Clement
the seventh.

Happy and Fortunate Holy Father, who of God art made a Conserver of Nations, and holdest the Seat of S. Peter, to thee are given the Keyes of the Kingdomes of heaven, and whatsoever thou shalt binde and loose, shall be bound and loosed in heaven. As Christ hath said, and Matthew hath written in his Gospel, I, the King whose Name the Lions honour, and by the Grace of God, I, King of Xos, of Ethiopia, of great and high Ethiopia, of great Realmes, Lord of diverse, and Land, King of Xos, of Caffre, of Fatigat, of Angote, of Baru, and of Baalganzte, of Adra, of Vangue, and of Gioame, (where Nilus springeth) of Amara, of Bagua Medri, of Ambica, of Vague, of Tigremahon, of Sabaim, (wherein was the Queene of Saba) of Baragages, and Lord as farre as Nubia, which is on the Confines of Egypt. All these Provinces are in my power, and many other great and small, which I reckon not. Nor have I expressed the said Kingdomes and Provinces by name, induced by pride or any vaine-glorie, but that the great God might be praised: therefore, who of his singular bountie, hath given to the King my Predecessors, the Empire of so large Kingdomes of Christian Religion, and hath after exalted me with speciall Grace amongst other Kings, that I should continually be at the service of his Religion, and for

this hath made me Lord of Adel, and enemie of the Moores and idolatrous Gentiles. I send to kisse the feet of your Holiness, as other Christian Kings my Brethren are wont to doe, to whom, neither in Power nor in Religion I am inferior. I in your Kingdomes, as the Pillar of Faith, nor have I neede of other myers, the place of my confidence and helpe, God, who hath alway sustained Adel, governed me, from that time that the Angel of God came to Philip, upon the right Faith to the Eunuchs of Candace, & possesse the Quene of Ethiopia, which was King, I could not to Giza. Then Philip baptized the Eunuchs, of which Eunuchs the Queene was baptized, with great part of her Family, and the people which never since ceased to be Christians, and all of them from that time till now, have bene strong in the Faith. My Predecessors helped of none but God, have enlarged the Christian Faith in these great Kingdomes, which I enforce my selfe also to doe. I aside in my Conscience, as a Lion encompassed with a thicke Wood, stand against the Moores, and other Nations, enemies of the Christian Faith, which will not have the word of God, nor my faithful exhortations; I go to my Sword, pursue them, and by little and little, chase them out of their selfe, by the helpe of God which never faileth me, which hath otherwise happened to Christians, if they will extend the Confines of their Kingdomes, they doe it not against Infidels, which they easily may, because one of them may helpe and succour another, being all marvellously furthered by the benediction of your Holiness, whereof I also am partaker, having found in my Books the Letters of Pope Eugenius, which in times past he sent with his blessing to the King, the Sonne of Jacob, of which blessing, having received it from hand to hand, I am glad and reioyce. Moreover, I holden great veneration the Temple of Ierusalem, whether I find (and doe often) things by our Pilgrims: and much better and richer would I find, if the waies were not infested with Moores and Infidels, which not only take away the Presents and Treasures from my Messengers, but binder them also from free passage. And if the waies were open, I would come into familiaritie, and commerce with the Church of Rome, as doe other Kings Christian, to whom I am not inferior: and as they believe, I also confesse one right Faith and Catholike Church, and believe sincerely in the holy Trinity, and in one God, the virginite of our Ladie, the Virgin Marie, and I hold and observe the Articles of the Faith, as the Apostles have written. At the present, our Lord God, by the hand of the most mighty and Christian King Emanuel, hath opened the way that may now keene each other by Embassy, and Christians ioynd with Christians to serve God. But his Ambassadors being in our Court, newer came of his death, and that his Sonne Iohn (who is my Brother) hath received the Scepter in his Fathers Kingdom. Whence, as by his Fathers death I was much grieved, so was I marvellously cheered by the happy succession of his Sonne in the Kingdom: inasmuch as I hope, that having reigned our Armes and Forces, we shall be able both by Sea and Land to open a way through the Provinces of the wicked Moores, and set upon them with such force, that we shall chase them out of their States and Kingdomes, and so Christians may more commodiously goe to the Temple of Ierusalem, and returne at their pleasure, and I earnestly desire to be made partaker of the Divine loue in the Temple of the Apostles, Peter and Paul, so I desire to have the holy blessing of the Vicar of Christ; and without doubt, I hold that your Holiness is the Vicar of Christ, and also that of the Pilgrims, which come from our Regions to Ierusalem, and to Rome, and not without great miracle returne, I have many things I speak of your Holiness, which cause me incredible pleasure and joy. Yet should I have much more pleasure, if my Ambassadors could v'se a shorter way, and at all times relate the news unto me, as I hope they shall come bringing me before I dye, by the Grace of Almighty God, who keepe you in health and happiness. Amen. I kisse your holy feet, and humbly intreat your Holiness to send me your blessing. Your Holiness shall receive this by means of our Brother Iohn, King of Portugall, of your Ambassador, Francis Aluarez.

Another Letter of his was delivered by the same Aluarez, to the same Pope: desiring him to send him Artificers in Glasse, and Muscull Instruments, &c. Also to accord the Christian Kings, beene already tedious, and therefore omit it. And the Letter of his mother Helena, sent 1509. by Matthew aforesaid, which in Goer aforesaid is to be seene.

Aluarez was received by the Pope, Clement the seventh, at Bologna, Lnuary 29. 1533. in the presence of Charles the fifth Emperour, and Martin the Nephew, Councillour and Ambassador of King Iohn of Portugall, and entertained as Ambassador of the said King David, in his Name, presenting obedience to the Pope, as more at large in Ramusio appeareth.

Dem. 4. G. 2. d.
E. 13. 1. 1. 1.

CHAP. VI.

A Rutter of Don Iohn of Castro, of the Voyage which the Portugals made from India to Zocot. Dedicated to the most Illustrious Prince, the Infant Don Luyse, and here abbreviated: shewing the state of Socotora, and the parts on both sides the Red Sea, as they were above eightie yeeres since, with the Harbours, Ilands, Depths, Shelves, and other things pertaining to the Historie of the Sea, Land, and People. The original of which is reported to have been bought by Sir WALTER RALPH, at sixtie pounds, and by him caused to be done into English, out of the Portugall.

§. I.

The sailing from Goa to Socotora, and into the Red Sea, as farre as Mazua.

* This Voyage being occasioned, by the taking of the Favourite of the Emperor, and relating how that State decayed, invaded by the Moors, and embroiled with all the contents, conveying also a more full intelligence of the Red Sea, then any other Rutter which I have seen, I have here added; and next to it, I have inserted our own report, translated, it seemeth, by the late hand (not the most refined in his English phrase, which yet durst not be too bold with, wanting the Original) and reduced to our method; here and there amending the English, which yet in part was done, as I shalke, and many marginal notes added by Sir



He one and thirtieth of December, 1540. at Sunne rising, we set saile from the Barre of Goa, the way of the Straights, the wind was off the Land to the Eastward. We coasted along the Coast, bearing but little saile: about ten of the clocke, we came to an anchor at a Bay, which is called *Chapora*. The thirtieth of January, 1541. in the morning we saw great quantitie of *Oze*, that growes upon the Rocks of the Sea, and within a little while we saw a Snake: the Sunne being up, we saw Land of the Iland of *Socotora*, in search of which we went, and the Land bare with vs flat South.

Now, after we were at anchor in this part, I asked of the most principall Pilots of the Fleet, how farre they made themselves off the Land the day that they saw it, and I found, the chief Pilot was ninetie leagues short, when we saw it: the Pilot of the Gallion *Besora*, one hundred and odd; and others, eightie: those which made themselves the least, were fiftentie leagues short. In such sort, that my Pilot, which made it sixtie fave, was the nearest to the Land. And I found among them all, a great wondering and a murmuring, how the error could be so great; and either because it was so, or because the Pilotes would make their reason good, they all cried out, affirming, that this deceit proceeded, of the way being shorter then the Cards make it. Likewise, the *Admirall* Pilots made good their complaint, affirming, that from *Goa* to *Socotora*, there were no more then three hundred leagues.

The Iland of *Socotora* hath in length, twentie leagues, and nine in breadth: it stands in twelve degrees and two third parts, on the North side; the front of the Iland that is opposite to the Septentrional part, runneth East and West, and somewhat to the North-west and South-east: the Coast of the Sea is all very cleere without any Rocks, or Shoald, or any other impediment that may hinder the Navigators: the ground in the Road is sand, and in some places stonie, but in such quality, that it will not cut the Cables. On this side the treacher wind, or the North wind is so forcible, and bloweth with such a rage, that it raiseth great heapes of sand over the Hills, and doth drive them beyond their high and craggy tops. In all the circuit of the Iland, there is not any other place or harbour, where any ship may safely winter. The Coast of the Sea is very high in every place, and beginneth with very great and high Mountaines, with many Pikes, Pyramides, and diuers other very faire fiewes. In these Coasts of this Iland the tides are contrary to them of *India*: for, when the Moone riseth, and appeareth in the Horizon, it is high flood, which the Mariners call, full Sea; and the Moone beginning to ascend in our Hemisphere, the tide begins to ebbe, till it cometh to the Meridian of this Iland, and being in it, it is dead low water; but the Moone descending from the Meridian, it begins to flow, by the same order and degrees that it was set in the great circle of our Horizon, and being set, it is here full Sea. I made this observation many dayes by the Sea house, and found alwaies the same operation. This Iland of *Socotora*, (if I be not deceived) was called in old time, *Discordia*. There was in it a Citie, called also *Discordia*, as it appeareth in *Ptoleme*, the sixth Table of *Asia* but, by the manner that he had in calling it, and the place where he seated it, it appeares 60

For prolixitie we have omitted the way hither. A Snake, *Socotora* Iland. From *Goa* to *Socotora* 300 leagues, as the Moors account. The Iland of *Socotora* is in length 20 leagues and nine in breadth. The tides here contrary to them of *India*, being always full Sea when the Moone appeareth here in the Horizon. *Discordia* Iland, in which in times past was an ancient Citie, called *Discordia*.

that

that he had euill information of the Trauellers. The *Socotarians* doe keepe the Law of the Gospel; and they were enlightened, and brought to the Faith by the blessed Apostle Saint Thomas, as they themselves beare record. In all the circuit of the Iland are many Churches, in which there is no Oracle, but the Croile, whereon our Sauour suffered. They pray in the *Chaldean* Tongue, as I was informed, they want instruction, but they are very desirous of it, and demand with great efficacy the doctrine and cultomes of the *Remish* Church; and all of them doe confesse this alone to be good, and to be kept; they call themselves by our names, as *Iohn*, *Peter*, *Andrew*, &c. and the women generally *Maries*. To consider the manner how this People liueth, certainly is worth the noting; for, among them they haue no King, Gouverneur, Prelate, or person to obey, or who may gouerne them; but they liue in a manner like the wild beasts, without any order of Iustice, or politike law. In all the Iland there is no Citie or great Town, but the greatest part of the People dwelleth in Caves, and some haue little Cottages thatch, separated the one from the other, liuing a life more then favage and pastoral. Their food is Fish and wild Dates, they drinke Milke, and take the way very seldom. All of them are very deuoted to the Croile, and for a wonder shall you find one person that doth not wear it about his necke: this People is of the best disposition in all these parts, they haue their bodies tall and straight, their faces well proportioned, their colour is swarthy, the women are somewhat whiter, and honestly faire. In all the Countrey there is no manner of weapons, offence and defence, except certain Swords of dead Iron, very short; the men goe naked, and they couer onely their secret parts with certaine Cloth, which they call *Cambols*, of the which they make great quantitie in the Iland. The Countrey is naturally poore, and no other merchandise are found then *Verdigreale*, and *Sanguis Draconis*. But the *Verdigreale* is in great abundance, and esteemed aboue all. All this Iland is mountainous, and breederth all sort of Cattell that is in our parts, of the which there is great abundance. The Countrey neither produceth Wheat nor Rice, nor any maintenance of this kind. I beleue, this is not the fault of the ground, but want of Industrie and Labour: for the Iland within the land is very fruitful, and hath many Vallies and Planes, very convenient for to recueile all benefit that they will bestow on it. This People hath no manner of Navigation, neither industrie for to catch the Fish, which by the Coasts of this Iland is infinite; they haue very few Fruit-trees, among the which the Palmettes are esteemed, and nourished, as the principall part of their food to maintaine life: the Countrey yieldeth all manner of Garden-herbs, and medicinale Herbs, the Mountaines are couered with the Herbe *Basill*, and other smelling Herbs.

The feuen and twentieth of January, 1541. in the morning, we were very little beyond the Citie of *Aden*, in such sort, that it was to the North-west of vs, the distance might be about sixte leagues, the wind was at East, and faire, we sailed West South-west, and wee knew that the Land that wee saw yesterday in the afternoon, and seemed to vs as an Iland, was the Mountaine of *Aden*: this Mountaine is very high, and faire, on every side craggy and rough; upon it there sitte some very high pikes and thurges, in all the way it is very rough, and of the making of the Hill of *Sinay*, more then any other thing doth make it noble and famous. This Hill defendeth to the Sea, and with great violence, thrusteth within her waues, a very great and long point, and presently withdrawing it selfe a great space inward to the Land, there remaine, made two nookes, as faire as compassed, wherein that which lieth on the East side, stands situated the strong Citie of *Aden*. This Hill in times past, was called *Cabuberra*, and was made famous by the Navigators, and the Citie of *Aden* was knowne for *Maceda*. This Citie of *Aden*, within this three yeeres, is come to the power of the *Turkey*, by Treason which *Soliman Bassa*, *Gouernour of Cairo*, did to the King of it, which past in this manner. The Great *Turke* making a great Army, at the request of the King of *Cambaya*, and of all the Inhabitants of the Straights of *Mecoa*, for *India*. He sent the *Gouernour of Cairo*, called *Soliman Bassa* Bunch, with a great Army of Ships and Gallies for *India*. This Captain being come to the Port of *Aden*, the King and Citizens, fearing the little truth of the *Turke*, denied them to enter into the Citie; but they provided them with all necessities of victuals and provisions: *Soliman*, and also the Soldiers, not shewing any griefe at this hospitalitie, the King assured himselfe, and with many messages and visitations of great friendship, which past betweene them both, they came to conclude, to meete in the *Admirall* Gallie, that they might intreat together about the Conquer, which newly he went to make in *India*. The day of the agreement, the King coming to confult with the *Soliman Bassa*, was taken prisoner, and the *Turke*, which for this ad was prepared, assaulted the following, the King was hanged before the gates. The Citie being taken by this Treason, *Soliman* leaving a great Garrison within it, made his iourney in all haste toward *Cairo*.

On the side of *Africa*, beginning at the Cape of *Good Hope*, in other times, called *Artemata*: and on the other side of *Adia*, from the Promontorie *Synagrus*, or *Cape of Parique*, which is the same; all the Sea that is contained vnder the ancient Citie of the *Heure*, which now is called *Suez*, is called the *Arabick* Gulfe, knowne vulgarly for the Red Sea. The space of Sea that lieth betweene these two Promontories, and dwelleth in this place *Asia* from *Africa*, may be the

The *Socotarians* courted to the Faith of Christ by Saint Thomas the Apostle. Since this was written, the *Moors* of *Aden* were here as in many English Iournals of late times you may read. See *Fine* and others in the 3. and 4. Bookes.

Cloth called *Cambols*.

* I thinke he meaneth *Aden* Scattering, *Verdigreale*, and *Sanguis Draconis*, merchandises in this Iland.

Basill, sweet herb in the Mountaines. The like *Aden* release, release of *Aden*. The Mountaine of *Aden*.

The firmation of *Aden*. *Cabuberra*. *Maceda* the Citie. *Aden* brought in *India*. *Aden* of the *Turke* by Treason. *Soliman Bassa*. See *hacred*. *Dam*, *Goat*. *Suez*, in a speciall Treasurie called *Discordia*.

Cape of *Good Hope*. *Artemata*. *Synagrus*. *Parique*. *Suez*. *Arabick* Gulfe.

Arabian figure
of Gulf, or
Red Sea.
Arabian
figure, in the
of E. Asia.
Puffinm
Promontories

Arabian

The Straights,
five leagues
broad.

Fig.

See Sir Hovie
Middleton,
Cap. Downer,
Cap. Torr, and
other English
Journals, of
their voyages
to Arabia.
Elusen fi-
gure is the
the Channel.
Eastern winds
puff in this
place.

The Mouth of
the Straights,
twelve de-
grees out
quarter.

summe of fiftie eight leagues. And from hence, viz. from these Promontories, the Coast of every side returning to the setting of the Sunne, do runne almost in the same distance, till they come to two Cities, that is, *Aden* in *Arabia*, and *Zila* in *Ethiopia*, or *Abechi*; and from thence the Coasts begin to streighten very much, and every time more running with delay: Coasts and little winding, till they meete in the place of the Mouth, with two Promontories, that is, *Puffinm* on the *Arabian* side; and another which lyeth on the contrarie side, that is, of *Ethiopia* or *Abechi*, whose name, as well Ancient as Moderne, is not come to my notice; where as these two Promontories is the narrowest and freightest passage of the Straight. This freightness of the neighbouring people, and of those which inhabit the Coasts of the *Indian Ocean*, is called *Aluko*, which in the *Arabian* tongue, do signifie Gates or Mouthes; and in this place and mouth, is the Land both neighbor so much, and the shewes which they make of willingness to ioyne themselves, are so knowing, that it seemeth without any doubt, the Sea, much against their wills and perforce, to interpose it selfe in separating these two parts of the World. For the space which in this place divideth the Land of the *Arabians*, from the Coast of the *Abechis*, is about five leagues distance. In this place there lyeth so many Islands, little Islets, and Rocks, that they cause a double, considering this freightness without, that some time it was stopped, and so by these straight Sluces and Channels, which are made betweene the one Land and the other, there entrencheth a quantitie of Sea, and maketh within so many and so great Nookes, so many Bays, so many names of great Gulles, so many diuerties of Seas, so many Ports, so many Islands, that it is much more than we fall in a Sea betweene two Lands, but in the deepe and most tempestuous Lake of the great Ocean. Now returning to the Mouthes of the Straight, which is the intent of our Description, We are to note, that in this place the Land of *Arabia* stretcheth into the Sea, with a very great and long point, and so for this cause, as because it remaineth out of the Mouth, and a great Nooke from this Point, it seemeth coming from the Sea, that the Land of this Point is some Island, very distant from the firme Land. This Point is the Promontorie, which *Ptolomee* calleth *Puffinm*.

Against this Point or Promontorie *Puffinm*, little more than a stones cast standeth a little Islet, called the Islet of the *Raboues*. For *Raboues*, in the *Arabian* tongue, is as much as *Pilot*, of which dwelling here did bring in the Ships that came from the Sea, and from thence directed them to the places of their Country that they went vnto. This Land is round and very flat, the circuit may comprehend the fixt part of a league, from it to the firme Land yee may passe, the Water being low, but the Tide beginning once to flow from one quarter flood, it cannot be waded. To the Sea off this little Island, opposite to the Coast, about one league, standeth an Island, which hath in length about a league and a halfe, the which on that side that fronteth the *Abechi*, hath a very great Haven and lure from all Windes, where a great Naue may well be harboured of Gallies, but the other front of the Island which is opposite, and fronteth the Land of the *Arabians*, not only wanteth a Harbour and Retrepace, but also wanteth a landing place. This Channel is failed well in the middle North-west and by West, and South-east and by East: through all the Channel is eleven fathome deepe, we may passe either neere the Land, or neere the middle: it is very shallow in every place without any Filles or Shoals, or any other inconueniency that may discommodeth the ground is a soft stone, which they call Corall Stone, and for this cause, they shall yee finde a lande place, though you feele it with great diligence. Being fare within the Channel, and going to (seeke the Rocks and Isles, which may harbour vs from the Easterly windes, which in this place are very strong, the depth diminisheth somewhat, but it is no less than nine fathome. Besides this Channel of the *Arabians*, there be many other, whereby you may goe into the Straights safely, and being many, the mention is made of one onely of them, and they called it; the Channel of the *Abechis*; because from the Island of the *Gates*, vnto the Promontorie opposite to *Puffinm*, which is in the Coasts of *Abechi*, there may be distant about five leagues, in this space there lyeth sixe Islands very great and high, and seeing them from without the Mouth of the Straights, they put the Sailors in great feare and doubt, shewing that they forbid the passage that way, but the truth is, that betweene them, there goe very large Channels and of great depth, whereby without any danger we may make our way, and also if we will, leaving them all on the right hand, we may passe betweene them and the *Mayne of Abechi*.

The nine and twentieth of Ianuarie, 1541. at noone, Iooke the Sunne, and being in his greatest height, it rose over the Horizon two and sixtie degrees and three quarters, the declination of this day was fiftieth degree, when it remaineth that the Mouth of the Straights and Promontorie *Puffinm*, standeth in twelue degrees and one quarter towards the North. The Pilot tooke the same height, the which being taken vpon this Land, it cannot choole but be of very great certaintie.

That night, two houres after mid-night, we set faire from the Mouth of the Straights. The thirtieth of Ianuarie, 1541. by day, we saw the Land of both the Coasts, and were vnder the Land of *Arabia*, then to the *Arabian* side the Wind followeth hand at East South-east, otherwise we failed to the North-west and by West, making the way by a Channel that goeth betweene the

first Islands, and the Coast of the *Abechi*, the which vntill this day was unknowne and strange to the *Portugals*; the distance we went from the Land by this Channel, might be about foure leagues; an houre after Sunne rise, we saw along the Coast a ranke of Islands, the greatest part of them were low, and as the ranke of Islands, to the Coast streighted North-west, South-east; the ranke of the Islands might comprehend about fiftie leagues journey. Now, failing by this Channel with a propitious wind, at what fouer part we cast our eyes, we saw many little Islands, as well on the one side as the other.

By this Channel, which is called of the *Abechis*, we must not faile by night, and without the winde in the Poole, for if the winde change, we cannot come tooo and againe, nor come to an anchor in any place, till we are so farre forward as the first of the first Islands, we shall see to the Sea-ward nine little Islands, and from thence forward the Sea remaineth free and open, and onely to the Land of vs there be a great quantitie of them, and some doe separate themselves from the Coast and the *Mayne*, about two leagues; but the greatest part of these Islands doe ly along the Coast; the length of this Channel, which includeth it selfe in the three first Islands, and the Land of *Abechi*, may be about eight leagues: to make a faine voyage, it behoueth to goe neerer to the firme Land, then to the Islands; but about all things, my opinion is, that none doe take it in hand without a Pilot of the Country.

The one and thirtieth by day, we came to a shoal, where there were fixe fathome water, and to the Sea against certaine Islands, which are called the fower Sisters, there is a Rocke of stone very dangerous, as the *Mariners* Pilots told me: so that the good Navigation in this part is to goe very neere the firme Land, and in no case goe to the Sea of this shoal. At night we came to an anchor within a Haven, which is called *Sarbo*, in nine fathome and a halfe water, all this day very close to the Coast we saw great quantitie of little Islands.

The first of Februarie, I went on Land in the Island, and Port of *Sarbo*, carrying the Pilot with me and the *Master*, that we all might take the Sunne: and in his greatest height it was risen over the Horizon one and sixtie degrees: for the declination of this day, was thirteenth degrees and fixe and fiftie minutes; whence it remaineth manifest, this Island and the Port of *Sarbo*, to be in fiftieth degrees and fifteen minutes, towards the North side.

About foure and twentie leagues from *Sarbo*, and distant from the Coast of the *Abechi* four leagues, in fiftieth degrees of height, there is a great Archipelago of Islands, some of which lyeth so low, that they rise very little above the superficies of the Sea, and others doe rise so high, that they seeme to touch the Cloudes, and betweene the one and the other, there are so many Bays, Ports, Harbours, as no winde can annoy vs; all of them want water, except one very high, which the *Portugals* call; The Island of the *Whale*, because it resembleth one very much, and there is water, and plenty of Catell, had there is a great Haven where Ships may winter. Of all these, that which is most to the Sea, is one that in *Arabique* is called *Sarbo*, where at this present we lyeth at anchor. This Island of *Sarbo*, is of length about a league, and almost halfe a league broad; the Land of it is very low, it hath many Trees but very low and barren, all the Plains full of grass; so they place yee finde the footing of Men and Catell, but there was only one Camel left for the wildness of them, they called it, The Hand of the Camel; in all the circuit of the Island, we found no water, though they digged very diligently, except one Well digged in a stone, which according to the appearance of it, was executed the raine waters. Betweene these Islands doe enter many waters of the Sea, Ranches and Channels.

The fourth of Februarie, 1541. at Sunne rise, we set faire from the Port of *Sarbo*, Februarie the fiftenth, we failed along many Islands, which are distant from the firme Land about three or foure leagues; the greatest part of them were very low and flat with the Sea. We went to the Sea of them all about a league, and about euen-long time, we saw to the Sea of vs a ranke of Islands very long, which seemed to take some fathome distance, there was from vs to them about some foure leagues, all of them lay North-west and South-east, as farre as I could discern. The Coast which all this day we saw, streighted North-west and South-east by West, and South-east and by East. So that this Channel, wherein this day we failed, hath in breadth about five leagues, reckoning the space that lyeth betweene the one Island and the other: the greatest part of this day I commanded to cast the Lead, and I found alwayes fure and twentie fathome water, and the ground Ozie.

The eight of Februarie, 1541. two houres after the Sunne rose, we set faire. Most of this time we failed to the North-west; at Sunne set we were almost entered into the Channel, that goeth betweene the Point of *Dallagha*, which looketh to the firme Land, and an Island, which is called *Xamea*, but having tope of the height began to come on, and that many Gallies received farre off, and it would be difficult to enter the Channel; and also considering, how at this time the wind was already faine, weooke in our sails, and with our fore-sails we went in foure fathome water, the ground Ozie. All this day we lay along the Coast many Islands, so flat, that they and the Sea seemed to haue one superficies. The Coast that shewed it selfe to vs, streighted North-west and South-east, to a low Point, which is as farre forward as the Island of *Dallagha*.

Many little
Islands.

Annotations,
how we are
foiled by this
Channel.

Month's Pi-
lots.
The Isuen
Islands.
Little Islands.

The descrip-
tion of the
Island and
Port of
Sarbo.

A good Har-
bour for ships.

The Point of
Dallagha.
Xamea; 16/42.

leagues. Doubling this Point, the Land maketh a great Nook, that entrench ten or twelve leagues into it.

The Iland of *Dallaqua* is a very low Land, and almost flat with the Sea, without rising in it, Mountayne, Pike, or any other height; it hath in length, according to the common opinion, five and twenty leagues, and twelve in breadth; the side of this Iland, which is opposite to the South, stretcheth East South-east, and West North-west, that is, all the Coast which could comprehend the light, and along the Coast lye great quantitie of little Ilands, all very low, and beare the same course of the Coast. Lonely coasted this side of the Iland seven leagues, and two distant from the Land, and casting many times the Lead, neuer found ground. The Metropolitane Citie, is situated almost in the Point of the Iland, which lyeth on the West side of a frontier to *Abevi*, it is called *Dallaqua*, whence the Iland tooke the name, which is to say in the *Arabique* tongue, ten leagues, and this, because in times past, the Custome-house thereof, yielded so much every yeere to the King. Euery *Arabian* league is worth ten thousand *Seraphims*, and euery *Seraphim* *Arabique* two *Tangas larasus*; in sort that ten *Arabian* leagues, are worth in our money fortie thousand *Crusadoes*. The Point of this Iland on the West side, and opposite to the *Abevi*, is distant from the firme Land about five or seven Leagues, and in this space of Sea, there lye in compasse two leagues, in it there be some Springs and Wells, and betweene this Iland of *Kama*, and the Western Point of *Dallaqua*, is the principall Channell and mozt current for to goe to *Maqua*. In this Channell there are feuentie fathome water, the Land of this Iland is red; it produceth few Trees, and great abundance of Herbs. The King of it is a *Moore*, and all the People, he is resident the mozt part of the yeere in *Maqua*, because of the traffique he hath with the *Alexins*. This Iland at this present yieldeth little; for after the ruing of *Suaquen*, *Maqua*, *Ahen*, and *Indas*, it lost the traffique, and with the traffique the reputation.

The twelfth, the Naue of Gallions came into the Port of *Maqua*. *Maqua* is a small Iland, very flat, and in it in old time was built the Citie *Protomada*, of the wilde beasts. This Iland hath in length about the fift part of a league, and of breadth a Gallion shot, it lyeth in a great and crooked Nook, very neere the Point of the Nook that is on the North-west side. The space of Sea that diuideth this Iland from the firme Land, is about a Faucon shot, and in some parts not so much; in this distance, to wit, betweene the Iland and the firme Land is the Hauē, in the which the Sea is not troubled with any weather, and the Current is very little, and all windes come ouer the Land, the depth is eight or nine fathome water, the ground is Ozie. The entrancē of this Port lyeth on the North-east side, by the middle of the Channell betweene the Land and the Iland, because that from the Point which turneth to the East North-east, there goeth out a Shoald toward the Land, and the Point of the Nook casteth another against the Point of the Iland, for the which they force the Ships to beware of the extremes of the Mouth of the Channell, and to keepe the middle of it. The Channell is very straight, it runneth North-east and South-west; very neere to this Iland of *Maqua*, toward the South and South-west, lye other two Ilands, the nearest to the firme Land is somewhat the bigger of them, and that which is more to the Sea, and lyeth toward the South-west, is the lesser, and very round. These three Ilands stand in a triangle forme, they are all very flat and barren, there is no springing water in any of them, only in *Maqua* are many Cisternes, wherof the Inhabitants doe drinke and lye. Betweene these Ilands are scattered many Shoalds, but through the middle of them goeth a Channell where Gallies and rowing Vessels may passe at a full Sea. This Iland of *Maqua* was a little while since of the Signiorie of *Preste Iohn*, with all the Coast, contayned from the Cape of *Guadafusi* to the Citie of *Suaquen*; but within these few yeeres, the King of *Dallaqua* hath vnsurped it, and is resident in it the mozt part of the yeere, because of the traffique he hath with the *Alexins*, of whom he hath great quantitie of Gold and Iorie. The yeere is vnsatisfisfull in the moneths of May and Iune, and very vntemperate through great and intolerable calmes, in such sort that as well the King as the Inhabitants, doe avoid it, and so leave it empty these two moneths, and goe to *Dallaqua*. The firme Land of the Nook, wherein standeth this Iland of *Maqua*, till yee come to a place of many Wells of water, called *Arguta*, by the Sea side, is very high and mountynous, but from thence forward, the Sea coast is more open and cleere, and betweene the Hills and the Sea are great Fields and Plains. There may bee from *Arguta* to *Maqua* a league. *Arguta* standeth to the South from the Iland: through all these Mountaines and Fields, are great number of wilde beasts of diuers kinds, to wit, Elephants, Tygres, Wockets, wilde Boares, Staggēs, Elkes, and many other formes of Beasts, not knowne vnto vs; whence, with much reason, it is called *Protomada*, of the wilde Beasts. And that *Maqua* and *Protomada* be one and the selfe same thing, the elevation of the Pole doth testifie in this behalfe.

Wilde Beasts.

In the third I. In are many Cities of water.

The Citie of *Protomada*, sometimes built here.

Kama Isele, in which are Springs or Wells of water. Scuenfie fathome water. The King of *Dallaqua*, a *Moore*.

The description of the Iland of *Dallaqua*. This Iland is five and twenty leagues long, and twelve in breadth. The Metropolitane Citie called *Dallaqua*.

§. II.

Relations of Ethiopia sub *Egypto*, and PARSYIA IONN: of Nilus, and the Abasine Cisternes and Neighbour. The cause and means of the decay of that great Empire, neuer since recovered. Of Marate and *Suaquen*.

THE *Preste Iohn*, which by another name, is called King of the *Abevi*, is Lord of all the Land of *Caliphia* sub *Egypto*; which is one of the greatest Provinces we know in the World. This Eastern Empire beginneth at the Cape of *Guadafusi*, called in old time, the Promontorie of *Armasa*, and from thence running along the Red Sea with Desert coasts, & not very crooked, it reacheth vnto the bounds of the rich Citie of *Suaquen* on the Northside it bordereth with the warlike people of the *Nabys* or *Nubians*, which lyeth between the Land of the *Abevi*, and the superiour part of *Egypt*, called *Thebaid*, and from hence running great spaces within the Land, toward that part where the Kingdom and Land of *Mamongo* lyeth, after it hath taken too it selfe some part of *Labya interior*, all the other on the West-side remayneth for his bounds, and presently turning againe behind the Springs and Lakes of *Nilus*, going through the firme and vnknowne Countries, it finisheth and endeth on the South-side in the *Sabbaron* Gulfe, which at this day is knowen of the *Portugall*, which doe nauigate the same on the Coast of *Melinde* and *Magadase*.

Nilus at this day is knowen by his ancient name, for of the *Abevi*, *Egyptians*, *Arabians*, and *Indians*, it is called *Nil*, a thing certainly worth the knowing; the Springs and Lakes whence this River proceedeth, are in the Confines that separate the Land of the *Alexins*, or *Archiopians* from the *Safres*, which inhabit the mayne of the Land, that goeth from *Melinde* toward *Mosambique*, as I vnderstood, by some great Lords, and other persons of *Abevi*. Which thing is held of them all for manifest, and well knowen, and hence appeareth, the little knowledge that the Ancients had of his originall. Now, enquiring of these persons, if it were true, that this River in many places did sink vnder the Sea, and came out againe many daies Iouries thence, I knew there was no such thing: But that through all the Land where it ranne, it threw it selfe vpon the Superficies thereof, carrying a great depth and breath, without hiding it selfe away from the sight of men, as yee read in *Flime*, Lib. 5. of the *Natural Historie*: Also after the increasings or ouer-flowings of the River, I asked very often the causes, this being a thing so disputed of all the ancient Philosophers, and I came perfectly to know of them the Solution of this doubt, hitherto neuer determined; and so almost iustly, with certaine simple Questions, I came to know that which I so great and proud wits of Philosophers knew not.

The principal Lords of *Abevi*, told me, that in their Country the Winter beganne in the end of May, and lasted Iune, Iuly, and part of August, but that in August, the Ayre is more pleasant, the weather made more tractable, but that in the monethes of Iune and Iuly, for a great wonder appeared, the Sunnes fire was so continuall were the raiues which continually fell from Heauen, with the which the fields and low grounds were so covered and ouer-flowne of the waters, that in these two monethes, they cannot goe nor passe from one place to another, and that this multitude of waters had no other issue or place where to gather themselves, but only to the Channell of the River *Nilus*: because toward the Red Sea, there ranne along the Sea very great Mountaines, it was of necessity, that the River should increase and goe out of his owne course, not being able to containe so great abundance and weight of waters in it selfe, and the River running with such vehement and terrible rage, it is very apparent, that as well in the *Egypt*, as in other Lands whereby it passeth, it would goe out of his naturall course, and cause, whereby it passeth, great ouer-flowings: and the Territories of *Egypt* being better plainne, & therefore, the ouer-flowings in it would be more copious, and the River would haue a larger scope to spread it selfe with his waters in euery place, the which could not so happen in the high and Mountainous Lands.

Now then, since it was manifest, that all the inundations of *Nilus* in *Egypt*, begin to increase when the Sunne was in the *Solstitium Estiuale*, which is in the moneth of Iune, the Sunne entering in the beginning of *Cancer*, but passing by the Signe of *Leo*, which is in Iuly, the River increased in greater abundance, and when it was in the Signe of *Virgo*, which is in August, where in this moneth the raiues begin to affluue in the *Abevi*, and Winter takes his leaue, the River began to decay by the degrees it had increased, till it came altogether into his Channell, the occasion remayned manifest of the increasing of this River, to be the great and continuall raiues, which in the moneths of Iune and Iuly, did fall in the Land of *Abevi*, or *Archiopia*, which is all one; Seeing that when their raiues were selfe in August, the River at that time time did beginne to withdraw himselfe to his accustomed bounds. I was my selfe in *Maqua*, the moneth of Iune, and part of Iuly, where I saw great stormes, raiues, thundering, and within the Mayne continually, we saw great blacknesse and cloudnesse, and tempests, and the *Abevi* said, that we saw but

The Colonic graphic of *Es* *Stapia*, *Sub* *Egypt*. The *Wegon* or *Prick* *Iohn*, King of the *Abevi*. Promontorie of *Armasa*. Where this Eastern Empire beginneth.

Archiopia prodoeth many Mines of Gold. Lakes of *Nubia*.

And so it doth in *Suana*, the raiues falling much violently in these moneths.

Auere hath delivered the same reason of this ouer-flowing.

Cape of Bonas
Esperanza.

Mount Infia, in
which is a
great and rich
Citie.

Dread, tyranny,
of which some
Exiles of the
two Jewesses,
and Chiefes of
Africa, and Tri-
gremah, and
fourne burne-
gates, in five
Years, &c. you
may see be-
fore in Aduer-
This honour,
is fennely in-
creased with
his yeares, and
perhaps bein-
glands & some
alteration in
Religion also,
as appeareth
by Aduer, and
Bernardus, his
Legates to the
Pope, which
might more
infligate his
subjects a-
gainst him.
Gracime out-
throw in bat-
tles Prele-
John, by means
of Harcabul-
fes.
Damiid's death.

* Since which
to this day,
terres, and the
they have de-
creased, and
are now al-
most vicerly
ruined.
Mountaine of
the Jewes.

but little to that which went within the Land. Likewise, we have experience, that the months of June and July, is the Winter of Cape Bonas Esperanza, and all this Coast where the rains are very continuall. In this manner, having resolved my doubt, of the flowings of Nilus, I asked them if the River made any Lands they answered mee, that it made many, but one of them was very great, where was built a most rich and great Citie, which by due consideration ought to be the Land of *Moro*, and they told mee, that aswell in this Land, as through all the River there were great numbers of certaine fierce and pestiferous beasts, which, without doubt, must be the Crocodiles; and being desirous to know if it were true, that in a certaine place the River fell from such a height, that with the great noise of the fall, those that inhabited in the bordering Townes were borne deafe: I found no Historie of this, only they told mee, that in a certaine place, which they named, the River did fall of a great Rocke, downe with a great noise and rumour, but that there was no other thing.

As touching the customes and manners of the *Alexines*, the Lecture that of them might be made, it would disturbe the Historie of the *Raster*, for which cause, I will touch it brieflye some things most worthy to bee knowne; especially, of the ruine and losse of this Empire, in our vnhappie dayes.

Prele John, by name *Adam Tugell*, called after *David*, reigning in the yeare 1530, in the Land of *Aethiopia*, he became so cruel to his Subjects, and did tyrannize so much over the people, that he let in into vniuersall hatred of the *Alexines* in this time *Gracime*, King of *Zeila*, finding the time fit, began to attempt watre with *Prele John*, to see what he could find in the minds of the *Alexines*; & this, not that he was able to take fickle Enterprise in hand, but either he encouraged himself in the great enmitie the *Alexines* had with their King, either this watre was secretly moued by some Lords of the Kingdom. Now, beginning to enter through the Land of the *Prele*, and to take some Townes, he diuided largely the spoiles among his Warriours, among the which he had three hundred Harquebusses, *Turks*, which was the greatest strength of his Armie, and franchized all the Inhabitants of the Townes, where through he passed, and exacted them of the Taxes and Impositions imposed by *Prele John*, with which liberality he got the minds of the *Alexines*, and not only of the vulgar sort, but also of the most principall Lords of the Kingdome.

The *Prele John*, seeing the damage receiued of the King of *Zeila*, sent against him his Captaines, which beginning some Skirmishes, as soone as the *Turks* got their Calceurs among the *Alexines*, and did kill some of them, the feare they tooke of these shots was so great, that presently they fed themselves in flight. The King of *Zeila* proud of this victorie, entered within the Land, confident already in the fauour of Fortune, accompanied with great companies of *Alexines*, which followed his partie, and forgoing the Land of *Aethiopia*, by that part which standeth vpon *Magadon*, and *Melinde*, to the end that by this way hee might in shorter time might come to a Mountaine, where was the great Treasure of all the *Prele* past, the *Prele* seeing that eury day his *Alexines* passed to the Campe of the *Moors*, determined to come to a battail, before that so great Harpye did make an end of deuouring the Land altogether, and the minds of his Subjects, and gathering his Armies, and going against the King of *Zeila*, hee gaue him battail, in which the *Prele John* was overcome, because that the *Alexines* could not abide the Harquebusses, and so fled from them, as from a cruell pestilence. The *Prele* with-drawne after this conflict to the Mountaines with some of his, within a few dayes, hee left this life, in the yeare of our Lord 1539.

The King of *Zeila* obtaining by great victorie, travelled by great journeyes toward the Mountaine, where the Treasure was the Kings of *Aethi*, and comming to the top, afflicting the eyes with great fume, notwithstanding, they were vnseefable, and were defended from the top, in the end they entered them, and gained the Mountaine, where was taken the greatest Treasure, that vnto this day we know together in the compass of the whole Earth. Now, vpon the deale of *Prele John*, the *Alexines*, which continued in the faith and loue of their King, Country, elected his eldest Sonne for *Prele*, and King of *Aethi*, being a young man of little age, which finding the Realme vsurped by Infidels, and almost irrecoverable (and because there might remain nothing wherein Fortune might not be contrary to him, and fauourable to the *Moors*) it hapned that a Brother of his, dealt with some great men how to get the Kingdome, which was the vter overthrow of the *Alexines*. The matters of *Aethiopia*, being in this termes, and the infortunate youth contending with his Domestick and Native Countreymen, the King of *Zeila* came vpon him, but the new *Prele* not being able to resist, with-drew himselfe to the Mountaine of the *Jewes*.

We are to note, that in the inward part of *Aethiopia*, there ariseth a great and most high Hill, which hath but one only ascending and very difficult, but on the highest top of it lyeth a very plain Country, where there are great abundance of Springs, Fruits, Cattell, and Tillages, the Inhabitants of this Mountaine doe obserue the Law of *Moses*, not finding in all the Land of *Aethi*; any *Jewes*: the Historie and Antiquite how they have arised here, and the cause of neuer descending downe, and conuersing familiarly with the *Alexines*, is not come to my notice, though

though I laboured it much. The new *Prele* receiving of these *Jewes* friendly entertainment, and acknowledged for their Lord, they defended him from the *Moors*, and King of *Zeila*, which displaying of the victorie, and entering the Mountaine, retired backward. About this time we arrived at *Macua* with all the Arme: which when it was knowne, I put the *Moors* in a great feare, and lifted vp the decayed hearts of the *Alexines*, in fort that the *Prele* emboldened himselfe to defend from the Mountaine, and feared himselfe with his people in certaine Mountaines towards the Sea and Towne of *Macua*, where we were arrived, writing many Letters more then pittifull and miserable, and in all of them before the writing, came Our Lord Iesus crucified, of the which, having long Answeres, and full of hope of succour, we tooke our iourney toward Sea, and being returned againe to *Macua*, it was ordered to send him one hundred men with Capitaine. This done, we set sail, and came directly the way to *India*, and to this present, I have not knowne what more hapned, or is become of the *Prele*, and matters of *Aethiopia*.

The *Alexines* are naturally ceremonious men, and full of points of honour. Among them there is no other kind of weapons then Darts, in which they here figured the Lance where-with Christ was wounded, and the Croffe whereon he suffered for Sinners. Some, though very few, weare halfe Swords. They are nimble on Horse-backe, but badly appaerled, generally they are lying people and giuen to Rapine. Among them he is not counted rich, that possessest many, but he that hath abundance of Cattell, and Camels, and notwithstanding, generally they esteeme the Gold very much: In their owne Country they are weak and cowards, but in a strange Country strong and valiant, in fort, that it is a Proverbe in all *India*, to say, That the good *Le-Le*, which were call a Soldier, more than an *Alexine*, and they are esteemed in *Ballagay*, *Com-hon*, *Bengala*, and other places, that they are always Capitaines, and principall persons in the Armies. Their attyre is vile and poore: they weare Shirts of linnen cloth, and some great person weareth a *beden*, the vulgar gote naked, and couered with whatsoeuer cloth; they care *Bolliemus*, and raw flesh, and when they lay it to the fire, they hold it to little at, that when they eat it, the blood runneth out of it. In the Land there is no Cities, nor Townes, but they lue in the fields in Paullions or Tents, like the *Arabs*.

They doe honour themselves very much of the Queene of *Saba*, and they say, shee tooke shipping in the port of *Macua*, and others asseme, that it was in *Suaguen*, and carrying great riches with her and Jewels of great value, shee came to *Ierusalem* to King *Salomon*, giuing him great gifts, and returne from thence with child by the King, to her Kingdome. It is an historie much talked of among the *Alexines*, that a Souldan of *Babylon*, mouing watre against *Prele John* many yeares agoe, the *Prele* gathered a great multitude of people, with the which hee put in practise to turne the River *Nilus* another way to the Sea, so that it should not runne through *Egypt*. The Souldan amazed at so great an Enterprize, and seeing that the worke comming to perfection, it would be the vter overthrow of *Egypt*, hee sent vnto him his Embassadors with great gifts, by the means of the which hee obtained his friendship and peace with the *Prele John*, and gaue a priuledge to the *Alexines*, that they might passe through all his Country, without paying any Tribute, and at this day they pay no Tribute when they goe to visit the holy Sepulchre, and Saint *Catherine* of Mount *Sinay*. I asked within the streights of some old learned *Moors* for this Antiquite, and they told mee the same, not differing one iota from the *Alexines*.

The nineteenth, at Sunne rising, we set sail from the nooke which is beyond *Macua*, half a league and an halfe of water, distant from the Land about halfe a league: This day the weather was very cloye, and it rained, and numbring our Armie, I found sixtie foore rowing Vessels, that is, three Gallios, eight small Gallies, and thirtie fve Foysls. By night the wind was North-west, it calmed, and blew a little at West, in the second watch it began to raine, and halfe the morning watch past, wee wayed our Anchors, and went rowing along the shoare till the morning, it rained very hard all this time.

The twentieth, at sunning, we were as farre as the Point of the ranke of Islands on the Northside, at this time we might see from *Macua*, about fourteene leagues, the Coast from *Macua* hither, stretcheth North-west, and South South-east, there is in the distance fourteen leagues, in the llands which we saw on the Sea-side, we knew that in some of them there was Cattell and water, with some few and poore dwellings, the distance between them and the firme Land, might be some foure leagues, the names of their Islands where the Cattell and the firme Islands, are *Harat*, *Doball*, *Domant*, the Land of them is low, and round about it is full of Shallows and Flats.

By night all the first watch, the wind faire at East, we sailed to the North North-west, at the beginning of the second watch, we fell on a sudden in certaine very whitish spots, the which did raine and fell from themselves certaine flames like vnto Lightnings, wondering at the shew of this strange omen, presently we tooke in our Sailes, and beleeueing we were vpon some Shoals or Bankes, commanded to call the Lead: I found twentie fve fathome water, now

What these
wings per-
forated in
Ethiopia, you
shall see in
the following
Relations of
Bernardus,
Customes of
the *Alexines*,
I they are
dressed great
Warriours out
of their owne
Country.

A kind of
rings garment.

The Portmull
Armad.

Harat, Doball,
Domant.

An Island under water to be feared.

now this noctive making no impression in the Pilots of the Country, and seeing how we went by a great depth, we let sayles againe.

The one and twentieth when it was day, we saw at Sea off vs, the low Island, whereof the *Moorish* Pilots were afraid.

The two and twentieth when it was day, we set sayle: my Pilot took the Sunne at the highest, and found himselfe in eighteen degrees and an halfe. At this time we were as far as a Point of land very long, which the firme land thrust out, doubling this Point, we found the Sea very faire, and we sayled North-west and by West. An houre after noone, we came to an Haven, called *Marate*. All the Coast we saw this day, stretcheth North North-west, and South South-east, the Land by the Sea side is very low, and maketh neuer a Hillocke, but within the Isthme there are so great Mountains, that they seeme to reach the Clouds.

A Description of the Port and land of Marate.

Marate is an Island very low: the land thereof is very Desart, and without water, it is beyond *Marque*, about fixtie fixe leagues; the land hath in compass a league and an halfe, the figure thereof is rather round then any other, it lieth from the firme land about three leagues, in the side of this Island which is opposite to the South-west, and beholdeth the firme land, there is a very good Haven, free from all winds, and especially from the Easterne winds: for on this side, the land doth cast out two very long points into the Sea, which stretch East and West, and a quarter North-west and South-east: betweene the which the land on both sides doth streighten very much, and makes a very great and hollow bosome, in the mouth and front of which lieth a long land, and very flat; and also some Heads of land, and Shoals, by reason of which no Sea can come in there: this Haven hath two entrie, one of them goeth on the East side, and the other on the West side, the one and the other very neere the points of the land, betweene the which the Haven is made. The Entrie and Channell which goeth on the East side, stretcheth North and South, a quarter to the North-west and South-east, the depth is three fathoms in the shallowest place, and coming out of this, it encreaseth presently, and within the Haven we have neere the Shore foure and five fathome, the ground is muddie. By night, the wind blew at East, and lefte then by day, we rode all night.

Foure or five fathom water.

The Islands of *Danata* and *Dilefalar*.

Suaguen Channell full of Shoals.

Xabague Haven in 19. degrees latitude.

A Description of the Shoals of *Suaguen* under water.

Infinite number of Islands, Flats, and Heads of land. A precept how to avoid them.

Fine leagues of Shoals, eleven leagues from *Suaguen*.

The three and twentieth the Sunne being vp, we set saile from the Island and Port of *Marate*, and found seven fathome, and landie ground; at eleven of the clocke, we came in sight of two little Islands, which were farr to the Sea: one of them is called *Danata*, and the other, *Dilefalar*, from which to *Suaguen* is a dayes journey: from noone forward, we sayled North-west and by West, till Evening time that we entered the Channell of *Suaguen* and entering into it we sayled North-west the space of a league, and presently there we had ahead of vs certaine Shoals, for which cause we sayled West, and a quarter North-west, and sometimes West, to free our selues from them, and we sayled this way about three leagues, till we saw a great land ahead of vs; as foonne as we saw it, we went by a tacke toward the Land, and came to an anchor betweene certaine great Shoals of stone, where there is a good Haven, called *Xabague*, which is to say in the *Arabian* Tongue, a Net. At this time it might bee an houre before Sunne set. This day my Pilot took the Sunne in his greatest height, and he found himselfe in nineteen degrees latitude.

The Shoals of *Suaguen* are so many, and so intermingled the one with the other, that no information or picture is sufficient, I say not to pale them, but for to understand them, the Islands, Shoals, Banks, Rockes, Channells that are among them are so many. These Shoals at the entring, when we were ready to goe in, haue on the Sea side a Shoal under water, whereupon the Sea breaketh very much, and to the Landward a little Island, which stretcheth with the Shoal North-east, and South-west, a quarter of the East and West, the distance is about three quarters of a league: as foonne as we enter by these Shoals, the Channell appeareth to vnlage and spacious, and the farther we goe forward, so much more to the Sea ward there appeare to vs (such an infinite number of Islands very flat, Flats, Heads of land or stone, that they haue no number, the which toward the Land are not so many, though in comparison of any other Sea, it is the foulest and vnmailable. The precept which most ought to be kept for to passe betweene these shoals, is to take heed that we goe alwaies neerer to them that lie to the Sea, and keepe our selues the most we can, from the other that are to the Landward. The breadth of the Channell that goeth betweene the one and the other, in some places is about halfe a league, in others a quarter, and in others lesse then a Caliver shot. As touching the depth of water through all this Channell, we are to note, that in the entrerie of it we found fixe fathoms, and from thence to the Port of *Xabague* it shewed nothing of this depth nor exceeding twelve fathoms: from the beginning of these shoals to this Haven, there may be about fixe leagues, the length of them may be eight or nine leagues, where there goeth another Channell furr for ships and great vessels, and we may likewise passe these Shoals, leaving them all to the Sea, going very close with the firme land, and this is the rightest way and most pleasant.

The foure and twentieth, the Sunne being vp, we set sayle from the Port of *Xabague*, and rowed by so narrow a Channell, that in the broadest place we could not goe abreast, but one after another, & whereof it woldend it might be about a Crof-bow shot, the most we went from the

the firme land, might be a Cannon shot, and the least little more then a Crof-bow shot. The Shoals, Rockes and Bankes, we had on euery side, and were all under water, vpon them we saw manifest signes to auoid them; For whereofen they lay, the water about them did appeare to vs very red, or very greene, and where we saw none of these colours, it was manifest to be the deepe, and cleere of the Channell, the water shewing it selfe darke. Now going by this Channell, compassed with so many controuersies; at halfe an houre past eleven, we came to an anchor vnder the lee of a little low and round land, in nineteen degrees. In this height *Ptoleme* placeth the Mountaine of the *Satyrs*, of the which I found no memorie in the Pilotes of the Country, but going into the Land about halfe a league, I found the foot of so many kinde of Beasts, and Rockes of Planets, so great, that it was a wonder, and all the footings came till they set their feet in the Sea, and the tracke was so great, that it occupied the greatest part of the field. I beleue that Fable so spread abroad of the *Satyrs* to come from hence, which they say, inhabit these Hills and Mountaines, and likewise it is to be noted, that in these foure leagues of Channell that is from *Xabague* to this land, the water is no lower then two fathoms and an halfe, nor higher then eleven, and also that the tide in the land ariseth not about halfe a yard. And it begins to flow foonne as the day begetteth to ascend by the Horizon, according to the order of the tides of *Sesotura*.

Radiell of the water.

Mountaine of the Satyrs.

The fixe and twentieth by Sunne rising, we departed from this land, rowing along a Shoal of stone, that ranne betweene vs and the Land almost equidistance from the Coast, and from it to the Land all the Sea was full of Shoals and Bankes, to the Sea of vs there appeared neither Shoals nor Flats, or any other impediment. At nine of the clocke, we came to an anchor in a little land, compassed with many Flats and Shoals, where was a good Haven: this land was distant from the other, whence we parted in the morning, a league and an halfe, and that shore of *Suaguen* fue leagues.

The foure and twentieth the Sunne vp, we set saile from this second land: two houres within night, we came to an anchor a league and an halfe from the second land, in eight and twentieth fathome water.

The eight and twentieth by day, we bridled the Oares, and set saile: at nine of the clocke, we came to an anchor about two leagues from the Land, in three and twentieth fathome water, the ground was a soft sand like oze, or muddie. This morning, we found some Shoals vnder water at Sea, but vpon them it thewel it selfe very greene or red. Two houres after noone we set saile againe, at night we came to an anchor in leuen and thirtie fathome water, the ground was sand, the place was short of *Suaguen*, a league and an halfe, hard by an Island, the Coast runneth North North-west, and South South-east, and all along there runneth a Shoal that entrench into the Sea neere halfe a league, the Land vpon the Sea side differeth in nothing from that we left alterne.

The first of March, 1541. by day, we departed this place, which is short of *Suaguen*, a league and an halfe: hauing doubled a point which the Shoal maketh, being as farr as the place, we approached the Land, and entering by the Channell inward, we came to an anchor within the Haven of the Citie of *Suaguen*.

Suaguen was called in old time, the Port *Alpi*, as we may see in *Ptoleme* his third Table of *Africa*: at this day * it is one of the richest Cities of the *Orient*, it is situated within the *Arabique* Gulfe, in the Coast of *Aethiopia* sub *Egyptus*, called now, the Land and Coast of the *Abessy*. Among all the famous places, this may be equal or superior to them all in foure things. The first, in goodnesse and securitie of the Haven. The second, in the facilitie and good service for lading Lands, and of diuers behauiours. The fourth, in the strength of the situation of the Citie. As this Port in such manner, that the securitie of it, I will first speake of: Nature made it secure. Within the Haven it is so quiet, and it runneth so foonne into it by any place whatsoever to haue any tides; the ground is muddie, the Road backe is full in all places low and six fathoms, and lie, and rowing Vessels without number. Yee may plainly see the ground, and where it appeareth not, it is so deepe, that at the least it hath ten or twelve fathome water, and where it appeareth about the circumference of the Citie, casting a plank into the Ware-houise of the Mer-Beak-heads over the streets, and by them as by Bridges they are ferred. Now, touching the tries: I know not what Citie can compare with it (except it be *Lisbon*) for, this Citie stretcheth in all *India intra Ganges*, & extra *Ganges*, that is, *Gomara*, *Tuiscarn*, *Pegu*, *Mallagana*, and the *Abessi* it gathereth great abundance and quantitie of Gold, and Turpie, and the Land of strength of the situation of the Citie, there cannot so much bee hid that it is not much more, seeing that to come to it, the inconueniences, lets, dangers, and hunderances are so great, that it

Description of the Citie and Port of Suaguen.

Am. 1541. Since the first Conquest, and other places have bene of greater trade. The great traffique of *Suaguen* with many Nations for Gold, Iuorie, and rich merchandises.

Seequon for
some 6 leagu
leagues, is en
circled about
with Shoals,
Flats, Islands,
Rocks, Chan
nells, Banks, &c.

seemeth almost impossible. Seeing that fifteen leagues about the Shoals, Flats, Islands, Chan
nels, Rocks, Banks, and Flats of sand, and breakings of the Sea, are so many, that they put
the Saylers in a great doubt, feare and despair. The situation of the Cite is in this manner: in
the very midst of this Nooke standeth a most plaine Island, which is almost leuell and even with the
Sea, and it is so round, that it seemeth a circle. It hath in compass a quarter of a league, upon
this Island is the Cite of a *Seequon*, built in such manner, that in all the compass of the Land,
there is not one foot of ground that is not replenished with houses, so that this Land may rather
be said to be full of Houses and Inhabitants, then built and inhabited of people, so that all the
Island is a Cite, and all the Cite an Island. On two sides this Cite and Island, doe come within
a Bow shot of the firme Land, that is, on the East South-east, and on the South-west side, but
all the rest is further of the Land: The Road in this Haven or Nooke, is round about the Cite,
from the edge of it to a great Crosse-bow shot of it. We may cast Anchor where wee list, and
all this distance hath five and seven fathome water, the ground is Mud. This Nooke where this
Cite lyeth, as in his Centre, round about it along the shoare hath a great Shoald, so that the
deepe is at the edge of the Cite, and a Bow shot round about it on every side, and beyond this
distance it is full of Shoals. In this Nooke lye other three Islands on the Land side, that lyeth
to the North-west; the second of them that lye further in, are little, but the other next to the
Channell, is about the bignesse of the Cite. Betweene this land and the firme Land of the
Nooke, on the North side, there groweth a great Channell very long, in which is fouen fathome
water: Along this Channell may a great Naue lye at Anchor, without any danger of hurt from
the Cite, or feare more then their Masts. When the morning appeareth in the Horizon, it is
full Sea; and the morning coming on, it begetteth to ebbe till the day comes to our Meridi
an, when it is dead low water, and passing from hence to the setting in the Horizon, it begin
neth to flow till day shutting in, and being shut in it is full Sea: from dead low water till full Sea
again, the water riseeth not in the Cite more then a quarter of a yard, and along the Coast,
the most that it riseth, is a yard and an halfe to be measured, and in some high places lesse then three
quarters of a yard. But when I made this observation were new Tides.
The ninth of March, an houre before Sunne set, wee weighed Anchor before the Cite,
and lay at the mouth of the Channell. The tenth, we set saile from the mouth of the Channell
of *Seequon*; We lay all night at Anchor, and the Dew was so great, that it was wonderful.

§. III.

Mountaines of Sand on the Coasts of Dradate, Doroo, Fuxaa, Arequsa, Farate, Quilist and Igidid.

THE eleventh, the Winde was at North, and it blew so hard that it was a storme; it
railed along the Sea Coasts great Mountaines of Sand toward heaven, and after they
were very high it brake them, and the ayre remained as though it were a great mist
or smoke; all this day we lay at an Anchor.

Many Rocks,
Shoals and
Flats.

The twelfth, we went out of this Channell, two leagues beyond *Seequon*, and being without
we set saile, and being about a league and a halfe from the Coast, we met to many Rocks, Shoals
and Flats, whereon the Sea did brake very much, that wee were forced to take in our Sayles,
and to row the space of three houres, till we were free from these Shoals, and presently we set
saile againe. At Euen, we came to an Anchor within the Banke, entering a very narrow Chan
nell, this Channell is one league beyond the other whence we parted, & three from *Seequon*; it is
great and spacious within, the ground is very cleane, there can no Sea come in nor doe any hurt.

The thirteenth, we went an houre before day out of the Channell, and to the Sea of vs about
a Canon shot, we law a very long ranke of Shoals brake, which seemed to beare the same
course that the Coast. At eleven of the clock, the wind calanted and blew from the North North
west, for the which not being able to make any way, we were forced to fiften our sailes to the
Rocks of the Shoals, and being here about three houres, at two of the clocke afternoon we
set saile, the wind was very much fresher, and about North North-east, we sayled North-west,
and when we were with the banke of the Land, weooke in the Sayle, and rowing, we entered
a Channell, and well within the banke we harboured, this Channell and place is from *Seequon*
about fouen leagues, the Channell is very narrow, and windeth in many Crookes, the Coast
from *Seequon* luth stretcheth North and South, and North & by West, and South and by East.

A Channell
fouen leagues
from *Seequon*.
Observation
of the Tides.

The fifteenth, I went a shore, and observing the order of the flowing and ebbing of the Sea,
I found that after the morning was out the Horizon, two houres it was full Sea, and thence it
began to ebbe till two houres afternoon, at which time it was dead low water, and presently
it began to flow till the Moone was set, and two houres after: Now measuring the quantitie,
the tide did arise, I found two and twentie cubits.

Course of
Tides.

Th

The sixteenth, we went out of this Channell, that is seven leagues from *Seequon*, the winde
was at North, half a league at Sea we cast Anchor. The seventeenth, we entered into a very
good harbour, called *Dradate*: the Coast from the Port of *Seequon* unto *Dradate*, lieth North
and by West, and South and by East: It is distant ten leagues, the Land over this Sea is all very
low, and three leagues within the Maine, are great and high Mountaines.

The Port of *Dradate*, with great reason ought to be placed among the great and famous
Ports, it hath elevation of the Pole, nineteen degrees five sixth parts, and is beyond *Seequon*
ten leagues. The mouth and entry hath in breadth, about a small Faulcon shot, and entering with
in, presently it begetteth to narrow, and close more and more, but in all his length, the depth
of water is twentyne fathome, the ground is mud. About a quarter of a league within the Land,
there is a great watering place of Wells, where is the best and greatest quantitie of water, that
is knowne in all these Coasts.

A great water
ing place.

The nineteenth, the Sunne being up, we set saile: we journeyed this day about three leagues
and a halfe at Sea off vs we saw many Shoals, the Coast stretched thence three leagues and
a halfe North and South. The twentieth, at Sunne rising the wind blew at North, and
troubled the Sea: wherefore we were forced to seek harbour within the Shoald, entering by a
very narrow and troublesome Channell: after wee were within, the wind came North North
east, we lay all day at an Anchor. The one and twentieth, we went out of the Shoald, the wind
was West North-west faire weather, we sayled to the North, distant from the Land about half
a league; an houre after Sunne rising, we were with a very long and faire point, which *Ptolome*
calleth the Promontorie of *Diogenes*.

Doroo, is a very great and faire Bay, it is fifteen leagues beyond *Seequon*, and a halfe: this
Bay on the South side thrusteth a verie large and bare point into the Sea, where there is built
a great and round Turret in manner of a Pillar, *Ptolome* calleth this Point, the Promontorie of
Diogenes. Through this Channell, presently at the entrie, there is six fathome Water, and
from hence it groweth diminishing till it come to three, and thence doth sove defend: the ground
is a verie hard clay, the Bay is so great, and maketh so many Crookes and Nookes, and within
it lye so many Islands, and the firme Land is cut with so many Crookes, which doe penetrate so
farre into the Land, that in every place there may be many Velleils hidden, without any notice
of them. A quarter of a league to the Sea of this Bay, there lieth a Shoald that doth ring
and compass it in such sort at the mouth thereof, that no Sea can come into it, because it is al
ways above water, without having any entrance, except the mouth which about I have rebeared.

A Description
of the Bay of
Doroo.
Promontorie
of *Diogenes*.

This entrie or mouth stretcheth East and by North, and West and by South. A Cannon
shot from this Bay, is a Well, of great quantitie of water, but it is very brackish and salt. The
two and twentieth, when it was day, we departed, and made our way Rowing, the Sea be
came to be very full of Rocks, and getting fife of some, we encountered with others; half an
houre past ten of the clocke, we made vs saile to the stones of them: About Eleven time, we
were with the Land, and having doubled a low point, we entered into a very great Bay, which
is called *Fuxaa*, there is betweene *Doroo* and *Fuxaa* three leagues and a halfe, the Coast stretch
eth North and South, and seemeth to take something of North-West and South-East. The Bay
of *Fuxaa*, is made Noble of famous, by a verie high and sharpe Pike, and in it the Pole of the
North doth rise twenty degrees and a quarter. In the entrie and mouth of this Bay, there are
two verie low points: they lye North and by East, and South and by West, the distance is one
league and a halfe. No great Sea doth enter here, and for this cause here is a good harbour,
where there is ten and twelue fathome water, and the ground is mud, every where else it dimi
nisheth, till it come to five fathome. Along the Land of the Bay that goeth on the South side,
there lieth nine little Islands on a row, and in other places are some other scattered, all of
Nine little
Islands.

A Brackish salt
Well.

The Descrip
tion of the Bay
of *Fuxaa*.

The five and twentieth, we journeyed along the Coast to the Sea off vs, about a league we
saw many Rocks: at ten of the clocke we entered into an harbour, verie great, which is called
Arequsa. There is betweene the Bay of *Fuxaa* and this Haven foure leagues, the Coast run
neth North and South, and taketh something of the North-west and South-east. *Arequsa* is
the strongest and most defensible Haven that hitherto I have seene, it is beyond *Seequon* two
and twentie leagues. In old time it was called *Disiofari*, as wee may see in *Ptolome*; in the
midst of the entrie and mouth of this Port, lieth a great land, which hath in length about a
Crosse-bow shot, and almost as much in breadth, and there runneth from it to the firme Land,
on the South side a Shoald and a Banke, that ioyneth with the Land, in such sort, that not any
thing can passe over it, and from the same land to the Land on the North side, which is about
a Crosse-bow shot distance, there groweth a Channell: hath fifteen fathome water, it
runneth North-west and South-east, and both neere the Land, and neere the Island it is verie
shallow and full of Rocks, so that the way lieth in the very midst of the Channell, but hath
length about a Caluier shot, and presently the Coasts on every side winding, doe make within

Nine little
Islands.

Arequsa Har
bour twentie
two leagues
from *Seequon*.

The Descrip
tion of the Port
of *Arequsa*.

Disiofari Port.

Bbbbbb a great

a great; and very faire Hauen, in which there is no feare of danger. This Port hath in length about one league, and halfe in breadth; it is deep in the midst, and neere the Land full of Shoalds, there is no water in it. The token we haue to know when we are as farre as it is, is that the Pike aboue it remaineth to the West South-west. Here we agreed to fend all the Armie to *Maqua*, and to goe forward onely with sixteen small Gallies.

Salaguahauen,
four leagues
from *Arquea*.

The thirtieth at noone, we set sayle from the Port of *Arquea*, we came to an Anchor in a Hauen, which is called *Salagua*, beyond *Arquea* four leagues, and from *Snaquen* five and twentie; the Coast North and South, and taketh somewhat of the North-east and South-west. The Land which is ouer the Sea, maketh many hills and hillocks, and behind them there are the great Mountains; and we are here to note, that the Land by the Sea from *Arquea*, beginneth to make this shew forward, for hitherto it is all very plaine and low, till it reacheth to the Mountains that are within the Maine. The one and thirtieth, we set sayle from the Port of *Salagua*: an hour before Sunne set, we fastned our felues to a Shoald, that is a league from the shoare, we might goe this day about fourteen leagues, and were beyond *Snaquen* three and fortie.

The cooiling
of these from
teene leagues.
The Point
of the Calmes.

From the Port of *Salagua* forward, the Coasts doe begin to winde very much, and from *Rafelbauer* forward, the space of a league, the Coast runneth very low to the North North-east, and in the end it maketh a point of Sand, where there are thirteene little hillocks or knobs of Stone, which are the *Moorish* Pilons said, were Graues, and from this point of the Calmes, about two leagues, the Coast runneth to the North North-west, and from thence as farre as this Shoald, which is three and fortie leagues from *Snaquen*. It is the most famous and named point of all this Coast; because all that doe sayle from *Maqua*, *Snaquen*, and other places, to *Inda*, *Alcozer*, and to *Toro*, must of force fetch this point. As touching the Sea that lyeth within these fourteen leagues, I beleue there can be no rules or experience to be securely layed, but that as well the skillfull as the vnskillfull, must pisse at all adventures, and fust themselves by chance, for the Shoalds are many, and so great, the Sea foowed euery where with Rocks, the Bankes are so continuall in euery place, that it seemeth certainly rather that we may goe on foote, then sayle; it is, y^e although it be in small Boats, in these spaces which are contained between *Salagua* and *Rafelbauer*, are three Islands lying in tryangle, neerer to *Rafelbauer* then to *Salagua*. The greatest of them is called *Mageraun*, it hath in length about two leagues, the Land of it is verie high, and without water. This Island beareth with *Rafelbauer* North and South, the distance is three leagues. The second Island lyeth much to the Sea, and is called *Elnanto*: the Land is likewise high, and without water; but the third Island is very low, and all of Sand: it lyeth four leagues from *Salagua*, toward *Rafelbauer*, the name whereof is not yet come to my noote.

Twa.

Mageraun.

Elnanto.

The second of April, 1641. an hour before day, we loosed from the Shoald, that is three and fortie leagues beyond *Snaquen*, and went Rowing along the Coast, we entered into a Riuer which is called *Fareae*: there might be from the Shoald whence we departed to this Riuer, four leagues, and setting sayle a league from thence, we entered into an Hauen very faire, which is called *Quisfi*. All this day we saw not to the Land of vs any Rocks, but to the Sea of vs we did see a Shoald. *Fareae* is a Riuer very great and faire, the Channell thereof hath of the Pole one and twentie degrees, and two third parts, that separates two low Points: at the entrance are small Calmes flut, and from each of them cometh a Shoald toward the mouth of the Riuer, so that the Channell or entry is in the very midst; this Riuer runneth East and West. The Land of euery side of the Riuer is very low, without Bush or any Trees of any other kind; in the mouth of the Riuer is thirtie fathomes water, and from thence it diminisheth till it remaineth in eightene.

Quisfi Hauen.
The Description
of the Riuer
of *Fareae*.

Quisfi, is an Hauen no lesse faire and noble, then very fure and profitable, because being once within, we need to feare no winde or any misfortune. There are at the entrie of this Port two very low Points, which are coasted North-west and South-east, a quater North and South. This distance is almost a quater of a league. All the Hauen round about, may comprehend more then three leagues, and we may lye at Roade in any place of it, and be safe. In all this Hauen is twelve fathome water, along the Shoare the Coast is rockie, betweene this part and the Riuer of *Fareae*, which is a great leagues journey, there crosseth a ranke of Mountaynes, one higher then the rest.

A Description
of the Port
of *Quisfi*.

The third, one hour before day, we came out of the Port of *Quisfi*, and went rowing along the Coast. An hour before Sunne set, we came to an anchor in an Hauen, which is called *Rafelgid*, which in the *Arabian* tongue is, The new Head. This day we went about nine leagues to the Sea of vs, we saw some Shoalds, but fewer then we had seen before. Two leagues from *Quisfi* there is a very good Hauen, which is called *Meemaun*, and presently from this Port of the Shrobs, vnto another Point of Sand very long, which is about two leagues, before the Port of *Rafelgid*, the Coast runneth North and South, and taketh somewhat of the North-west and South-east, the distance is about three leagues and a halfe.

Rafelgid Ha-
uen.

Meemaun Ha-
uen.

The third, one hour before day, we came out of the Port of *Quisfi*, and went rowing along the Coast. An hour before Sunne set, we came to an anchor in an Hauen, which is called *Rafelgid*, which in the *Arabian* tongue is, The new Head. This day we went about nine leagues to the Sea of vs, we saw some Shoalds, but fewer then we had seen before. Two leagues from *Quisfi* there is a very good Hauen, which is called *Meemaun*, and presently from this Port of the Shrobs, vnto another Point of Sand very long, which is about two leagues, before the Port of *Rafelgid*, the Coast runneth North and South, and taketh somewhat of the North-west and South-east, the distance is about three leagues and a halfe.

Igidid

Igidid, is a small Hauen, but a very pleasant one, it is beyond *Snaquen* seven and fiftie leagues; the proportion thereof is like a great Cauldron, and within is so round, that it seemeth a part of a Circular: in the mouth and entrie of the Port are two Points, which stretch North and South. Within this Port, only the Easterne winde can doe some hurt, all the ground is very cleane: at the Mouth there is eighteen fathome water, and within thirteene and halfe a league from it into the Land there is a Well of water, though little abounding, the water of it is very bitter; the Port hath in compasse a great halfe league. It is a thing to be noted, that as well in this Port, as in all the rest, which I haue seen in this Coast, Riuer, or Harbours, none hath any Barre or Banke at the Entrie, but rather the greatest depth is at the Mouths, rather then within. In this Port I found certaine Trees, which in the Trunk or Stock resembled the Corke Trees, for the Trunkes and Boughes of them were couered with a kind of Bark or Corke, and very different in all the rest, for the leaues of them were very great and large, and wonderfully thicke and Greene, hauing certaine bigge veines that did crolle them, these Trees were with Flowre, and the Flowre in the Bud resembled the Mallow flowre when it is in the Bud, but that this was very white; and after it openeth, the Bud it resembled the white Cockle. Cutting a little Bough or Lease of these Trees, there runneth out a great frame of Milke, as if it were the dugga of a Goat. In all this Coast I saw no other Trees but these, except a Grove that is a little beyond *Maqua*, hard by the Sea in the marsh ground; besides these Trees, within the Land, there are some Vallies where grow some Capers, the leaues of which the *Mooris* doe deare. They say, that they be appropriated to the coyons.

The fourth, from Sunne rising till eleven of the clocke, the winde blew so much at North-west, that it was a great storme; and from eleven of the clocke, it began to thunder very hard, and it layed with the biggest drops that euer I saw; with these thunders, the Winde ranne through all the Points of the Compasse, and at last it remained North. This day I carried my instruments on Land, and found the variation one degree and a quater to the North-east, and the Port in two and twentie, by many obseruations.

Notwithstanding, that these operations were made a foare, and with so much heede in the setting of the Instruments, that after once placed I neuer stirre it, till the end of all the obseruations, yet there cannot be but that some error may be in them and some difference, because the great heate and scorings of the Sunne, did cracke the plate of linc in the middelt, and there remained a great Clift as thick as a Portegue of grail, betweene the one halfe and the other.

The fifth, an hour before day, we weighed from the Port of *Igidid*. All this dayes journey might be three leagues and a halfe.

The sixteenth, in the morning, the Winde blew fresh at North-west, we rowed to the foare; and at eight of the clocke, in the morning, we fastned our felues to cerayne stones of a Shoald and a Shelle, that lyeth before a long Point, which hereafter I will call *Staria*; we went in this space about three leagues; but about noone we departed, and set sayle, being in no little doubt, because on the one side and on the other of vs, we saw so many Shoalds that it was a wonderful thing: we were forced to take in our sailes, and helpe our felues with the Oare. At Sunne set we came to an anchor in a good Hauen, which is called *Comol*.

Comol, a good Hauen.

§. IIII.

A description of the Coast, that is contained from the Port of *Igidid* vnto *Comol*, *Rafelaxef*, *Xuarif*, *Gadenuhi*, *Xerneelquiman*, *Gualibo*, *Tuna*, *Alcozer*, and *Toro*.

From a Point that lyeth two leagues beyond the Port of *Igidid*, to another, very long and flat, it may be about foure leagues: these two Points stretch North-west and South-east, in this space there is a great and famous Nooke, and within it toward the long Point of the North-west, is a Hauen to cleare on all sides, that no Wind can doe it any harme, and it is very deepe. The Point remaineth an Island, which by reason of the height and place where it standeth, without doubt it seemeth to be an Island, which *Ptolomie* calleth *Staria*. But from hence to a great Point, which the Land ouer the Port of *Comol* doth thrust out, there may be five leagues, these two Points stretch North-west and by West, South-east and by East; betweene them both there is another great and faire Nooke. As touching the description of the Land vpon the Sea coast, we are to note, that from as farre as *Igidid*, till halfe a league short of the Port of *Comol*, along the Sea, the Land sheweth all along in small Hills and very close, and being in a tierre within a league distance, very great and high Mountains, rayling very high Pikes and large Points, with other very faire heues, the which the neerer they come to the Port of *Comol*, so much the neerer they come toward the Sea, and being come to the edge of it, they runne very high, ouer-pearing the Coasts, till they come within halfe a league short of this Port of *Comol*.

Comol Hauen two and twentie degrees and an halfe.

Staria Inula.

Bbbbbb 3

Comol.

A description
of the Port of
Comol.

Notes.

Promontorie
of Primis.

Xabulien, a
great Shelfe,
Zemorgite I-
land.
The Point of
the Mount-
aine end.

Rafelnaef
Point, or the
dry Cape.
Promontorie
Pondadlers.
Note an II and
where the land
of both Coasts
is one.
Agathon infide.

Corneque an
Island.

A great Tem-
ple.

Comol, is beyond *Island* eleven leagues, and from *Suaquen* sixtie eight; the Pole in it is ele-
uized two and twentie degrees and an halfe. This Port standeth in the end of this second Nooke,
very neere the face of the Point, which the Land that lyeth on the North-west fide, doth thrust
out, the which though it be not very great, yet it is very luse and profitable: for toward the Sea
fide it hath certaine Shoals over water, which defend it, that no Sea can come into it; the Land
which is seene round about it, is very plaine and pleasant, and greatly peopled with *Babins*.
Now, the Point of the North-west, wherewith the Land our this Port, and end of the Nooke,
cometh out into the Sea, is very long and faire: the Land of it is all low and equal. This
Point is the Promontorie *Primis*, it wee looke well to *Ptolomie* in the third Table of *Africa*,
which, because that as far as it the great Mountains doe end, which come along all this
Coast. Three hours after mid-night, we went out of the Port of *Comol*, and rowing a little
while, wee all fell late and went along the Coast; but an houre before morning, some Foyle
strooke vpon Rocks and Shoals, for which cause we strooke saile, and made our journey, rowing
until morning.

The eight, at brake of day, we came into a great and faire Bay, of which toward the North
and North-west fide, we saw no end, or any Point where it might end. We sailed in the broad
and high Sea, the Shoals on every fide were so many, that it was a wonder we could make any
profit of a large winde, for now going roamer, now by a iacke, sometime out of the way, and
sometime in it, there was no way we could take certayne and quiet. About Sunne set, we
found a very great Shelfe, and fastning our felles to the stones of it, we took harbour. The ninth,
being cleere, we fell faire from the Shelfe. We took harbour within a very great Shelfe,
which is called *Xabulien*: after we were at anchor, we saw to the Sea an Island, which is called *Zemor-
gite*. This Port and Shelfe stretcheth North-east and by East, South-west and by West. From
the point of the Cape of the Mountains, to another Point which is beyond it, where are certain great
Furres or Whimmes, the Coast runneth North-west and by North, and South-east and by South,
bushes of the distance may be about three leagues & an half, or four; & presently from this Point,
the feting of the great nooke, began to wind toward the Land inward, drawing toward the
feting of the Sunne, and afterward they turne againe very winding and crooked, making with
so many turnings a great and large circute, and from hence they wind outward, carrying a great
and long front, till they thrust into the Sea a notable and great Point, called *Rafelnaef*, which in
Arabicque, is to say, the dry Cape which *Ptolomie* doth call. The Promontorie *Pondadlers*, in
we may fee in the third Table of *Africa*, the land of *Zemorgite*, is distant from this Point a-
bout eight leagues towards the Sunne rising, and from it, as the *Moorish* Pilots told us, is the first
place from whence the Land is fene of both the Coasts, but the Coast of *Arabia* is a great
deale further from the land, this land is barren and very high, and hath another fall by it
very small, the greater *Zemorgite*, *Ptolomie* doth call *Agathon*, and maketh no mention of the le-
fery. Now, for a declaration of the shelfe *Xabulien*, we are to note, that in the end of this
great before farre to the Sea, there lyeth a very faire shelfe above water, all of it, which ma-
keth a figure like to two armes wide open with their hands, and because of this shew that it
representeth, it was called, *Xabulien*; which in *Arabian*, is to say, The shelfe of the Hands, ap-
the Port of this shelfe is on the Land fide, for on this fide it windeth very much, and stretcheth
the Port of this shelfe is on the Land fide, for on this fide it windeth very much, and stretcheth
the Port of this shelfe is on the Land fide, for on this fide it windeth very much, and stretcheth
the Port of this shelfe is on the Land fide, for on this fide it windeth very much, and stretcheth

The tenth, the Sunne being up, we fell to the North-North-west, the wind began to blow
frether, and the Sea appeared to vs cleere and Navigable, about halfe a league from the Point, we
saw in the judgement of all, ship under saile, and making toward it, after we were very neere
it, we perceived it was a white Rocke that was in the Sea, which, as we had notice, deceiued
all the Navigators, and presently we sailed to the North and by East. At nine of the clocke, we
were as farre as an Island, which is called, *Corneque*, and wee passed between it and the
Land: this land is small and barren, it hath in compasse about halfe a league, the distance from
it, and the firme Land is about a league and an halfe, the Land of the Island maketh the figure
and shew of a great and mightie Lizard, with his armes stretched out, which is the occasion it
much noted and feare of the Navigators, and therefore made famous, this land of *Corneque*
heareth with the land *Zemorgite*, North-west and by West, and South-east and by East,
the distance is about fixe small leagues, but returning to our way, about halfe an houre pasten, we
were as farre as a very long Point of Sand, entering a great way into the Sea, which is called, *Ra-
felnaef*, which in *Arabique*, is to say, The Point or Cape of the Nose. This Point hath not count
about it any high Land, but a great or vast field doth begit it, without feting in all this place
any Tree or any greene thing, and in the very face of the Point, is a great Temple crested, with-
out any other building, and on every fide of it is a very cleere sandy Coast, in manner of a Bay,
Rafelnaef is very famous, all the trouble of their Navigations, is, till they come to this Point,
whensoever they doubt or come to it, they hold themselves at home and rise. Now
prosecuting our journey running along the Coast, the wind was at South-east. At noone my
Pilotooke the Sunne, and found himselfe in twentie foure degrees of height, one fixe part

at this time we might be beyond *Rafelnaef* three leagues, whence it remayneth manifest, this
Point to stand in the height of twentie foure degrees; and of this it appeareth, that the Great
Berenice, was built in this Point of *Rafelnaef*, for *Ptolomie* doth place it vnder the Tropick of
Cancer, by the Sea-side in this Coast, and in this time they made the greatest diffidence, almost
twentie three degrees fiftie minutes: Likewise, *Ptole. Lib. 6.* speaking of *Berenice*, faith, that
in the *Suffragans* at high noone, the *Gnomon* maketh no shadow, which signifieth, this Cite to
be vnder the Tropick.

Halfe an houre before Sunne-set, we were as farre as an Island, which is called *Xuarit*, but pas-
sing forward a quarter of a league, we met certaine shelves of land, and others of stone. Wee
came to an Anchor betweene them in a good Harbour, which in the *Arabique* Tongue, is called
Cial. In these shelves we saw to great a quantitie of *Boile*, as hitherto in no part of this Sea
wee have seene: these shelves and Port of *Cial*, is beyond *Suaquen*, one hundred and three
leagues.

From *Rafelnaef*, till so farre as the land *Xuarit*, there may be betweene fixteene and seuen-
teene leagues. The Coast when we have doubled *Rafelnaef*, which by another name, I call the
North-west point of the great Nooke, doth wind very much, and runneth into the Land, and
turning outward againe, it thrusteth into the Sea: a verie long Point of Sand, called *Rafelnaef*:
sheite two Points stretched North-east and South-west, and take almost the whole quarter of
North and South, there may be in the distance about fixe leagues large, and presently from *Ra-
felnaef*, forward the Coast windeth directly to the North-west, till we are as farre as the land
of *Xuarit*, this distance is betweene ten and eleven leagues: the Sea that lyeth in this distance
is in only three places full and full of Shoals, the first is, to the Sea of the land of *Comaque*,
where is seene a great and very faire Shoald, which going over water raiseth a great ridge of
very great stones, and runneth a great space toward the Land. The second place is in the land of
Xuarit, for from this land, as well on the East as on the West-side, there goe great Shoals and
Flats toward the firme Land, in such manner that they seeme to shut vp all the Sea, that lyeth
betweene the land and the Land, but the third remayneth manifest, to be this part where at
this present we lie at Anchor, called *Cial*, in which the Sea is so full and thicke, with so
many Shoals and Flats, that they have no number, neither can we percieve any part of it, that
is shewes it selfe free and void of them. The land of *Xuarit* is a Calceut-hot in length, and in
breadth almost as much, the Land of it is very low, and in the midst of it a great Buoy
grows on the East-side there is opposite to it a great Rocke like an Island, this land is distant
from the firme Land little more than halfe a league.

From *Suaquen* to *Rafelnaef*, the Countries are inhabited of a people, called *Babins*, which wor-
ship *Mabomet*, the one and the other called of the Cosmographers *Aethiopian*. And from *Ra-
felnaef* vponward to *Suez*, and the end of this Sea, the Coasts doe appertaine to the great Region of
Egypt, therefore the Inhabitants which doe inhabit betweene them and the River *Nilus*, *Ptol-
mie* will have them called, *Arabique Egyptians*, *Pomponius Mela*, and other Authors doe only
call them the name of *Arabians*, but in these diffinitions we must hold with, and follow *Ptol-
mie*, as Prince of the Cosmographers. These *Arabique Egyptians*, all those that doe inhabit from
the Mountains toward the Sea, are commonly called *Babins*, of whose customes and life, wee will
intreat in some other place.

The eleventh, weooke in our sayles, and Rowed along: at nine a clocke of the day we en-
tered into a great Nooke, which is called *Gadenauhi*, there may be from the part of *Cial* to this
Nooke, about foure leagues: the Coast stretcheth North-west and South-east, and taketh of the
North and South: the Land over the Sea, leaving the furge it had, to wit, of a Wall or trench,
it cometh very mountainous and doubled, making for many Mountains, and so close, that it
is a very strange thing. The Port of *Gadenauhi*, is beyond *Suaquen*, one hundred & seven leagues,
and in it the Pole is eleuated four and twentie degrees, and two third parts; being low water,
it was one houre after high noone, and flowing from that houre, coming to the Point of full
Sea, it was one houre after the Moone rose over the Horizon, & from that houre the Moone af-
cending by the Hemisphere, it beganne to ebbe, till the Moone passed the Meridian, about
an houre of time, and presently the Moone descending from hence, going to set vnder the Hori-
zon, the Tyde began to flow till the Moone was set, and an houre after it was set, was full Sea.
By night the wind was North-west, two or three houre after mid-night we departed from
Gadenauhi, and prosecuting our journey, at the passing betweene the Shoald which cometh
from the North-west Point of the Nooke, and the land of *Babins*, we strucke and were fast
vpon the Shoald, and all being troubled, wee were in the Net, (as they say) but in this there
was neither danger nor hurt, inasmuch that we got out of this place, and hit vpon the Channell,
and went along the shore, rowing against the North-west winde till it was day.

The twelfth, we rowed along the shore, one houre after Sun rise, we anchored in a haven, which
is called *Xarmelgumman*, which in *Arabique*, is to say, a left or opening of the Mountains:
This Port lieth beyond *Gadenauhi* a league and a halfe. *Xarmelgumman* is a small Port, and
little pompous or proud in quantitie, but in qualitie great and Nobl. This Port is from *Sua-
quen*.

Note the Cite
of Berenice.

Xuarit Island.

The coasting
from Rafel-
naef to Xuarit
is called Rafelnaef
Point.

Xuarit Island, a
Calceut-hot in
length, and in
breadth al-
most as much.

Arabique Egyp-
tians.

Gadenauhi
Nooke, foure
leagues from
Cial.

Variation to
North-east
halfe a degree.

Babins.

Xarmelgumman
Haven.
A description
of the Port of
Xarmelgumman

A strange
chance of the
windsGales of winds
that forced
like flames of
fire.

Xacana Port.

Xacana Port
very great.Many Trees
very great
and high.The Port of
Tuna.

quen, one hundred and eight leagues, it is much like the Port of *Igidal*. The twelfth of April, we set saile going along the shoare, the winds came frether and larger, that is, at East South-east, about noone it blew verie hard, and it came with so great Gale, that it raised the Sands of the Coast very high, raising them toward the brauens, in so great Winds-winds, that they seemed like great smokes. About Even-long time the Arme coming together, the Winds calmed together to some fimes and some other that came hard, or a little behind, or more to the Sea, or to the Land, had the wind so strong, that they could bear no saile. The distance from those that were in calme, and those that were in the storme, being no more then a fones cast, and presently within a little fpace, it tooke the flippes that were in calme with their Sailes, vp to the top, so that they had the Winde verie fresh; and the other that went verie swift, remained in calme, and in so short time the one was reuenged of the other. This chance going close all together, in such sort, that it seemed a thing done for the purpose, and in mockage. In this chance, there came some Gales of East, and East North-east wind verie great, and so hot, that when we entered into a Port, called *Gualdo*, which is to say in *Arabique*, The Port of Trouble, we went this day, and a piece of the night past, about thirteene leagues.

From *Gualdo*, unto a Port that is called *Xacana*, (which a very red hill doth beguier) the Coast runneth North-west, and by North and South-east, and by South, the distance is about tenne leagues: and from this Red hill, to a Point that lyeth beyond this Port of *Gualdo* almost a league, the Coast runneth North North-west, and South South-east, the distance is about fixe leagues. In the thirteene leagues the Coast is very close, and only one league beyond the Red hill lyes the Shoald, distant from the Land halfe a league large. In the length of these Coasts contained in the fixteene leagues, are many fere and famous Ports, the most that I have seene or thought to see in so short a space of way: among which Ports, there is one that is called *Xacana*, very great, where the *Mores* and Inhabitants doe say, A famous Citie of *Gemites* was built in times past, which looking well to *Ptolomie* in his third Table of *Africa*, was called *Nechafia*. Along the Sea runne great and infinite Mountaines, very double and close together, and behind fere within the Land, there arise over them great and mightie hills. In all the length of the Coasts where these Mountaines are placed, there are two great Mountaines, not only there are certaine leagues of Sand: From the blacke Mountaine inward to the Land, there is an open field, where I saw many Trees very great and high, which tooke a great compass with the tops. These Trees were the first I saw in this Coast, that seemed Domesticall and proper, to the Land: for the other, that before I make mention of, which are a little beyond *Macina*, are like, and of the kind of them that grow in the Marishes, by the Borders of the Sea, and of the Rivers, and likewise those which stand in the Port of *Xarmelquiman*, and the other that stand in the Port of *Igidal* are wilde, and sad to the sight, without boughes or fruit, but hanging leaues they seme naked and dry. These two Mountaines and Grues, stand about two leagues before the Port which is called *Xarmelquiman*.

Gualdo, is beyond *Suaguen*, one hundred and twentie two leagues. This Port is like in fashion and entry, very much to the Port of *Xarmelquiman*, in this onely they differ, that the other hath over it many Mountaines, that enuiron it, and all the Land about this is, plaine and valie. The entry of this Port, is betweene certaine Rockes or Shoalds, whereon the sea breaketh verie much, the Channell is deepe and large.

The thirteenth of April at Sunne rise, we weighed, and went out of the Port of *Gualdo*, which is a league and an halfe beyond *Gualdo*.

Tuna is a small and foule Haven, it is beyond *Suaguen* one hundred twentie three leagues and an halfe, the North Side is elevated in it twentie fixe deg. and an halfe, the entering of the Haven is betweene certaine Rockes, and within, the greatest part of it is occupied with a shoald and stones, in such sort, that within there is a small and forrie Harbour, the turning, which the point of the Land, that is on the N. th side of the Port doth make, there is a good Haven, and Road against the North-west wind, the Land round about it is a very barren land, on the land of this Port on the North-west side there are three thurpe Mountaines of stone, made to my thinking, for a knowledge and token that there is an Haven here.

One hour before Sunne set, we fastned our felues to a Shoald, which stands beyond *Tuna* a league, the Coast from a Point, which is almost one league beyond *Gualdo*, turneth with another Point that is beyond this Shoald, a league and a halfe, North North-west, South South-east, the distance is foure Leagues.

The fourteenth, we went along the shoare, the Sea rose verie bigge, and molested the Rowers very much, but resisting both Winde and Sea, after high noone we entered into a verie faire Nooke, and in the hiddest corner of it, where it maketh a good Port, we came to an anchor. This day and night we went about fixe leagues, and might be beyond *Suaguen* one hundred and twentie nine leagues, the Coast in these fixe leagues stretcheth North-west and South-east, the Land over the Sea coast, some of it is low and plaine, and some mountainous.

The fiftenth by day, we were a league short of *Alceger*, and making to it, an hour and a halfe after Sunne rise we came to the place, an east anchor in the Hauens we might goe the night past, and this little of the day about leuen leagues, the Coast in this space runneth North North-west, and South South-east.

The place of *Alceger*, noting well *Ptolmie* in the fixt Booke of his Naturall Historie, and likewise *Ptolmie* in the third Table of *Africa*, and the end of this Sea was knowne by the name of *Eney*, this place is so neighbouring to the River *Nilus*, that the distance of both may be betweene fiftene and fixteene dayes journey, setting your face toward that place where the Sunne setteth. This is the onely Port in all this Coast, where all the provisions, which the Land of *Egypt* yieldeth at this day, doe arrive, which Land is now called *Riffa*, and from hence all the Townes, situated within the Coasts of the Straight, doe carrie them and provide themselves. The Towne of *Alceger* was built in old time two leagues further vpon the Sea coasts, but because of the null discommoditie, and idly because the Port was not sufficient for to great a resort, they past it by; and yet at this day are the old buildings of the ancient Towne fere and standing, and is called the old *Alceger*, by which I mean *Philestus*. But returning to the description of the new *Alceger*, as twise I have verified, it hath of elevation of the Pole fixe and twentie degrees and one quarter, toward the North side, it is beyond *Suaguen* one hundred thirte fixe leagues; the Port is a great Bay, and very open to the Easterne windes, which in this Coast are of great force and trauerse, right against the place lyse fone shoalds though small, whereon the Sea breaketh, betweene the which and the shoare the Frigats and Ships harbour, which come to seeke lading: the Towne is very small, and more then any other of the World, barren and miserable. The buildings differ very little from yea to yea Cattell in; howsoever, the walls of the houses are of stone and clay, and orbery of fols, the tops of which haue no covering at all, except a few Mats or such like things, which defend the Inhabitants from the Sunne, and from the Raines, if peradventure the Heauens doe send them now and then, as it is truth, that in this place they fall but feldome, and by a great chance. In all the circuit of the Place, Coasts, Fields, Mountaines or Hills, there groweth no manner of Herbe, Grasse, Burre, Tree, or any other thing appeare, except certaine blacke forched Mountaines, which make a great number of bare Hillocks, the which carrying this sulli shew and melancholike sight, doe enuiron the place from Sea to Sea, and betweene them and the inhabiting, whereouer any waste place should be to be seen, it is barren and more then barren land to the sight, mingled with infinite grauell.

The Port is the worst of all that I saw in this Coast, in it for his excellencie is not any kinde of Fish to be found, hauing through all the Coasts and Strands very great abundance. Neere the Towne are three Wells of water whereof the people drinke, whole water with great difficulty may be discerned from that of the Sea. Here is no kinde of Cattell.

The most expert *Mores* told me, that the name of *Egypt* was not knowne neere them, but that all the Land from *Alceger*, and a great way behind, unto *Alexandria*, was called *Riffa*. In this, more then any other Countrey of the World, there was great abundance of victuals and provisions, Cattell, Camels, Horses, without hauing one fote of wpprochable ground in all that Province. I asked them what language or customs they had: they answered mee, that they followed the *Arabians* in all things. I asked them also for the qualitie of the Land: they told me that it was altogether very plaine, and that it neuer rained in it; and that if at any time it chanced to raime, it was held for a Wonder, the which Gadh had provided for, with ordysaying that the River *Nilus* should twice a yere exceed his bounds and naturall cours, and water the fields. I asked them also if from as farre as *Alceger* one might saile by the River to *Alexandria*: they told me they might, and from farre behind *Alceger* toward the *Abexi*: but that there was along the River many lands and Rockes, for the which good Pilots were needfull, or to saile by day. I asked them more, what the cause was, that the men of that Countrey inhabited so great a situation as *Alceger*: they answered mee, they being the neereff *Sea-huons* to *Nilus*, and Province of *Riffa*, of all the Coast, from whence the fruits and productions of the Land were transported. I asked them for what reason the Inhabitants of this place did not cover their houses, and made roofs vnto them: they answered mee, that for the Sunne, the defence of Mats was sufficient, and that with raines they were not molested, but that

Avery faire
Nooke, one
hundred wen-
e nine leagues
from Suaguen.
Alceger Port
and Towne.
The height of
Alceger.

A description
of Alceger.
Alceger is some-
times a Philestus.

Riffa, a fruitful
part of Egypt.

New Alceger,
twentie fixe de-
grees and a
quarter.
Alceger, the
most barren
and miserable
place in the
world, the
manner of the
buildings and
houses.
It rained feld-
dome in Alceger.

Three Wells
of water where
the people drinke
the water with
great difficulty
may be discerned
from that of the
Sea.

It neuer rained
in Riffa.

So barren a
Sea as Alceger.

The *Salus*, a
people of
people and void
of all goods.

The description
of the Island
Suffage-*elkhar*.

A good Haufen
for all weas-
thers.

Stonie Arabia.

A description
of the Towne
of *Tora*.
Elana, a Towne
now call'd
Tora.

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that against the malignitie and wickedness of men, they were forced to seeke stronger defenders, and therefore ordained to make the walls of stone and clay, and others of fods. I asked them what men these so fierce enemies of theirs were, against the which they armed themselves with so strong Bulwarkes. They told me that they were *Badois*, a perverse people, void of all good-
ness, which many times with their men affaults and robbings, did molest the place, and did rob the
Druses that came from *Nibeh* with victuals and other provisions.

The eighteenth of April, in the morning, we fastned our felues to a Shoald, that is beyond
Alceor, about four leagues, and presently past noone we set saile.

The nineteenth, there tooke we like a gull of the North North-west wind, faire weather, halfe
an houre past eight of the clock, that we tooke Port in an Island, which is called *Suffage-
elkhar*, 10
we lost of the way we had gone four or five leagues.

*Suffage-
elkhar* is to lay in the *Arabick* Tongue, a Sea Spunge, this Island stands beyond *Al-
ceor*, thirteen leagues, the elevation of the Pole in it is feuen and twentie degrees, all the
island without any Trees or Water, the land hath in length about two leagues, and lefte then
a quarter in breadth, there is a good Haufen with all weathers, but in the firme Land are so many
Nookes, Ports, and Harbours, that it is a wonder, the deepest Channell whereby the Sea that is
betweene the Land and the Mayne, is along the firme Land, because on the Islands side there be
some Shoales, in the mouth and entering of this great Port, that is on the North-side, there are
certaine Shoals about water, of the which coming in by day, yee need not feare, and in the o-
ther that lyeth on the South-side, in the very miditt of the entry of it, there is a great stone. 20

The twentieth of April, 1541, at Summe-tide we might be about fixe leagues beyond the
*Suffage-
elkhar*, the Coast in these fixe leagues runneth in this manner, from *Suffage-
elkhar*, to a
sandy Point, that is, beyond the Island a league and an halfe, North North-west, and South
South-east, and from this sandy Point forward, the Coasts doth run inward to the Land, and
doe make a great Nooke, within the which doe lye many Islands, Ports, Creekes, Bayes, and
many other notable Harbours.

The one and twentieth, by day, we were fast by the Land of an Island, which is called, *Xo-
nem*, the wind was calme, we rowed along the Island on that side which is opposite to the Land
of the *Arabian*, this is very high and craggy, all of an hard Rock, it hath in length three leagues,
and two in breadth, it is beyond *Alceor*, twentie leagues, there is no water in it, nor any kind
of Trees. The Land of the Island lyeth betweene both Coasts, there is from it to the firme Land
of every side five leagues, beyond toward the North-west are other three smaller Lands, the
Land of them is low, and betweene the one and the other lye some Shoales. An houre after Sun
rose, we were upon the Cape or Point of the Island that lyeth toward the North-side, and from
thence we croffe to the Coast of the *Arabian*, the wind at this time was calme, we went row-
ing, but within a litle while it began to blow from the South-east faire, and presently wee let
saile, and sayled to the North-west. At eleven of the clocke in the morning, we were with the
Land of the *Stonie Arabia*, and presently wee sailed along the shoare two houres before Sun-
set, we came to an Anchor at the Towne of *Tora*, there may be from the Land of *Xodem*, to
two twelue leagues, the Land and *Tora* lye North and by West, and South and by East. 40

Making good consideration, the Towne of *Tora* was called in old time *Elana*, as we may see
in writing of *Ptoleme*, *Strabo*, and other Authors, notwithstanding that in the Elevation of
the Pole, and situation, we find at this present a great change and diversitie in these places: be-
cause those that write of the Towne *Elana*, did shew it to be seated in the inward part of a
very great Gulfe, called *Eleniticus* of the name of this place, and in the height of twentie nine
degrees and one quarter. And now we know that *Tora*, hath eight and twentie degrees, one
sixth part of Elevation of the Pole, and is seated along a very straite and long Coast. The cause
of this defect, if it be true, that these places be both one, might proceed of the euill information
that those persons gave which saw it. But that *Elana* is the Towne which now is *Tora*, appeareth,
because that in the old time, as well by the Coast as by the other, not only wee find
no memorie of any Towne, rather the barrenness of the Country, want of waters, and rough
and craggy Mountaines, did give vs to understand, that in no time, there could bee any inhab-
iting, so that having refect to *Ptoleme*, his placing the Towne *Elana*, in the Coast of *Arabia
Petræa*, in the place most neighbouring vnto Mount *Sinai*, and not to make any mention of
a Towne betweene it and the Citie of the *Hermes*, which lyeth in the vttermost Coasts, where
this Sea endeth, and seeing how in this Coast of *Arabia*, there is not any Citie, Village, or in-
habiting that cometh neere the height of *Elana* as *Tora*, and jointly with this it is neigh-
bouring to Mount *Sinai*, and to *Suez*, there is not any inhabiting, it seemeth a litle
thing we should believe that *Elana* and *Tora* be one selfe-same place. This Towne of *Tora* also
seemeth to be the Port which the holy Scripture calleth *Adan*, where *Salomon* King of *Iude*,
commanded the Ships to be made, which went to *Tarsis*, and to *Ophir*, to lade with Gold
and Silver for to make the Temple. For taking away the second Letter from *Adan*, the ancient
names are almost one thing. Neither stands it with reason it should bee in any other place for
the Timber whereof this Armie was made, was brought from the Mount of *Lebanon*, and *Ar-
abian*, 50

Arabian, the which was a manifest thing, that because of the great labour and expences, which
of necessity would be in the carriage, they would direct it to the neereff and fittest Port for so
great a buisnes, especially the *Leues* possiding the Region of *Idumea*, and that part of *Arabia
Petræa*, which is contayned from *Tora* to *Suez*. *Strabo* a *Capaducian*, doth hold that *Elana* and
Petra, are one selfe-same thing, and treating of this Citie in another place, hee saith. From the
Port of *Gaza*, there is one thousand two hundred and sixtie furlongs to the Citie of *Adan*,
which is seated in the Gulfe, or inward part of the *Arabick* Gulfe, and these are two, the
one is toward *Arabia* and *Gaza*, which they call *Eleniticus*, of the Citie that stands in it; the
other toward the *Egyptian* side toward the Citie of the *Hermes*, and the way from *Petula* to
this Gulfe is very litle; This is that which I could take out of ancient Histories. The Citie of
Tora is seated vpon the Sea-side, along a very faire and long strand, and before wee came at it
about a Canon shot, it hath twelue Palme-trees close together very neere the Sea, and from them
inward to the Land. There runneth a plaine field till it cometh to the foot of certaine high
Hills, these Hills are those which come from within the Streight of *Ormuz*, called in times past,
The *Persian* Gulfe, the which hitherto came running along the Coast, very high over the Sea,
and as farre as *Tora*, they leaue the Sea-coast, and with a great and sudden violence, they returne
from hence to the Mayne toward the North-east, as angry and wearied of so continual and long
Neighbour-hood with the waters, by these Mountaines is diuided the *Stonie Arabia*, from *A-
rabia Felix*. And on the highest tops of them, doe some Christians at this time leade a holy life,
but a litle beyond *Tora*, by the border of the Sea, there beginneth a Mountaine to arise by litle
and litle, the which thrusting a bigge and high Point into it, it seemeth to them that are in
the Towne or Port of it, that it endeth there, and goeth no further, and remaineth, making a fiew
of three great and mightie Mountaines separate the one from the other. This Towne is small and
very pleasant, and well seated, all the people are Christians and speake *Arabick*, it hath a Mo-
nasterie of *Friers* of the Order of *Monasterii*, in the which the Oracle or Image is of the blef-
sed Virgin *Saint Katharine* of Mount *Sinai*. The Nation of the *Friers* is *Orissian*, the Sea Port of
Tora, is not very great but sure from the winds that may doe it hurt. For it hath opposite on the
Sea-side a very long stonie banke, which runneth along the Coast of the Towne, betweene
the which and the Land is the Haufen, and here, that is, as farre as the Towne, both the Coasts
are so neighbouring, that the space of Sea that separateth them is about three leagues journey, I
being desirous to knowe some particularities of the Countrey, tooke notice of the *Friers* and the
information, they gave me was this.

Touching Mount *Sinai*, they told me that it was thirteen small iournies into the Land, in which
there might be eightheene leagues; the which Mountaine is very high, the Countrey round about
it plaine and open, and that in the borders of it there was a great Towne of Christians, in
the which no *Moor* came in, but only one that gathered the Rents and Duties of the *Turkes*.
And that on the top of this Mountaine, there was a Monasterie of many *Friers*, where the bo-
die of the blessed Virgin *Saint Katharine* lay buried. This Virgin, as *Antiochus* Archbishop of *Flo-
rence* writeth, was carried away from the Citie of *Alexandria* by the Angels, and brought to
this Mountaine and buried by them; the *Friers* told me, that about four monethes past, this
blefied and most holy body was carried with great pompe in a triumphant Chariot, all gile to the
Citie of *Caesarea*, where the Christians of the Citie, with a great sort of the people, did come
to receive it with great Procession and Solemnitie, and set it in a Monasterie much honoured; they
told me that the occasion of this so great and strange repaire, was the many discourtesies which
the *Alarabes* did to the Monasterie, and how far to excuse others, they were informed to redeeme
them for money, of the which the Christians of *Caesarea* complaining to the *Turke*, obtained of
him that they might bring the bodie of this blessed Virgin to the Citie, which the *Friers* did
wiltland, but it auailed them nothing. I am in doubt of this so great a chance: for it may bee
the *Friers* did faune these newes, for feare lest we should goe and take this holy bodie from them,
so for they looked for vs with an Armie of ten thousand men; notwithstanding, they affirmed it
very much, shewing great griefe and sorrow for the same. The *Friers* told me also, how that in
the Mountaines, right against the Towne, which I haue said before, to diuide the *Stonie Arabia*,
from *Arabia Felix*, there were some Heremites which leade a holy life, and that through this
Arabia, there were many Townes of Christians; I asked them where they had notice that the
Leues did passe this Red Sea; to the which they answered me, that they knew no certaine place,
but that there was no doubt of being betweene *Tora* and *Suez*. And that they croffed from the
one Coast to the other, and that two or three leagues before yee come to *Suez*, in the *Arabian*
Coast, there was that Fontaine which *Moses* caused to breake in the Rocks, when he strooke
it with his Rod, the *Leues* being in great dilpaine for thirst. The which at this day the *Arabian*
doe call, The Fontaine of *Moses*, and that the water thereof was more then any o-
ther pleasant and singular likewise, I asked them how many leagues there were from *Tora* to
Caesarea by Land, they told me that seuen dayes journey going manly, and that the right way
was by *Suez*.

But that after the Gallies of the *Turkes* being there, they changed the way about two
leagues

The Seraglio
of *Ormuz*.

Christians live
vpon the top
of these Mount-
taines.

Mount *Sinai*
about some
eightheene
leagues from
Tora.

The Citie of
Caesarea.
The *Alarabes*.

The Fontaine
of *Moses*.

Caesarea seuen
dayes journey
from *Tora* by
Land.

Where the
passage of the
Jewes was.

The Jewes fleeing
from the
Egyptians arriv-
ed right a-
gainst Toro, and
passed this place
being the red
Sea, and came
to the place
where Toro
now standeth.
But the Egyp-
tians followed
them and were
all drowned to
the number of
600000.

Cairo is this
day called Me-
sara.

leagues higher, and that when they were as farre as Soez, they went toward the Sun set. Having had this information of the Friers, I talked with a very honest, learned, and curious Moore, the which I never found in any *Moore*, and I asked of him, through what place he thought the *Jewes* passed this Sea, he answered me, that that which was in memorie of the people, and likewise in some Scriptures; was, that the *Jewes*, coming away, fleeing from the *Egyptians*, arrived against *Toro*, on the land of the other side and coast that cometh from the *Alexra*, where all the power of the *Egyptians* came upon them to for destroy them, and being in so great danger, *Moses* their Captaine made prayer unto God, and presently strooke the Sea with a Rod cyclike turne, and there were presently opened twelve pates, whereby all the people of the *Jewes* entred and arrived to the Land of the other side, where now standeth the Citie of *Toro*: And the *Egyptians* to entering after them, the Sea closed vp, and all of them were flaine, whose number was about fixe hundred thousand men. And also that the *Jewes*, coming to the place of *Toro*, *Moses* their Captaine did lead them the way to Mount *Sinai*, where he many times spake with God. I approved this opinion very much, for if this passage had beene by *Soez*, as some will say, what need had the *Egyptians* to enter into the Sea, to the end of persecuting the *Jewes*, being able to see about the Nooke, and take the forward of them, especially being Horie-men against Foo-men, which shall manifestly be seene in the Picture of *Soez* hereafter, and although in all these things there was a Miracle, we feellewaies, that in the like chances, there is a shew and manner of reason. Being furnished with these Histories of the *Moore*, I asked of him if it was true, that the *Christians* that were in *Cairo*, did carrie away from Mount *Sinai*, the bodie of Saint *Katherine*, he answered me, that no such thing was come to his notice, neither was it to be beleaved, and that it was but foure moneths past since he was in *Cairo*, which Citie they call *Almasra*, where he heard no such thing, and that it seemed an impossible thing to him, that the *Christians* should about Mount *Sinai* would permit such a thing, because all men held this woman for a Saint, and in great reverence. He told me also, that before we came to *Soez*, by two or three leagues, there was a Fountaine, which God gaue to the *Jewes*, by the intercession of *Moses*, which Prophet they call *Mogus*, whose water surpassed greatly all the rest. I asked him for the Towne of *Soez*, how it was. He answered me, that he was neuer in it, neither could any person enter, except those that by the Gouverneur of *Cairo* were ordained for the keeping of the Gallies, and that neuer then two leagues now might come to it vnder paine of death.

The two and twentieth of April, a cleere morning, we departed from *Toro*. The foure and twentieth, we were in nine and twentieth degrees fouenteene minuts.

§. V.

A Description of the Nooke or Bay beyond Toro, and how by it is vnderstood the Gulfe Eranicus. Of Soez, and of their returne homewards. Of the Badois, and of their customes, and why this Sea is called Red.

Wentie leagues beyond *Toro*, and fiftie two from *Alexra*, the Land of Egypt, or Coast that cometh from *Alexra*, cometh out into the Sea with a very lowe and long Point, from the Coasts winding a great space inward to the Land, running very winding and more then any other crooked, after hauing made a very great and very faire Nooke, it entrench into the Sea with a mightie and great Point very high, from which to *Soez* is three small leagues iourney, these two Points, betwene the which the Nooke is contained, stretcheth North-west and by North, and South-east and by South, the distance is five leagues, the Land by the Sea coast of this Nooke is most high and rough, and therewith it is barren and drie, within the Nooke it is so deepe, that if we come not very neere the shoare, with fittis faine we shall take no ground, which ground is a fott land call Oze. This Nooke vnder-
doubtly, I hold to be the Gulfe which the Cosmographers do call *Eranicus*. But *Strabo* a Cosmographer, and *Ptoleme* were deceived in the knowledge and situation of it: for they placed it in the Coast of Rionie *Arabia*, little more or lesse, where now standeth the Towne of *Toro*; and that this is so, the words of *Strabo*, which I repeated a little before in the Description of the Towne of *Toro*, where the *Arabick* Gulfe endeth, doe plainly say, to end in two Gulfs, one of them which standeth on the *Arabian* side, called *Eranicus*, and the other on *Egypt* side where standeth the Citie of the *Heroes*. *Ptoleme* doth shew vs plainly the Gulfe *Eranicus* to be in the Coast of *Arabia*, where now standeth the Towne of *Toro*, whereof I cannot but wonder every time I doe remember how *Ptoleme* was borne in *Alexandria*, where he wrote his Historie, and dwelt in it all the dayes of his life, which Citie is very neighbouring to these places.

The fixe and twentieth, weighing presently our Grapples, we set saile; at eleven of the clocke of the day we were fast by the shoare, where we found all the Armie, and striking our sayles, we rowed a little along the shoare, and cast anchor; but two houres before Sunne set we weighed againe, the wind was at North, we were rowed along the Coast, and before Sunne set

we

we tooke Haven behind a Point which the Land of *Arabia* thrusteth out, where there is good being and harbour against the North winds: this day we went directly one league and an halfe, being and harbour against the North winds: this day we went directly one league and an halfe, the point is short of *Soez*, three small leagues, it stretch with the North-west point of the great Nooke, which I said to be the Gulfe *Eranicus*, East and West: there may be in the distance one league, from hence about halfe a league within the Land, standeth the Fountaine of *Maser*, of which I haue spoken already, when I spake of *Toro*. And now, as loone as we were at anchor, we went on shoare, and we saw the end of this Sea, which seemed to vs alreadie infinite, and likewise the Mafts of the Ships, and all things gaue vs great content, and ioyfully with it great care. By night the wind was at North very hard, we lay all night at anchor till it was day.

The feuen and twentieth in the morning, the wind blew hard at North North-west, at ten of the clocke we departed from this Point, and made ahead to *Soez*, and to the end of this Sea, going along towing, and being about one league from it, I went before with two Captures to figure out the situation of *Soez*, and the place of landing, and we came thither at three of the clocke in the afternoon, where we saw in the land many troopes of Horse-men, and in the Towne two great bands of Soldiers, they shot at vs many shots out of a Blocke-houfe. The Armie of the *Turks* was as followeth; that is, one and fortie great Gallies, and nine great Ships, hauing scene all these things, we went toward the Land of the Nooke, which is on the West side, and came to an anchor neere the shoare in five fathome water, the ground was a fott land, and very small, a very good harbour for ships: this day at Sunne set we saw the Moone.

It is to be held for certaine, *Soez* to be called in times past, The Citie of the *Heroes*, for it differeth nothing in height, situation and confrontings, as we may see in *Ptoleme* Tab. 3. *Africa*, especially, *Soez* being seated in the vttermoost Coasts of the Nooke where this Sea of *Mecca* endeth, in the which the Citie of the *Heroes* was seated, as it is read in *Strabo* the fouenteenth Booke, saying these words. The Citie of the *Heroes* and *Cleopatra*, which some doe call *Afione*, are in the vttermoost bounds or end of the *Arabick* Sine, which is toward *Egypt*. Plinie in the sixth Booke of the Naturall Historie, leemeeth to call the Port of *Soez*, *Danios*, by reason of the Trenches, which they opened from *Nilus* to this Sea; *Soez* hath of eleuation of the Pole, nine and twentie degrees three quarters, and it is the vttermoost Port and Towne of all the Straight to the great Citie of *Cairo*, called anciently *Babylonia* of *Egypt*, and from it to the Leuant Sea.

30 where is one of the fuen Mouths of *Nilus*, called *Pelufinus*, may be foure leagues iourney, which place is called *Ishmus*, which is to say, A straight or narrow Land betwene two Seas. Touching this way, the words of *Strabo* in his fouenteenth Booke are these. The *Ishmus* that lieth betwene *Pelufinus* and the Extreme, where the Citie of the *Heroes* standeth, is of nine hundred furlongs. This is the Port of the red Sea, whither *Cleopatra* Queene of *Egypt* commanded the ships to be carried by land from the Riuer *Nilus*, after the victorie gotten by *Cesar* against *Antiochus*, for to see in them to the *Indians*; And likewise *Sesostrius* King of *Egypt*, and *Darius* King of *Perfia*, did take in hand to open a Trench vnto the Riuer *Nilus*, to make the *Indian* Ocean navigable with the Sea *Mediterraneanum*, and none of them finishing the worke, *Ptoleme* made a Trench of an hundred foot broad, and thirtie foot deepe, which hauing already almost finished, it is said he left vnfinished the bringing of it to the Sea, for feare that the water of *Nilus* would become salt, the water of the Straight mingling it selfe with it. Others doe say, that taking a leuell, the Architects and Masters of the worke, did find, that the Sea of the Straight was three cubits higher then the Land of *Egypt*, and feared that all the Land would be drowned. The Authors are *Diodorus Siculus*, *Plinie*, *Pomponius Mela*, *Strabo* of *Capadocia*, and many other Cosmographers. Although the Towne of *Soez* was in old time great in name, at this day it is small enough, and I beleue it had alreadie bene vtterly lost, if the *Turkish* Armie had not layn there. The situation of it is in this manner, in the front and face of the Land which is opposite to the South, where this Sea endeth, is opened a Mouth not very great, by the which a Creeke or Arme of the Sea entring a little space into the land, it openeth presently along the coast, toward

30 the setting of the Sunne, till a little Mountaine doth oppose it selfe, which alone riseth in these parts, from the which to the mouth and entring of the Creeke, the Creeke and firme Land remaine on the North side, and the nooke and end of this Sea on the South side, and the little Mountaine to the West, all the space that is contained is a very long and narrow Tongue, or Point of land, where the Gallies and Naue of the *Turks* lie aground, and the walke and ancient Towne of *Soez* is situated, in which appeareth at this day a little Cattle, and without two high and ancient Towers, as ancient Reliques of the great Citie of the *Heroes*, which was there in times past. But on the Point of land where the Creeke entrench, there standeth a great and mightie Bulwarke of moderne worke, which defendeth the entrie and mouth of the Riuer, and likewise stretcheth the Coast by the sterne of the Gallies, if we would land in that place: and besides,

32 the mouth betwene the Gallies and the strand, a Trench with a Ditch cast vp, which maketh a shew like a Hill, in fact that as well by mens worke, as by the nature of the place of the ground, the place is very strong and defendible. Now considering this landing of the place for to enter into it, it seemed me not to be possible in any place, only behind the little Mountaine and West side, for there we shall be free from their Artillerie, and possesseing the Mountaine,

C e c c c

11

Most Fountaine.
The end of this Sea, called by vs, the red Sea, and by the *Arabs*, *Mesra*.
Soez kept by the *Turks* with Garrison.

The Naue of the *Turks*.

Soez, in times past called the Citie of the *Heroes*.

The Port of *Danios*.

The Citie of the *Heroes* and *Cleopatra*, which some call *Afione*, by the name of the *Arabick* Sine.

Pelufinus is the name of the Mouths of the *Nile*, which is the place of eleuation of the Pole, nine and twentie degrees three quarters.

The mouth of the *Nile*, which is the place of eleuation of the Pole, nine and twentie degrees three quarters.

The mouth of the *Nile*, which is the place of eleuation of the Pole, nine and twentie degrees three quarters.

A mightie Bulwarke of moderne worke.

it will be a great means to get the victorie: but we are to note, that along this Strand is shoaly about a Bow flur, and the ground is soft Clay and flicking Sand, which I perceived, feeling the ground from within the Foyle, which is very troublesome and preiudicial to them that are to Land; touching the Antiquities and things I could knowe of Soez, they were told me by some men of the Streight, especially by the *Moor*, that informed me of the particulars of *Toro*, and of all them as are followeth, that is, that three leagues from Soez towards *Toro*, was the Fountaine of *Mofei*, and the *Moor* and Inhabitants doe confesse, that God gave it unto the *Loves*: by a Miracle and also they haue in their memorie, that in this place there was a great Citie in old time, of which they say, some buildings are yet to bee seene, they could not tell me the name of it. They told me also that afore-time, the Kings of *Egypt* would haue made a Trench from *Nilus*, where the Citie of *Cairo* standeth vnto *Soez*, for to make it of these Naigable, and that they are seene at this day, although the length of time had decayed them and hopped them vp, and that those which trauelled from *Toro* to *Cairo* of necessity should passe by them: some told me that the occasion of this opening was not to open the Straight with the River *Nilus*, but to bring the Water to the Citie that was there. I asked them what Country was there betwene *Soez* and *Cairo*, they told me that a very plaine Field, full of Sand and barren without any Water, and that from the one to the other was three dayes journey going at leisure, which was about fifteene leagues, and that in *Soez*, and round about it, it rained feldome, and when it chanced, it held on much, and that all the yeare the North wind blew with great force.

A description of the Sea and Land, that goeth from *Toro* to *Soez*.

The end of the Red Sea, or Sea of Aden.

From *Toro* to *Soez* is eight and twentie leagues Journey, without any Iland, Banke, or Shoald, that may hinder or doe any harme to the Naugators, their eight and twentie leagues, ye in this manner: departing from *Toro*, through the midst of the Current, yet run about foure leagues North-west and by North, and South-east and by South, and hitherto the Coast commeth in an equall distance and separation, hauing from the one to the other, the space of three leagues, but in the end of these fixteene or fouenteene leagues, the Lands begin to close very much, and to ioyne in such sort, that from Coast to Coast there is but one league, and continueth this narrowness two leagues, and presently the Land that commeth from the *Abevi* withdraweth itselfe, making the great and faire Nooke about said; treating of the situation and place of the Gulfe called *Elanien*, the Channell in the middle distance, from the end of the fixteene or fouenteene leagues till as farre as the North-west Point which commeth out of this Nooke, lyeth North-North-west South-South-east, the distance is eight leagues, in this place the Lands doe Neighbour very much againe, for the Land of the *Arabian* thrusting out a verie long and low Point outward, and the Land that commeth from the *Abevi*, coming forth with another bigge and high Point, at the end of the Nooke on the North-west side, there remaineth from Land to Land one leagues journey or little more, and from these Points to *Soez*, and the end of this Red Sea, the Coast on each side doe wind, and make another Nooke, which hath in length little more then two leagues and a halfe, and in breadth one and an halfe, where this Sea is celebrated in the holy Scripture, and spoken of by Writers, doct and faine and make an end, this Nooke is extended through the midle North and South, and taketh somewhat of the North-west and South-east; the distance is two leagues and an halfe: as touching the Land that commeth along the Coast from *Toro* to *Soez*: we must note, that a Calceuter-shoal beyond *Toro* on the *Arabian* shoare, there ariseth a Hill very neere the Sea-side, which is all bespotted with certaine red breake, which goe from one side to the other of it; giuing it a great grace, this Hill runneth fill along the Coast about fifteene or fixteene leagues, but it hath not these workers, and red breake more then five leagues space beyond *Toro*, and in the end of these fifteene or fixteene leagues, the Hill maketh a great knob and high, and from thence by little and little, the Hill doth forsake the Coast, and goeth into the Land till it come within a league short of *Soez*, where it endeth, and there remaineth from this bigge and high knob vnto *Soez*, betwene the Hill and the Sea, a very plaine and low ground, which in places hath 50 a league in breadth, and in others neerer to *Soez*, a league and an halfe: By this Hill towards *Toro*, I saw great heapes of Sand along to the top of the Hill, reaching the height of it, hauing no fandie places betwene the Hill and the Sea, and likewise, by the Cliffs and Beaches many broken Sands were driuen; whence I gathered, how great the force and violence is here of the croffe winds, being they snatch and drine the Sand from out of the Sea, and lift it so high; these croffe winds, as I noted, the Sands did lye and were driuen, are Welts and West North-welts.

But as touching the description of the Land, that goeth along the Sea, on the Coast of *Abevi*, from as farre as *Toro*, we must note, that there runne certaine great and high Hills or Mountaines very high, and ouer-appearing the Coast of the Sea, the which about feuteene leagues beyond *Toro* toward *Soez*, doe open in the midle, and descend equall with the Field, and presently they rise againe very high and continually along the Sea, till they come a league short of *Soez*, where they stay and passe no further.

Icon-

I considering with great diligence, the fluxes and refluxes of the Sea that lyeth from *Toro* to *Soez*, found them to bee no greater nor smaller then the other of these Coasts of the Streights, but after the same manner. Where appeareth the fallhood of some Writers, which said that paces were not opened to the *Loves* through this Sea, but that the Water ebbed so much in this place, that it remained all dry, the which the *Loves* tarrying for, had the passage free to the other side.

Considering also, whereby *Sesotre* King of *Egypt*, and afterward *Ptoleme* could make the Trenches and Channells from *Nilus* to this Sea, for to make it nauigable with the Easterne Sea. I saw it was not possible except by two places, which stand from *Toro* to *Soez*. The first, by the Breach which the Hills doe make that runne along the Sea, by the Coast that commeth from *Abevi*, which Breach is feuteene leagues beyond *Toro*, and eleven before ye come to *Soez*. The second, by the end of this Sea and Nooke, where the Towne of *Soez* standeth. For in this place the Hills on both sides doe end, and remaine all on Land and find I very low, without Hallocks or high Hills, or any other impediment. And in this place it seemeth to me more certaine and conuenient for to take so great a worke in hand, then by the breach I spake of, because in this place the Land is very low, and the way shorter, and hath an Haue here: and besides these two places, any where else I thought it impossible, because as well on the one Coast as on the other, the Mountaines are so great and so high, the which are all, or the greatest part of a Rock and hard stone, that it is not in the iudgement of men they may be cut, and brought through them a Channell or Trench that might be Nauigable. Whence it must remaine manifest, *Soez* to be the Port where *Cleopatra* commanded the Ships to bee brought by Land from *Nilus*, crossing the *Isthmus*, howeouer that a thing of so much labour and importance, in which the bruttie was the greatest part of the Nauigation. It was manifest that they would seeke the shortest, needest, and easiest way they could find of them all. And because this is that which commeth from *Nilus*, and the Citie of *Cairo* to *Soez*. We must make no doubt that this Naue of *Cleopatra* was brought hither; and likewise the Trenches from *Nilus*, whereby they would communicate these Seas, especially considering, how from as farre as *Toro*, all the Coast of *Egypt* is waste, and without any Port, except this of *Soez*, which stands in the utmost end of this Sea.

Considering also in the dayes we spent betwene *Toro* and *Soez*, I saw that the Heauen was very close ouer-cast with very thicke and blacke Clouds, which seemed contrary to the nature and condition of *Egypt*: for in it, as all men affirme, it raineth not, neither doe the Heauens or the Ayre permit any Clouds, nor Vapours, but it may be that the Sea of his owne nature doth raise here these Vapours, and into the Land the Heauen may be free, and void of them, as we see in *Portugal*, that in the Citie of *Lisbon* the daies being cleere and pleasant, and in *Samra*, which is foure leagues from thence, are great ouer-castings, mists, and shewes. Now this Sea contained from *Toro* to *Soez*, is very tempestuous and fuddaine, for whensoever it beginneth to blow from the North, which is the Wind that raineth in this place, though his force be not very great, presently the Sea is raised so high, and proud, that it is a wonder, the Waters being euery where so coupled and lide to breake, that they are much to bee feared. And this happeneth not because of the little depth here, for all this Sea is very deepe, and only along the Coast that commeth from the *Abevi*, close with the shoare it is a little shoally. About this Sea, I saw certaine Sea-boames, which by another name are called, *Eulil* Waters, the greatest that I haue seene, for they were of no lesse bignesse then a Target, their colour a whith dunt. These Sea-boames doe not passe from *Toro* downe ward, as not willing to trouble or occupie a strange Kingdome, but contenting themselves with their ancient habitation, which is from *Toro* to *Soez*. And presently going out of this place by bounds, there are infinite small ones, and like the other, and they are bred and goe about the Sea; in the daies that I was in this Sea, contained from *Toro* to *Soez*, I felt by night the greatest colds I can remember to haue felt, but when the Sunne came, the heate was vnsufferable.

The eight and twentieth of April, in the morning we departed from before *Soez*, toward *Aden*. At Sunne set, we were one league short of a sharpe and red Pike, which stands ouer along the shoare with our fore-sails onely, the Wind blew hard at North North-west: Two hours within night we came to an Anchor neere the shoare, in three fathoms water, the Heauen was very darke, and couered with many thicke and blacke clouds. The nine and twentieth in the morning, we let Sayle. At nine of the clocke in the morning, we entred in *Toro*, and came to an Anchor, but within a little while we weighed againe, and went to an Haue about a league pithin, which is called, The Watering of *Sulman*, where weooke in Water, *Sulman* water-bra-kills.

The thirtieth, in the morning we departed from the watering of *Sulman*: halfe an hour past ten, weooke Haue in the first of the three Islands which stand two leagues to the North-west of the Land of *Yednam*, and presently I went with the Pilot, and weooke the

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The sides from *Toro* to *Soez*, all equal with the other Parts of the Sea.

Cleopatra commanded the Ships to bee brought by Land to *Soez*, crossing the *Isthmus*.

The end of the Red Sea, or Sea of Aden.

the Sunne, and in his greatest height it rose over the Horizon eight degrees, a little less. The declination of this day was fouenteene degrees, six and thirte minuts, whence it followeth, this land to stand in twentie foure degrees & two third parts. The first of May, the sun being up we set sayle. About Euen-long time we were with a great land, which hath in length two leagues, & thrusteth out a Point very close to the firme Land, where betweene the firme Land and the Island, is a singular good Harbor for all weathers, for all the ships of the world. The second of May, at Sun set, we came to an Anchor in the Port of *Goelma*, a Port only for small Velleis, late from the North, and North-west. Within the Land a little space, is a dry Brooke, whereby in Winter the water of the floods, which descend from the Mountains doeth asend, where digging a little, ye finde fresh water, and here is a Well, though not very plentiful of water. This Port was so called *Goelma*, which in *Arabique* is to say, The Port of water, it lyeth to the North North-west of *Alencer*, the distance is four leagues.

Ascalike Port, two leagues beyond *Xama*.

A Description of the Port of *Ascalike*.

A Description of the Port of *Badois*.

The Tomb of an Arabian.

The fourth of May, we rowed along the shore: almost Sunne set, we came to an Anchor in a Port, which is called *Ascalike*, which standeth beyond *Xama* toward the South-east two leagues. By night the wind was at North North-west, we lay all night at Anchor.

Ascalike is a small Port, but very good, betweene *Xama* and the blacke Hillcocke.

Babale Xama is a great Port, wherein may harbour many Shippers, it is very deep within. This place was called *Babale Xama*, because within the Land dwelt a *Babale*, very rich, which was called *Babale*, the which came or sent to sell Cartell to the Ships, which did take or come into that Harbour, and *Xama*, is to say, Land. And here we found an honourable Tomb within a house like a Chappell, where was hanging a Guidon or Ancient of Silke, and many Arrows or Darts round about the Graue, and about the Walls and Cords a great quantitie of Bulls did hang.

At the head of the Graue there was a Table standing upright, with a great Epitaph, and about the house, many Waters and fragrant smelling things.

Inquiring of the *Mores* and *Arabians* of such a thing, I learned that here lay buried a very honourable Arabian, of the Linage of *Mahomet*, which crossing these Coasts, fell very sick, and in this Port ended his daies: and they made him this Graue as a mark of so high Genealogie. Where the *Xerifs* *Jude* and great Prelats gave Indulgences, and granted pay to every one that should visite this house. But the offerings and reuerence, which the dons to currey one that should visite this house, and afterward for to burne it, that no fire was left where it had beene. In this Port we found great footing of Tygres, and wilde Goats, and other Beasts which came all to the Sea, as though they came to seeke water for to drinke.

A Description of the Land of *Badois*, and of their customes and life. What *Badois* significth. *Tragladibus* *Badois*.

The *Badois*, which is the generall name for the *Arabians* of this Sea, are wilde or feroce. They haue no King.

The many times that I bring to the field the name and memorie of the *Badois*, and likewise the travelling by their Coasts and Countreies, doth binde me to speake some thing of them. *Badois*, in good *Arabique*, significth a man that lieth only by Cartell: these men, called *Badois*, is properly the people of the *Tragladibus*, *Ophiofegu*, of the which *Plinio*, *Plinio*, *Pomponius Mela*, and other Authors doe write: the which *Tragladibus* or *Badois*, doe live in the Mountains, and coasts of the Sea, which are contained from the coast of *Melinde* and *Madagaxa*, to the Cape of *Guadafui*, and from thence going inward to the Streight, they doe begird and occupie all her Coasts, as well on the one side as on the other, and turning againe outward on the *Arabian* side, they runne along the Sea to the Streight of *Ormuz*, and all these Lands may rather be affirmed to be occupied by them inhabited.

The *Badois* are wilde men, amongst them is no ciuill societie, no truth nor ciuilitie vnder them. They worship *Mahomet*, and are very bad *Mores*, above all other People they are giuen to Stealthe and Rapine; they eat raw flesh, and drinke milke; their habite is vile and filthy, they are greatly endued with swiftnesse and nimbleness; they fight on foote and horse-backe, their weapons are Darts, they neuer haue peace with their Neighbour, but continually haue warre, and fight with euery one.

Those that dwell along the Red Sea, from as farre as *Zela* vnto *Seaguen*, doe fight with the *go Alexys*; and those from *Seaguen* to *Alencer*, haue warre with the *Nobys*; and those which inhabit from *Alencer* to *Sora*, and end of this Sea, doe molest continually the *Egyptians*. But returning by the *Arabian* side, by all the Coast of the Sea, that lyeth from *Sora* to the Streight of *Ormuz*, doe content with the *Arabians*. Among the *Badois* there is no King or great Lord, but live in Troopes or Factions; they permit no Towne in their Fields, neither haue they any certaine Habitation, for their custome is to be Vagabonds, from one place to another, with their Cartell. Not onely doe they abhor Lawes and Ordinances, but also the Sutes and Differences that arise amongst them, they will not haue them iudged by any Custome, and they are content that their *Xerife* doe determine them as he list; their dwelling is in Caves and Holes, and other such like habitations, but the greatest part doe helpe themselves with Tents and Booties; their colour is very blacke, their language the *Arabian*, the rest of their Custome and Life, I omit.

The tenth of May, by day, we weighed anchor from the Port of *Ligid*, An hour before Sun set we sailed on a Shoald, which stood about foure leagues from *Farete* toward the South. In this

this Shoald is an excellent Haven, and it is so great, that we could not differre with our fight the end of it, it lyeth almost East South-east, and West North-west, but it is very crooked and winding. The two and twentieth of May, 1541, by breake of day, we were one league (hort of the great Grove, that standeth foure leagues from *Mazeca*, the wind was of the Land. About nine of the clocke it began to blow from the North North-east, a faire gale. We entered at noone into the Port of *Mazeca*, where we were receiued with great ioy and teare of our Arme. From the day we entered in *Mazeca*, which was the two and twentieth of May, to the fifteenth of Iune, the winds blew alwaies at North, North North-east, and North North-west: but from the fifteenth of Iune, to the tenth of Iuly, they blew Easterly, that is; East, East South-east, and South-east, many times they brought great stormes. The last day of Iune at night, we had a storme from the South-east of so much wind, that it drove the Gallions and they passed great danger of striking a ground. This storme brought much Raie and feroetill Thunder, and there fell a Thunder-bolt from Heauen vpon a Gallion, and coming downe by the Mast, it raced it all: and likewise the second of Iuly, we had another storme from the East very great, which vnfattened many ships, and lasted the most part of the day. From thence to the tenth of Iuly, although we had other stormes, they were but small: From the tenth of Iuly, to the ninth of the same, the Wind came to the Land and brought two stormes from the West, but the wind was not ouer-much.

A great Grove four leagues from *Mazeca*.

They last storme was thirte dayes.

A thunderbolt.

The ninth of Iuly, 1541, one hour after Sunne rose, we set sayle from *Mazeca*. The eleventh of Iuly, by breake of day, we were two or three leagues (hort of the Point of *Dalagua*, that lyeth on the North-side, and betweene certaine flat lands which haue some Wood, and doe lye scattered on this side of the land; wherefore we set all sayles and went aloofe all that we could to goe betweene two of these lands, the wind was almost North-west verie faire, we sayled North-east and by North, haueing doubted a Shoald we came to an Anchor and two hours after noone we set sayle againe, the wind about North North-east faire, we sayled along the coast of the Island of *Dalagua*. An hour before Sunne set, we were with an Island Sans very flat, which is called *Darus Melana*, from the which to all parts there came our great Shoalds: Sunne altogether set, we were a league (hort of the land of *Xama*, and from the Point of *Dalagua*, which stands on the West side, and opposite to the firme Land of the *Abessis*, betweene the which and the land of *Xama*, is the most frequented Channell of those which sayle to *Mazeca*. All the Coast of *Dalagua* which we saw this day, is coasted North North-west, and South South-east, and it is all wonderfully low. The eighteenth, by breake of day, we saw the mouth of the Streight, and we might be from it three leagues, and we saw all the *Arabian* lye at Hull, and presently we set sayle altogether.

Before we departed from the *Arabian* Gulfe, or Streight of *Mazeca*, which is all one, it will be liust to speake something of my opinion, and of that which I haue seen, touching the reason that moued the ancient men to call all this Sea, the Red Sea; and likewise, whether her colour doth differ from the other of the great Ocean, or not. *Plinio* in the first Booke of the *Natural History*, Cap. 23. rehearseth many opinions, whereby the people call this Streight the

Whether this Sea of the Streight be red or no, and the cause wherefore they called it the Red Sea. Opinions of the Red Sea.

Red Sea. The first, that it took this name of a King that reigned in that, called *Eritria*, because *Eritria* in the Greeke, is to say, Red. Another opinion was, that of the reflection of the Sun-beames, there grew in this Sea reddish colour. Some held, that of the sand and ground that runneth along it. Others also believed, that this water was Red, of his owne Nature, whereby by all this Sea got this name. Of these opinions the Writers chose them that they liked best, and seemed most certaine. Now the *Portugals* that haue Navigated this way, inuener, affirmed this Sea to be all spotted with certaine red streakes: the cause they attributed vnto it, is this. They say, the Coast of the *Arabian* was naturally verie red, and that as in this Countrey there arose many stormes, and did raise great dust toward the skies, after they were were high, driven with the force of the Winds, they fell in the Sea, and this Dust being red, it did dye the water of it, whereby it was called the Red Sea. When I came to *Seaguen*, till I paid all the Coasts of this Sea, and let my selfe before Sea, I neuer left by day nor night, to consider of these Waters, and viewing the colour and manner of the Countrey that goeth along the shore: and certainly, I was not so troubled for any thing, as for the believing my labour in obtaining the truth of the things, and to search out the occasion of them, and that I got of mine owne Industrie, and most clearly haue I seen many times, is as followeth. First, it is false to say, that the colour of this Sea is Red, for it hath no difference from the colour that all the other Water of the Sea doth shew vs, and to say that the dusts which the winds doe fling from the Land and drive into the Sea, doe flaine the Water where they fall, till now we saw no such thing, seeing many stormes raise great dusts, and drive them into the Sea, but not to change the colour of the Waters thereof. And to say that the Land ouer the Sea Coast is Red, they observed not well the Coasts and Strauds: for generally on the one side, and on the other, the Land by the Sea is browne, and verie darke, and seemeth blacke: and in some places it shewes blacke, and in others white, and the Sands hath their owne colour, but only in three places there are certaine pieces of Mountains which haue certaine veins of Red, where *Portugals*

Red Corall
stone.

neuer came, except these which now are here-away, which places are all farre beyond *Suaquen*, that is, towards *Soe*, and the end of this Sea; but the three hills that shew this red colour, are of a verie hard *Soe*, and then all the Land round about that we can see, is of the common and accustomed colour. But the truth of these things is, that the Water of this Sea taken sublimally, hath no difference of his colour; but in many places of it, the waues thereof came by accident to seeme very red, which is caused in this manner. From the Citie of *Suaquen* vnto *Aleuer*, which is, one hundred thirtie six leagues journey, the Sea is all thicke with Shoalds and Shelves, whose ground is of a stone, called Corall-stone, which groweth in certaine Treas and Clusters, spreading one way, and another way: certaine branches, properly as the Corall doth, and this stone is so like vnto it, that it deceiue any person that is not very skilfull in the growth and nature. The colour of this stone is of two sorts; the one wonderfully white, and the other very red. In some places this stone lies covered with very Greene Ozies; and in other free from this Herbe, which Slime or Ozies in some places, is very Greene; and in others it maketh a colour very like Orange-tawny. Now we must presuppose, that the water of this Sea is clearer, especially from *Suaquen* vppward, then euer was any, in sort, that in twentie fathome water ye may see the ground in many places. This presupposed, we are to note, that whersoever that these Shoalds and Shelves did appeare, the water ouer them was of three colours, that is, Red, Greene, or White, which proceeded of the ground that was vnder, as many times I saw by experience; for if the ground where the Corall-stone lay covered with Greene Ozies, the appeared white; and the ground where the Shoalds was Sand, it caused that the Sea ouer it was of red Corall, or of Corall-stone covered with red Weeds; it made all the Sea that was ouer it seeme very red; and because this red colour comprehended greater spaces in this Sea, than the Greene or the White, because the stone of the Shoalds was the greatest part of red Corall. I beleue it was the reason whereby it receiued the name of Red Sea, and not of Greene nor White Sea: Notwithstanding, this Sea doth represent these colours most perfectly. The means that I had to obtaine this secret, was to fallien many times vpon the Shoalds, where I saw the Sea looke red, and commanded diuers to bring me of the stones that lay in the bottome, and the most times it was so shallow, that the Foyle did touch: and other-whiles, that the Mariners went on the Shoalds halfe a league with the water to the breast, where it happened that all, or the greatest part of the stones they pulled vp were of Red Corall, and others covered with weeds like Orange-tawny, and the practise I had wherelouer the Sea seemed Greene, & found beneath White Corall, covered with Greene Weeds: and in the White Sea I found a verie white Sand without any thing else wherof it might proceede. For some Saylers giuing relation of the Red colour that they saw in this Sea, as of the greater and most compendious of all being ignorant of the cause or not being willing to offer it, for to increase admiration to their Nauigations and Trauels: and seeing that men do not only know this Sea by the name of Red Sea, but doe beleue that the waters are naturally red. I haue talked many times with *Moorish* Pilots, and curious persons of Antiquities, which dwell in some places of this Streight, about the name of this Sea: eury one did say to me, they knew no other name then the Sea of *Africa*, and they wondered very much at vs, to call it the Red Sea. I asked of the Pilots, if they found sometimes the Sea stained red with the dirts that the winds brought of the Land, they told me, they saw no such thing. With all this, I reprove not the opinion of the *Portugalls*, but I affirme, that going through this Sea more times than they did, and seeing all the length thereof, and they only one piece, I neuer law in the whole, that which they say to haue seene in the Part.

The ninth of August, we entred in the Port of *Angedina*, and remained there till the one and twentieth of August, that we embarked in *Foyfts*, and going directly to *Goa*, we entred ouer the Barre thereof vnder Sayle: and our Voyage was ended, and this Booke.

CHAP.

CHAP. VII.

A briefe Relation of the Embassage which the Patriarch Don IOHN BERMUDEZ brought from the Emperour of Ethiopia, vulgarly called PRESBYTER IOHN, to the most Christian and zealous of the Faith of CHRIST, Don IOHN, the third of this Name, King of Portugall: Dedicated to the most High and Mightie King of Portugall, Don SEBASTIAN also most blessed hope, the first of this Name. In the which he reuiseeth also the death of Don CHRISTOPHER of Gama: and the successles which happened to the Portugalls that went in his Companie.

Printed in Lisbon, in the house of FRANCIS CORREA, Printer to the Cardinall the Infant, the yeere of 1565.

A Letter of the Patriarch Don IOHN BERMUDEZ, to the King our Lord.

Most High and Mightie King, your Highnesse said to me few daies agoe, that you would be glad to know the truth, of what happened to a Captaine and people, which the King your Grand-father which is in *Glorie*, gave vnto me for the succour of the Emperour of Ethiopia Onadique, called Presbyter Iohn, for to auoid the errors which some persons doe write of this; inasmuch that euen in the Name they giue, naming Don Paul, he being Don Christopher his Brother. And others doe write, and say some things which did not passe in truth, neither did they see them. Therefore I, that saw it all, will tell you in briefe in this small writing all that passed. The Lord keepe your person, multiply your young age, and prosper your Royall estate, Amen.

¶ I.

Don IOHN BERMUDEZ elected Patriarch of the Presbyter, and sent to Rome: His returne into Ethiopia: Arrinall at Maczua; The death of the Negus, entertainment of him and CHRISTOPHER of Gama, with the Portugall Forces by the *Queene* Regent.

Faithfull and good Christian, called Onadique, being Emperour in the Kingdome of Ethiopia, (vulgarly called Presbyter Iohn) and the Patriarch of that Countrey, by name *Abuna Marcos*, being at the point of death in the yeere of our Redemption, 1555. The said Emperour said to the Patriarch, that he requested him, that according to their custom, he before his death would intitate me for his Successor, and Patriarch of that Countrey. And the said Patriarch did so, ordering me first with all the sacred Orders. The which I accepted with such condition, that it should be confirmed by the chiefe Bishop of *Rome*, successor of *Saint Peter*, to whom we all were to giue obedience. The said Emperour answered me, that he was well contented: and moreover he desired me, that for my selfe, and for him, and for all his Kingdome I should goe to *Rome*, to giue the obedience to the holy Father: and from thence should come to *Portugall*, to conclude an Embassage, that he had sent hither by a man of that Countrey, called *Togazawo*, in whose company came the Father *Francis Aluarez*. After many troubles passed in the Iourney, I came to *Rome*, the Pope *Paul* the third governing then in the Apoſtolike See: the which receiued me with great clemencie and fauour, and confirmed all things as I brought them; and at my request he ratified it all againe, and commanded me to sit in the Chaire of *Alexandria*, and that I should entitle my selfe Patriarch and Bishop of the Sea.

From *Rome* I departed towards *Portugall*, where I came, the King your Grand-father of glorious Memorie, being in the Citie of *Emora*, who reioycied particularly at my comming, to conclude at he desired, the Embassage which the *Togazawo* had brought, for hee had bene here twelue years, without concluding any thing through meere negligence. For the which the Emperour Onadique commanded me, that I should take away his charge of Embassadour, and should apprehend him, and carrie him a Prisoner with me. And therefore I brought him a letter from

Zaga Zabo the
First mentioned
in *Aluarez*.Zaga Zabo his
negligence,
from

His importun-
Remonde his
Embassage from
the King of
Portugal.

from the Emperour, the which I gave him in *Lisbon* where he was, and he took it and kissed it, and acknowledged it to be true, and by it he acknowledged me for his Patriarch and Superior, and killed my hand, and gave me his place, without speaking any more words. I commanded to imprison him with two chains of Iron, on each arme one, after the manner of his Country: the which I took from him againe within a few daies, because his Highnesse intreated me. The Embassage which the said Emperour demanded, was his perpetual friendship and brotherhood: and therefore he desired him they would marrie their children interchangeably the one with the other; and that from *Portugal* a sonne of his should goe to marrie with a daughter of his, and reigne in his Kingdome after his death, that this alliance betwene the *Portugals* and them, and also the obedience of the Pope might be greater and endure. And likewise, he sent to request him, he would send him some men for to defend himselfe from the King of *Zela*, which vlturped his Kingdome: and he would send him great store of riches, for he could verie well doe it. And likewise to send him some Pioners for to cut a hill whereby already *Ephale Belale* his Predecessor did bring the River *Nisun*, to bring it now also that way to annoy *Egypte*.

The King your Grand-father having taken counsell, thought good to grant mee that which I demanded, and commanded to give mee foure hundred and fiftie Caluer-men and Pioners, and that they should dispatch me that I might returne that yeere in company with *Don Garcia de Noraya*, which then went for Vice-roy of *India*. I tell suddenlye sick, and the Physicians said of poison: as it was suggested the *Tigremas* caused it to be given mee. The chief Physician which then was, named *Lopez*, told me, and he which now is, *Leonard Nuyes*, and others, which his Highnesse he commended: for the which sicknesse I remained that yeere in this Realme.

Presently, the next yeere, being recovered by the goodnesse of God, I went in his Highnesse Armie. I carryed also *Antonio Fernandes*, and *Gasper Suriano* both *Armenians* borne, which by commandement of *Presbyter Iohn* came to seeke mee, to the which his Highnesse did many favours. We arrived in *India* safely, at such time as the Vice-roy *Don Garcia* was come from *Diu*, with the *Viboras* which he had of the *Turkes*, *Antonio Sotomayor*, beinge Captain of that Fortresse, the which Vice-roy receiued vs with great ioy, and shewed me great honours, the Bishop of *Goa* came to receive me with his traine in Procession, with Croffe on high, and carryed mee from the Sea-side vnto the Sea in a Chaire, which the King your Grand-father gave vnto mee for that purpose: going next vnto me on the one side, the Vice-roy *Don Garcia*, and on the other, *Don Iohn Daga*, Captain of *Goa*, and re-knowling me for Patriarch, gave mee the honour due vnto my dignitie.

Stephen Gamu
Vice-Roy.

In the meane-while, the Vice-roy sickned of a Fluxe, whereof hee dyed: and *Don Stephen* of *Gama* succeeded in his stead. The which I presently requested to dispatch me, and find me to the *Presbyter Iohn* with the succour, as his Highnesse had commanded, and he answered me, that he could not doe it, because one hundred thousand Crowns were not sufficient to dispatch me or more, in hazard of neuer being recovered: and I answered him, that all that was nothing for the *Presbyter Iohn*, which without missing it might spend a Million of Gold or more, for he hath innumerable riches. It was determined, that he in person should transport mee: and presently he commanded a good Naue of Gallies and Gallions, and other ships well furnished, as for such a Voyage was necessary, and many cholemen, of the best that were in *India*. With the which Armie we came to the Port of *Malapra* in the Red Sea: where we found newes that the Emperour *Quadratus* was dead of his natural death; of the which we all were very faine, and above all, as he whom it touched most.

Abu Joseph.

I encouraged my selfe, till there came from *Presbyter Iohn* two Friers, good religious men, one of them Prior Provinciall of many Mortifications, and a great man among them, called *Abu Joseph*, which went to *Ierusalem*, and told vs how the Queene, and a Sonne and Heire of hers did maintain their estate, and retitled their Enemies. This being knowne, the Gouverneur *Don Stephen* said vnto me, that I should need to visit them, as in effect, I presently sent by one *Arion Dica*, a Tawmie man borne in *Cyrena*.

Arion Dica, a
Tawmie man
borne in
Cyrena.

In the meane-time, the Gouverneur like a good Gentleman, and willing to lose no time, and beinge a Captain of a valiant spirit, went with the Gallies that came in the Fleete, to the Port of *Suez*, for to take or burne the *Turke* Gallies, which were in that Haven, which he could not doe because they were on dry Land.

Sixty fugitives

Being there, tarrying the Gouverneur comming, there fled from the Fleete sixtie men in a Skiffe and a Boate to the firme Land, the which came to a Port of Land very dry and excessive hot, and being willing to trauell into the Land, they found it to dry that they dyed for thirst, and being thus pinched with needlesse, one Captain of the King of *Zela*, that was in that Countrey then to tell them, that he would send them Meate and Water, and would assure them their lives, so that they would give him their Weapons: and they seeing they had no remedy, and being pinched with need they gave them: with which presently they slue them all.

At that instant the chief Captain sent a Galley to *Arquias*, to seeke water, in the which he sent

sent also a thousand Cotton Webs, for to change for Kine, or Bees to eate: and they which carryed the going from *Arquias* by Land, where the Armie was a *Bernagais*, called *Nora*, Captain of the King of *Zela* took them from them, & sent word presently to the chief Captain, that the King of *Zela* his Lord was Lord of all *Ethiopia*, and had wonne all the Countreys of the *Presbyter Iohn*, therefore that he would make peace with him, and traffique with his Merchandize in his Countreys, in the which there is much Gold, Iuorie, Ciuet, Frankincense, Myrrhe, and many other Drugges, and Slaves, wherein they might make great profit: and hee also would give him store of prouision, and would restore the Cowes that hee had taken, and would make amends for the iaxtie men that were slaine.

Commodities
of Zela.

See an
debilitate
the
army.

I told the Captain that he should not trust the words of *Moore*, for they were false, and that they said, was fained to doe vs some harme: therefore that we should also vie some flight with them, and it should be this. That he would send him a Prefent, and with it words of thankfulness for the good will that hee shewed vs, whereby he may thinke that he hath deceived vs, and may be assured of vs: for by this flight we shall hinder his deceit. The chief Captain said so, and commanded the Factor of the Armie to carrie to the *Bernagais* a Barrell of Wine, and another thousand of Cotton Webs; the Wine for a Prefent, and the Webs for to change for Bees: and that he should tell him from him, that the other Webs, that seeing they were taken in good and lawful Warre hee should not speake of them, and as touching the men that were slaine, that they defunct not to be revenged, for as much as they were Rebels and Traytors, and deserved the death they had: and as touching Traffique and Peace, that for the present they were in the holy weeke, and could doe no worke, but as soon as the Feast was past, we would doe that which he desired, and would bring our Wares ashore for to traffique with them.

The Portugall
stratagem.

Having taken counsell againe, the chief Captain commanded that the Boates should nore go ashore, because no *Moore* or *Blacke-moore* might haue any means to goe thither, and give him warning. And commanded the Souldier to be in a readinesse, the secret that they could i and that in the Boates, and the other light Vessels that were in the Armie: in the which hee commanded they should not be persued: and I commanded *Marthin Correa*, that at ten of the clocke at night he should land with six hundred men, and possesse the passages whereby they might escape, hee lent and killed some *Turkes* and *Aravians*, and took all the Carriage they had, which was but little, for hee had no time to take any more. The *Bernagais* of *Zela*, when he saw the King set himselfe to fight, hee likewise fled, and lighted vpon *Marthin Correa*, where being knowne a Calceuer-man killed him; and men comming to rescue him were many of them slaine, Foot and Horse, and the rest fled themselves by flight. Our men thought good to cut off his head, and send it for a Prefent to the Queene, wherewith the reioyced very much; for it was a great man of her Countrey, called *Efnachabedel Tigremas*, to the chief Captain, and to me, to give vs thanks.

The King of
Malapra flyeth,
and the Berna-
gais is slaine.

As soon as the Gouverneur *Don Stephen* came, hee gave order presently to dispatch and send me to the King and Queene, and because they understood alreadie, that the Enterprize was of honour and profit, many did count it more then before: among the which, one was *Don Cristophor Gama*, Brother to the Gouverneur: who desired mee very earnestly, that I would give him the charge of all the men that he was to carrie, for hee would goe with me. Presently there came where I was, *Don Iohn de Castro*, *Don Manuel de Lima*, *Don Paga de Noraya*, *Tristram de Teylo*, and *Manuel de Sola*, and I granted their request, and gave him the command of the men for *Don Cristophor*: of the which they were all contented and satisfied, and the Gouverneur gave me thanks for it. And presently hee commanded to enroll the men that hee gave me, of the hundred men, among the which, there went many Gentlemen, and men of account, which besides the number limited, carryed Seruants, which increased the number and proved very much.

Returne of the
Vice-Roy
from Suez.

* This is hee
which had bin
with the Vice-
roy in the bot-
tome of the
Gulfe, and did
write that for-
mer Rouser.
Peter Borges
Hernandez, was
before a appoint-
ed Capitaine.

Beginning to order our departure, there came the Christian *Bernagais*, which had bene there alreadie, and brought some Camels, Mules, and Ases for to beare the Carriage, and also for use to us to helpe. I commanded the *Bernagais*, and the *Tigremas*, that they should command *Beeces*, Muttons, Goates, Butter, Honey, Miller, Figgis and Quinces, and other things in a abundance.

The Vice-Roy
and the Fat,
part company.

The Gouverneur with all the Gentlemen of the Armie came to *Arquias*, where they requested me to give them my blessing: the which I gave them on Gods behalfe, to whom I recommended them, and they went to Sea, and we rayned on Land very solitarie. And beginning to trauell, within three dayes we came to *Debarua*. Within a few dayes they vied schismaticall and Hereticall Ceremonies, differing from the *Romane*. I satisfied the best I could, *Don Cristophor* and his men, and the murmuring ceased, and they concluded how to carrie the Ordinance when they iourneyed. They made no preparation for carrying certain things like ours: the which, because in the Countrey there was no Iron, they shod them with certaine old Calceuers, which brake, because they would serue for no other vie.

I sent to the Queene, who came with all speed possible: whom we went to rescue out of the Cite,

Barba

Was of Iron.

Cities league, with all the men of *Portugall* in Warlike order, and Ancients displayed with Trumpets, and as well the Kings as of the Captaines. Day of the King, because we had Ordinance, whereof he was amazed, being a thing unaccustomed. The first thing he did, as one that had respect vnto the things of God, he received my blessing: and presently received *Don Christopher* with great entertainment and honour, giving him many thanks, that hee would vouchsafe to take that Enterprize, and charge to defend her from her Enemies. From thence we went to the City, and the next day we heard all Masse, and were gaine order that Processions should be made, in the which we all went, and the Queene also, with two *Infantes* her Sisters in-law, and a little Princess her Daughter, which he brought with her, desiring all of God with great Devotion and many teares, that he would vouchsafe to heare vs, and gae vs the victorie of his Enemies and ours.

p. II.

Don CHRISTOPHER and the Portugals Warre on the King of Zeila, and having in two Battels prevailed, in the third are overthrown. A new Captaine appointed. Don CHRISTOPHERS resolution and death. Mountainie of the lewes.

DEparting from *Deharna*, we went eight dayes by rough Countre: at the end of which we came to plane grounds, and very well inhabited, and better then they pay, but in them there dwelt Christians, which for feare did follow the *Moore*: which as soone as they knew our coming, went presently to *Don Christopher*, and gave him obedience. At the end of three dayes, we came to a very pleasant field, and in it a Fountaine of faire water: at the which we pitched our Campe round about the Fountaine.

Gerayne King of Zeila. Some call him Geradone, or Gerdum calum Geray, which varieth hap-pas by the different pronunciation of so different a Language. Prowking Presents.

The next day there came a Messenger to vs from *Gerayne*, King of *Zeila*: with some of his men in company, and asking for the Captaine of those men, said vnto *Don Christopher*, that his King lent to aske him who he was, and from whence hee came, or who gave him leave to enter in his Kingdome, with men of warre: for those Realmes were his, and hee had wronge them by his Lance, and of his Gentlemen, with the helpe of his Prophet *Machomet*: therefore if we would become *Moore*, and leave him, hee would entertaine them well, and give them his sword: And moreover, Wines and Goods to live vpon: and if not, that we should presently auid his Countrey, and goe out of it. *Don Christopher* answered him, that he was a Captaine of the King of *Portugall*, by whose commandement hee came with those men for to restore the Kingdome of the *Presbyter Iohn*, which he tyrannously hath viurped, and to take them out of his hands, and give them to whome they were. And with this message hee sent him for a Present, a Looking-glasse, and a paire of Mullers to pull the haire with, and an Egge of Silver of *Pope*, signifying, that those things pertayned to him. And so the Messenger free gave two Bracelets of Gold, and a very rich Suite of cloth of Gold, which things the Queene had given to him; and he gave him also a Cypres of *Tengela*, and a *Turkey* Calcock with his vpper Garment: this by my counsel in disgrace of the *Gerayne*, rayled presently his Campe, and beganne to march toward the place where we were with one thousand Horsemen, and fure thousand foot, and fittie *Turkey* Calcock-men, and as many Archers.

Don Christopher commanded: to place the Queene (who was very fearefull) and the women with all the Carriage in the miditt of the Squadron. The *Moore* when hee saw vs goe vp a Hill (whereof stands the Church of the Ladie of *Pisid*) wheeled vpon vs to take the height from vs, and hee came already so nere vnto vs, that the flog began to fight on both sides. When I saw the Battle was begun, I called sixe *Portugals*, and with the Queene and her Sisters in-law I was going aside, and in this I knew the *Moore*'s King, which came nere to his Antient on a Bay Horse, and I shewed him to *Peter Deza* a Gentleman, and a good shot: which shot at him and slue his Horse, and hurt him in the legge. His men came about him, and let him on another Horse, and tooke him from that place. Our Captaine *Don Christopher* was also hurt in his legges; and I commanded the Steward to fet vp the Queenes Tent in signe of victorie. The *Moore* had inured vs on every side, when they saw vs setting vp Tents, and their King hurt, they began to retyre, and goe after their King, which withdrew himselfe with the paine of the wound toward Mountainie that was nere to that place to be cured.

At this instant there came to vs a *Moore* that had been a Christian, Cousin German to the *Bernagat*, and told vs how the King was hurt in his legge: and how great a fauour God had done to vs therein, for if it had not bene so he had taken vs all, without doubt, but that God miraculously had deliuered vs from his hands: and that therefore hee with all his men did returne to vs, and would serue vs and pay the Tributes that vnto that time they payed to that King: and that

that hee went presently to his Countrey for to fend vs Beues and Prouision for our Campe: for hee was Captaine and Governor of all that Countrey where we were: the which belonged to the *Presbyter*, and hee also: and when the King of *Zeila* conquered it, hee yielded vnto him, and now that hee saw him ouer-come, he returned to vs againe, whereby hee learned to be a man of *Lew*: hee that ouer-come.

In the meane while, it pleased God that *Don Christopher* healed of his wound: but we suffered great hunger, for there was very little prouision in the Campe, and the people died with hunger. *Don Christopher* went to the Queene, and told her, that the people suffered great hunger, and that they had neede to eate all they found, notwithstanding it was Lent, that it would be good to kill the Beasts, that they had in the Campe, for to eate: and with this request, they came both to my Tent, praying me that I would give the people leave to eate flesh in Lent, because of the necessity there was: and besides, the Queene requested me, that I should give her my Oxen that I had for my carrie, to give them to the people, and as soone as her Captaine alone-fad came, shee would satisfie me, which would stay three dayes: and so it was, for hee presently came with great store of prouision, viz. Beues, Sheepe and Goates, Butter, and other prouisions for Lent, and for Easter, which was alreadie at hand.

As soone as Easter was past, the *Gerayne* sent word to *Don Christopher*, that hee would come to see him, that hee should prepare himselfe: which hee did as hee had said. He came to seeke vs, with more and better men then before hee brought: for, hee had about two thousand Horse, and infinite number of foot, and an hundred *Turkey*: for the which, the Queene was in such a feare with her Sisters in law, that they knew not what to doe, in such fort erat being at Dinner, as soone as they knew the coming of the *Moore*, they would have left Dinner. *Don Christopher* being the next day ordering his men, before day, for to fet vpon the *Moore*: the Queene lent for me, and said to me, that shee saw the great power that the King *Gerayne* brought, and that it was impossible to scape his hands if we stayed, therefore that they desired me that we should be gone, for hee had determined, and that in any fort liee would doe it; therefore that shee requested me very earnestly, that I would not let her goe alone, (seeing I was her Father, but I should accompanie her, and goe with her. And I, to shew her the loue that I bare her, and that shee should not thinke that I esteemed not her life, granted her request, and we both in armed the night. But *Don Christopher*, which was alreadie warned for that purpose, sent after vs ten Horse-men, and some Foot-men, crying aloud, and saying, that it was neither seruice of God, nor the worke of a Father, to go away and leaue them. Hearing these wordes, shee by my means returned to the Campe weeping and bewailing her selfe. There *Don Christopher* said vnto me, that as a Father and Prelate, according to the good custome of the *Portugals*, hee requested me that I should give him my blessing, and should make him a generall absolution before hee entered into the battell. I did so, and granted him a plenary Indulgence of all his finnes: which I might doe, because the Pope had granted it me, and was the stile of the Patriarch of *Alexandria*. From thence we removed with our Campe, by the brake of day, downe the Hill, and marched till we came to a Plaine; and presently, with great furie, they assailed our standings on every side. Our men defended themselves with the Ordinance and Fire-works, wherewith they annoyed them very much: and before they came, they had cast a great quantitie of powder in the wayes, whereby they were to come vp; to the which, when they were in the beate of the battell, was set on fire, and it burned them, proceeding vnder their feet, they not knowing from whence it came, they vnderstood not the stratageme. Our men did cast among them certain Balles of wilde fire, and Pots full of powder, wherewith they burned the greatest part of them, and the other retyred with feare, and durst come no more nere vs. The Ordinance killed many of the Horse-men, and of other People, that the Field was all full of them, and the Horsemen ranne master-lesse about the fields. The *Turkey* with their Peeces and their Bowes, killed vs twenty men, and the maker Gunner. Our men killed sixe *Turkey*. The Queene was next to me, embracing a Crosse, and weeping, and said vnto me: *O Father, what haue you gayned us by this battell? Therefore did you not let me goe my way? I said vnto her: Lady, doe not afflict your selfe; commit your selfe to God, and open your eyes, and you shall see the great destruction that is done in your enemies.*

At this time the Foot-men began alreadie to flee, and the Horse-men durst not come nere, but skirmished a farre off; and the King said to his men, that the *Portugals* were no men, but Deuills, for they fought like Deuills. And with this hee retyred himselfe towards the Hill, and left his Campe.

We gathered our Campe, and went forward as fast as wee could, but they fled as fast as they could, and were could not ouer-take them. But wee found many *Armes* on foote and horse-backe which returned to vs, which afterward were baptized and loyal to their King. Of whole returne, the Queene and we all were as glad as of the principall victorie. We came to the campe of the *Moore*, which we found forsaken without any people, but wee found in it all the spoile, for the feare which *Sanct James* put them in, gave them no leisure to take any thing away. Wee found it with Tents vp, and in them Apparell, House-hold stuffe, Mony, and other riches, and there

Temporamente et non mutatur in illis.

Scasfite.

Flesh in Lent.

The Queenes feare.

Indulgence.

The second battell.

Serie stragema.

The victorie.

Great spoile.

Of *Tamarindos*. *Store of Cassia Pistula*, and *Indian Dates*, whereof our men did eat, for they had no other food. Finally, we came to a River somewhat big, where the people caught some Fish, which they did eat while the Captaine of that Countrey came with victuals, which presently brought great store: And there we began to rest, for we were already in a sure Countrey.

We wanted fortie *Portugals*: To the rest that remained, which were few more than three hundred, I made my speech thus, and said unto them; that they saw very well that it was necessary to give them a Captaine, that might governe them and fight before them, seeing we knew not what might become of *Don Christopher*, remaying as he was willing to be left. They answered me, that I should do what I thought best; for they would hold it for very well done, and would obey whom I should command and ordaine. I declared unto them, that I chose for their chiefe Captaine, one *Alfonso Caldera*, borne in *Cimbra*, a discret and valiant Gentleman: the which all received with a good will, except some Gentleman, which because they were of Nobler blood, thought that charge rather belonging unto them. These murmured somewhat of that which I did: but did not leave their obedience. I made also a Sergeant, and a Judge, to looke to the Soldiers, that they did no wrong to the people of the Countrey; or between themselves, one to another.

There came to vs *Iohn Gonsalez*, and *Alonso Denise*, which remayned with *Don Christopher*, of whom the *Queene* demanded what became of *Don Christopher*: they told vs, how they being hid in the Grove where they remayned, there came a woman fleeing from the *Moore*, and came into the same Grove, and the *Moore* coming after her, found *Don Christopher*: and asked him who he was, and he told them that he was *Don Christopher*: whereof they were so joyfull, that they could not beleue it: and they called an Eunuch which had been ours that came there, and asked him if that was *Don Christopher*, and if he knew him well: and he said, it was he without doubt, for he knew him very well. They presented him to their King, which also was very glad to see him. And after demanding some things of him, he said, that which also was very glad to see him. And after demanding some things of him, he said, that which also was very glad to see him.

if he would become a *Moore*, that he would do him much honour. *Don Christopher* answered him smiling, that he was the servant of *Iesus Christ*, whom he would not change for a lyng Dog. The King hearing what he said, commanded to give him a boxen of the eare, and to pull him by the beard. He desired him with great Oathes and promises that he would write to his companions, that they should leave *Presbyter Iohn*, and returne to their Countreies: and he said, that he would do it. And presently he wrote a Letter, according to the will of the *Moore*: the which sent the Eunuch about, said, that he should looke well what *Don Christopher* did write: and he did so, therefore *Don Christopher* wrote that which the *Moore* commanded, and no other thing: but let two thornes in his name, by the which he signified, that they should looke what they did. With this Letter of *Don Christopher*, the *Moore* sent two *Moore*s of his to our Campe, and they gave it to me.

The *Queene*, when she saw it, remayned almost dead, thinking that *Don Christopher* had written that Letter of purpose, and that it would somewhat auaile among the *Portugals*, by whom, vnder God, she trusted to haue her Kingdomes restored: and she tooke very strangely that deed of *Don Christopher*. But after that we declared unto her the deuise of the thornes that came in his Firme, there was glad, and tooke it in good part; and euery one praised him very much. Finally, the chiefe Captaine *Alfonso Caldera*, in his owne name, and in the name of all his companions the *Portugals*, answered to *Don Christopher*, that he should give many thanks to the King *Gonsalez* for his good will: but that they would not receive of him that fauour, neither did they doubt that they should stand in need of it, rather to the contrary, they hoped with the helpe of *Iesus Christ* their God, to smite the ad, whereunto the King of *Portugal* their Lord had sent them thither, which was, to take or kill him, and deliuer from his tyrannye, the Kingdomes of *Presbyter Iohn*.

This Letter being deliuered to *Don Christopher*, hee carried it to the *Moore*, and hee shewed him not therefore the worse countenance, for hee thought that *Don Christopher* had written faithfully, he asked him also where he had cured himselfe, and hee said unto him, that hee could make a certaine Medicine wherewith the wounds were very quickly cured: and hee desired him to cure with it his Captaine generally, which was fore wounded: and hee cured him with such Medicines, that the Dogge liued but three dayes. For the which, the *Moore* commanded to give him many stripes and blowes, and said, that hee would command to kill him. *Don Christopher* answered him, that hee could do him no more hurt then to kill the bodies for the soule God had power ouer it: and that hee was very certaine, that *Iesus Christ* would recieve his into euershalting life. The *Moore* commanded that they should carry him to the place where the other *Portugals* died, and that there they should cut off his head. The which head of *Don Christopher*, that King did send for a Prefect to the Gouernour of *Cairo*: and one of his quarters hee sent to *Indes* another to *Aden*, and one legge to the *Bassa* of *Zabide*, which sent him the fauour about, said, So much do they esteeme in that Countrey, to outcome a few *Portugals*.

All the rest of the bodie of *Don Christopher* remayned there where they killed him: and from thence

thence certain Religious men carried it to their Monasterie which was neere to that place, and doe hold it in great reuerence with estimation of a Saint: for presently, and many times after, did God shew by manifold Miracles, his labours to bee acceptable and meritorious before Gods Diuine Maistie, his death precious, and his soule glorified. Presently, as soon as they cut off his head, God shewed a great and manifest Miracle by him: which was, that in the place where they flue him, there sprung vp a Fontaine of running water, which had neuer beene sene there, whole water giue light to the blind, and cureth sicke persons of other diseases, by the goodness, and power of God. This Miracle is much like to that which God did in *Rome*, for his Apostle Saint Paul, The Reliques of the bodie of *Don Christopher* doe smell, yielding so sweet a sent of themselves, that it seemeth rather heavenly than of the earth.

From thence the *Moors* King went toward a Kingdome, called *Dembia*: whereby the River *Nilus* passeth, and maketh a Lake, which hath in lengthe thirtie leagues, and sixe and an halfe in breadth. In this Lake are many Islands: *Aspinache* of *Duare*, called *Obisera*, which is to say, *Don George*, and *Aspinache* of *Gaidami*, subjects of King *Gradene*, came with one hundred and fiftie Horse-men, and one thousand Foot-men. The Captaine conducted them vnto the *Queene*, which received them louingly, and asked whence they came; and they said, that they came from the Campe of *Gorania*, and that they departed from him there where they killed *Don Christopher*, the *Moore* going towards *Dembia*. The *Queene* asked them for the death of *Don Christopher*: and they told her the manner which we already knew.

When coming to the skirt of the Mountaine of the *Iewes*, their Captaine came to vs with victuals and refreshings, and said to the *Queene*, that they should come vp to the Mountaine: for in no place of that Prouince shee could bee fitter then in that Mountaine: which had no more then one entrance, and that might easily be kept, and defended from the Enemies, if they came. This Captaine of the *Iewes* demanded Baptisme: and as soon as we were on the Mountaine, and had pitched our Campe, I baptised him, his wife, and his children. The Captaine *Alfonso Caldera* was his God-father: and they named him *Don Christopher*. From thence *Alfonso Caldera* went with ninetie *Portugals*, and some of the Countrey to forge some Townes which in that Countrey stood yet for the *Moore*: and they killed much people, burned the Townes, and brought great store of Cattell. Two honest old men seeing this, in the name of all the people, came to aske mercie of the *Queene*, saying, that they were here, and were *Christians*, and that perforce they obeyed, and payed their Tributes to the *Moore*: and likewise for need, because they had none to defend them from the *Iewes* of the Mountaine, that did enill neighbourhood: therefore that it would please her Maistie to forgive them, which shee did.

¶ III.

40 Camming of *Gradenys* the young Negus, his reuelling the Patriarch and Pope: their reconciliation and battell with the *Moore*s, in which *Gorania* was slain, and after him the King of *Aden*.

AT this time came *Arias Dix*, which *Don Christopher* had sent to visite the King, the sonne of *Onadymus*, and of this *Queene*, called *Orina auerata*, and the sonne was called *Gradenys*. This did not yett follow the Campe with his mother, because he was very young. This message brought *Arias Dix*, that the King would bee with vs within two monthes. The two monthes almost past, we departed from the Mountaine of the *Iewes*, where we were, and went to other Mountaines in another Prouince, whither the King came within eight dayes, accompanied with fiftie Horse-men and many on Mules: All the Captaines went to recue him a litle way off the Campe, with all their men, *Portugals*, and of the Countrey, and accompanied him into the Campe. Entering into the Campe he went presently to my Tent, and there hee alighted to take my blessing. I came to the doore to recue him, which hee esteemed greatly: for in that Countrey they hold the Patriarch in that esteeme that here we doe the Pope. From thence hee went to see the *Queene* his mother, and withdrew himselfe, and moued three dayes for *Don Christopher*. Hee commanded his Tent to be set vp in the middest of the Campe.

Some few dayes being past, before we medled in any other thing, I sent to call the Captaine *Alfonso Caldera* to my Tent, with the other Captaines and honourable persons of the *Portugall* Nation in the Armie, and said unto them.

My most louing children, and most Christian *Portugals*, I remember well, that a few dayes agoe, being in *Debaria*, some of your charities moued with a good scale, did mislike some Rites and Ceremonies, which the people of this Countrey doe vse, differing from the Romane customs. A great Nation cannot be cleaued of all the Cocke and Tares which the Devil soweeth in it; such as a field can-

Miracles, if any will be prodigall of Faith to beleue them. I doe them to let men see the probabilitye of other their miracles in *Indes*, in other things where they advantage not their fauour, I beleue them as men: these which looke to Rare and impossible, in credulitye.

A Huge Lake, the *Gouernour* which is 60. miles long, and 35. broad. Supplies from the *Negus*. The *Gradenys* by *Gouernour* is called *Chadma*. A Mountaine of *Iewes*. The Captaine of the *Iewes* baptised.

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Gradenys the young Negus.

The Patriarch here, his Speech to the *Portugals*.

The King acknowledged by this Patriarchon: I except the Pope said they lay the same with vs. But then our head may be cut off to please the other. Hapstrey to the Negus.

not be needed of all the Woods and Thornes that grow in it: for if we seek to weed them cleane, we shall also pull up the Wheat among the Weeds; as Christ saith in the Gospell. It is enough to doe now the principal, which is the obedience among the Weeds; this is the Foundation of all the rest. From hence depend all the other circumstances. This bath for foundation in the Head, which is the King, as I say as the King shall obey, all the rest will follow him.

Coming to the Kings Tent, I found him with his Mother, whereof I was very glad, and laid to him these words.

Most loving Son in Iesus Christ: You know, that the most Christian King your Father which in glorie desired me that I would go to Rome, for mee and for himselfe to give the obedience to the chiefe Bishop: and if you doe not remember it for your tender age, see beere a Letter signed by him, which he gave me: that the chiefe Bishop should give me credit, and know that was true which I said to him on his behalf: which as I say, was to tell him that your Father did acknowledge him to be the Successor of Saint Peter Prince of the Apostles of Christ, and Vicar of his universall Church: it is also reason you should succeed him in knowledge, in power, and in the State of God. Therefore, you confirming you selfe with the will and Ordinance of God, and imitating the vertue and example of your Father, ought to give the obedience to the holy Father the Romane Bishop: for therein shall you doe that which God commandeth, and shall have for your Friends and Brethren, and helpers in your necessities, the King of Portugal, and all other Kings his Brethren and Friends.

To the which hee not regarding what hee said, like a youth of little age, answered thus. You are not our Father, nor Prelate, but you are Patriarch of the Franks, and are an Arrian which so have four Gods: and hence forward we will call you no more Father. I said unto him againe, that hee lyed, for as much as I was an Arrian, neither had four Gods: but seeing he would not obey the holy Father, that I held him for an excommunicate, and accounted, and that I would flay no longer nor speake with him, and with this I refte to go away: and he answered me, that I was the excommunicate and not hee.

From thence without any more speaking to him, I went to the Portugals, which stood without the Tent, and told them what passed, and how the King would not obey the Romane Church, but that hee was an Heretike like Nestorius and Diocorus: therefore, I commanded them virtue of obedience, and under paine of Excommunication of my part; and in behalfe of the King of Portugal (whose authority I had for it) under paine of capital crime, in whose wife they should obey the King, nor follow him, nor doe any thing in his favour. Alonius Caldeya, and all the rest said, that their Fathers and Grand-fathers were never Rebels to the Church of Rome, nor to their King, neither would they be otherwise; but I had no need to lay an Excommunication upon them, but that I should justify it, for they without it would doe all that I should command, as obedient children. And from thence they all accompanied me to my Tent, and they went to their Lodgings.

Within a little while the King sent a Captain of his, to carrie three thousand ounces of Gold to the Portugals, to divide among themselves and a rich of advantage for the Captaine, and desired them not to leave him, but to helpe him against his Enemies, as they had done thitherto. They answered him, that as for that time they would not receive the favour that hee sent them for the difference between him and mee, nor to therewith, that hee said they should answer no other thing, but that in all things they would doe that which I should command them.

With this answer they tooke counsell, and agreed that the Queene should come within Arch-bishop, which I had made, and all his Captaines to my Tent, to aske me pardon, I would command, and give the obedience to the Pope. The Queene came and desired me in honour of the Virginitie of our blessed Ladie Virgin, before, in, and after the Conception, that I would goe with her to the Tent of her Sonne, which was very farre, for that which hee had done, and laid to me, that I would aske mee pardon and obey mee in all things. I answered her, that I would not remove from thence, but the way to Portugal with the Portugals my children, and companions. At this Answer, she kneeled on her knees before me, weeping, and said unto me, that she charged me on Gods behalf, that I should not doe such a thing: but that I should goe with her, for all should be done as I would. I, moved with pittie and compassion, went with her: and coming to the Kings Tent, he came forth to receive vs. and with great humilitie hee tooke my hand and kissed it, demanding me pardon for that which hee had said to mee. And wee three sitting downe, he said, that he was contented to obey the chiefe Bishop: and that the obedience which his Father had given by me was sufficient. It I answered him, that it was not sufficient: but that he particularly should give for himselfe the like obedience, for so was the custome of our Countries, that every King should give himselfe the like obedience, to give particularly for himselfe the obedience to the Pope whereof he was: and that seeing he sent not to Rome, as his Father did, that he should give it to mee in the Popes name, for I had commission from his Holinesse, to receive it of him. And besides, he should give a publique Testimonie signed by him, and sealed in his name, and of all his Kingdomes and Prouinces, confessing in it, that the Truth of the Faith is this: that the Church of God is only one, and his Prelate the Vicar of Iesus Christ is also one alone, through all the Earth: by whom the Power and Iurisdiction of Ie-

sus Christ extended to the other Prelates, and Christian Princes. The which Writing, one of the principall men of his Kingdome, standing in a high Place or Chaire, should read with a high and cleere voice, before all the people that were there with him. He did so, and commanded it to be done with Iulienne Pompe and found of Trumpets.

This being done, within a few dayes, the Captaine Alfonso Caldeya running a Horse, had a fall; of the which within a few dayes he dyed.

Alfonso Caldeya being dead, I tooke counsell with some principall men of the Portugals, and we thought it good, to make Arias Diz chiefe Captaine, because he was a discreet and a good Gentleman: which had discharged himself well in some important matters, which had been committed to his charge. Especially, because the King Graculus desired it of me, I went to call him, and desired him that he would take that charge upon him. Hee tooke it, and promised to doe it to the uttermost of his power.

Within a few dayes the King sent me word, that hee would goe through his Countrey with his men, because we could not be there altogether, wherefore hee desired me to remaine there with his Mother: and I answered him not, because I understood that hee would flye away. The King sent presently after me the *Assage of Gullan*, that with all reverence and courtesie should say to me, that the King my Sonne did send to request of me, that I should find him thither the Captaine Arias Diz with all the Portugals, for it behooved for the service of God: I answered him, I would doe it with a good will. There remained with mee fixe Captaines of the Countrey, with two hundred Horse, one thousand Targeters, and five hundred Archers, and fiftie Harping Irons, with their Hooks all very cunning in Armes. Every Horseman carryed three sorts of weapons. With all this people I came to the skirt of the Mountaine, where Garaya was, & caused to pitch my Tent very neere to the hill, and neere unto all the Campe with Feasts and showing, and sounding of Trumpets, as they were wont to doe in Camps. The Horsemen skirmished, and the Footmen rayed, and analysed. We were all joye for the Faith of the Sonne of God. Our men entering in the Mountaine, went presently to a Towne neere from thence: in the which they found no people, but found some piousness, especially, Wine made of Honey in many pots of Earth, of the which two headlike men did drinke and died suddenly, for the Moores had paysoned and left it, for to kill our men. Our people feeing the two men dead, would not drinke of the Wine, but broke the Vessels and spilt the Wine: and returned from thence.

With these newes, I sent presently two Horsemen to the King, that hee should come in all haste to possesse himselfe of that Countrey, before the Moore came; for I was already going to hinder the coming of the Moore, and to take the passages whereby he was to come: and I sent to the Captaine Arias Diz, by a Portuguese, to tell him that I stood in danger of encountering with the Moore, that he should presently come to me. The King doubted the journey and would not come: but Arias Diz said unto him, that it neither was not feared good, the Portugals to bee flaine in his defence, and for to restore him his Kingdomes, and hee to runne away and leave them. Arias Diz being departed with the Portugals, the King tooke counsell to goe after him: and left word in such haste that hee out-tooke them before night. And altogether trauelled so much that next day, that they came to our Campe before it was day-breake.

As soon as it was day, I left them which came to us, and with the people that I had before began to ascend the Mountaine before the Moore came, because they hearing that Mountaine, was a great part of the Victorie. We went by such narrow wayes, that wee could goe but two and two, and by Rocks and rough places, that had any iodie fallen from thence, had bene cruen in a thousand pieces. We came to the top by Gods assistance, and came to a Monastirie of Friars, which was on the Mountaine, which was of the Inuocation of Saint Paul. The Friars came out to receive vs in Procession, with the Crosse on high, and singing with Censers, and candles to the Church to make prayer, and the Captaine pitched their Campe, and reitred. When the King knew that we were aboue, hee commanded his people to arise before us, and he came with the Portugals, neere to the Ancient of the King of Portugal, leaving his owne. It might be an houre before Sun-setting when he came vp, and his men came within night, for all the day was spent in coming vp to the Mountaine. So troubleome it is to ascend.

All the Arnie prayed, and did sing Letanies, praying to God that hee would give vs the victory, and to our Ladie, and to all the Saints that they would pray to God for vs. The Religious men did the Church in their Monasteries, and the people in their Townes. At this time there came innumerable people to joyne themselves with vs, from the Prouinces and Countries round about. We saw from the top of the Mountaine, the Moores of Garaya his Campe goe skirmishing in the fields that were beyond the Mountaine, and heard them cry, before four days be past, you shall all be slaine, and your King shall be gill, and shall be kept of the King of Zila his wives: and so. Patriarch that brought you hither, shall have a roasted flake thrust through his fundament, that may passe through his necke, and come out at his head. The General of the Absconers asked leave of the King to goe with some people to skirmish with those Moores, and having gotten leave hee was furnished, and went downe with four hundred Horsemen, with the which-

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The Kings flight. A proper name of a Religion.

Paysoned Wine.

Monastrie.

The Arnie

An Arch-bishop made by the Patriarch. The Queens mediocrity.

ter having killed many *Moors*, he went so farre from his men that the Enemies compell'd him round, and being very weareie, and wounded fore, they tooke him, and before they killed him, they cut off his priuie Members, for so doe that people vse, and afterward they killed him.

The death of this Captaine grieved the King so much, that he wept publicly, and rent his haire: to the pulling off his Crowne, and hurling it on the ground. In the meane season, they came to tell him, that the King of *Zeila* was come, and pitched his Campe at the foot of the Mountaine, as one that determined to come vp. King *Gradem* hearing the great noyse of the Ordnance, which resounded through the Mountaines, tooke so great a feare, that he determined to flee.

The *Bernagais* vnderstanding what the King determined, came in haste to call me at the Monastrie where I was, and shewed mee on the tops of the Mountaine, much people of the *Abeynes* in armes, saying to me, that all those were doubtfull, and if they saw that we suffered any detriment, or knew that the King did leaue vs, that they all would be against vs, and would overthrow us. There fore it behou'd me to be present, for to stay the King, and encourage the people: and that might not seeme, that I absented my selfe with distrust. I left presently the Monastrie, and went with him to the Campe: and the people that were on the Mountaines, when they saw me, made a great shout, and said: Seeing the *Abeynes* goeth, the Victorie is ours. Comming where the King was, I saluted, and said vnto him. *Hope in the mercy of God, which redeemed vs by his precious blood: that hee will give vs the Victorie.* And staying no longer, I went presently where the *Portugals* were, to whom I said. *Sonnes, commend your selues to the Lord, and doe like your felous.* And I commanded them to kneele downe there, and *Every one to say the Lords Prayer five times, and I did the same, in praise of the five princely wounds of our God and Redeemer Iesu Christ, and I granted them all a plenary Indulgence, giving the blessing of God and me.*

The King and his people, when they saw vs set forward, were amazed at our great and determinate resolution, and stood on a high place, where they discouered all the Campe, for to see what we did. The *Moors* seeing vs come forwards, resolued to come and meete vs: We going downe the Hill, *Goranya* the King of *Zeila* came before his men, mounted on a white Horse, all in a complete Armour, and two *Turkes* with him on each side one: and comming neere vnto vs, within Caliber shot, all three stood aside as they came, to give place for his men to fight. In this space, one *Peter of Lyon*, which had beene Senaunt to *Don Christopher*, a very low man of stature, but a very good Marke-man, and desirous to reuenge his Masters death, shot at him, and strucke him dead from off his Horse. The same day did others to the other two which came with him, and killed them likewise, shooting at them. The *Moors*, when they saw their King dead, some turned their faces, and some stayed them, in such fort, that they were troubled, and hindered one another, that they neither fought nor fled: our men seeing their disorder and confusion, let vpon them and slue many.

At this time came in King *Gradem* his men, and the *Moors* and *Turkes* forsooke the Campe and the field: In the which our men found great Riches, Provision, and Ordnance, and other 40 weapons and furniture. They being by the way with Walllets full of Bread and foddren Hennes, and others dead with the bit in their mouths, and found their parties full of Money of their pay, which they a little before had recieued. They tooke here the King of *Zeila* his Sonne: the Queene fled to the Prouince of *Dagna*. They entred a good way into the Countrey of *Dembia*, whence they brought also many Silkes and *Beders*, and *Fetas* of *Ormus*, and rich Coorlets. The King *Gradem* seeing the great and miraculous victorie which God had giuen him, commanded a Monastrie to be built very richly, in the place where the battaile was fought, in praise of the secret of our Lord *Iesu Christ*.

And because it is not well that the base Spirit of an *Afeyrine* do passe without noting, which hee did, a Captaine of King *Gradem*, which saw the King of *Zeila* slain, went vnto him and cut off his head, and went to present it to his King: saying, That he had killed him, because hee should giue him the reward that therefore hee deserved, which was very great: for that death, was the principall cause of the victorie vnder God, and of the restoring of those Kingdomes. The King was very glad to know who had slaine his enemy, and thanked him heartily, and made him besides Captaine General of all his Kingdomes. But the Captaine *Arius Dia*, which knew the truth, and was present when the *Abeynes* brought the head, and knew besides, that *Peter of Lyon* had kept whole care of the *Moors* King (which he cut off when hee slue him) said to the King: I beseech your Highnesse, command to search the head how many eares it hath: they looked and found but one alone. *Arius Dia* said, A better Gentleman then that, hath kept the other which wanteth, which killed him, and cut it off, when ye all looked from the Mountaine what we did, and that other did counsell you to runne away: and sent presently to call *Peter of Lyon*, that he should bring the care of the *Moors* King: Hee came and shewed the care, which appeared well to be the fellow of the other. And moreover, *Peter of Lyon* said,

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That the *Abeynes* should shew the weapon wherewith he slue him, and what wounds he gave him, to the which he answered nothing: Then said *Peter of Lyon*: Let them goe teeke the dead bodie, and they shall find that he was slaine with a shot, with which the *Abeynes* cannot throte: they went to see, and found it to be true, wherof the King and all his men were much amazed, and that his Captaine in great disgrace.

We rested there neere two moneths: while we were there, the King sent the newes of the victorie to his mother, which was a daies journey from the place where we left her: and he sent her word, that the should come where we were, that we might all reioyce and giue God thanks together, and to congratulate mee, because I gaue order to that which was done, and was the cause of that victorie. The Queene comming within a league where we were, the King knew it, and without telling me any thing, went with his Horsemen to meet her. The way wherby she was to come into the Campe, for the space of a Bow shot, was langed with Curtaines of Silke, and Tellers of the fame, and on the ground rich Coorlets. They gaue meate in abundance to all that would haue it; and this lasted one whole weeke. The Queene comming by the way, she came to see me to my Tent, and asked me, What euill was it she had done to mee, that I being her Father, went not to meet her with her Sonne: I answered, That the fault was not mine, but her Sonnes, which would not take me with him, neither told me any thing.

Hauing past some dates, the King determined to goe and recouer the Prouinces of *Adara*, *Loa*, *Guidome* and *Goiame*, which the King of *Zeila* had in his power, and gaue order to beginne the warre in the Confinnes of *Loa*, which is a great and rich Kingdome; and said, that I and his Mother should remaine, taking our rest in his Countreies. The King departed with all the Armie, as well of *Portugals* as of his owne men, to a Countrey called the Monastrie of *Sion*: where there are very tall men of stature, which seeme Giants. These as they were yet vnder subiection of the *Moors* of *Zeila*, would not obey King *Gradem*, although they were his, neither would they giue him prouision for his men. *Ayfonso* *Prances* seeing their disloyaltie, said to the Captaine *Arius Dia*: What doe you Sir? Wherefore doe we stay longer on these, but enter them perforce. They sent for the two Faulconets, with the which, and with the small shot they assailed them, and peppered them in such sort, that they said, the *Portugals* were no humane men, for they fought not like men. Finally, they chose for their best Mark to yeeld themselves, and sent to tell the King, that they deliuered themselves into his power. And they also requested him, he would command the *Portugals*, not to take from them their Wiues, and their Daughters, nor Reale their Goods, for they had heard that they vied fo to doe.

Being there, the King of *Adelsaine* word to the King *Gradem*, That hee should not thinke that the King of *Zeila* was dead, for he remained in his blood, and because he should not thinke that these were words of a Cow-hoord, which threateneth and doeth nothing, he would presently come in, seek him. Departing from thence, they marched so long, till they came to a very great Riuer, whither they marched to meete the enemy, and to passe the Riuer, they inuented a good inuention of Leather Boats, which they made in this sort. They killed many Beeces, and with the skinnes lined the Boats of Wood, in which they passed the men: the Horses did swim over, for it was not so deepe to hinder the passage. This being done, men went ouer to fasten some Cords on the other side, for to passe ouer by them: This they did halfe a league distant from the Campe of the enemies, and by night that they might not be seene. Hauing passed ouer the Riuer, they set vpon the Campe of the enemies, of the which they killed many, and among them the King of *Aden*. But there dyed also many Christians, and King *Gradem* was also hurt, and like to haue beene slaine, with the great disorder that hee and his had, because they knew not how to fight by night: for they disperle themselves through the Campe, and could not keep together, nor helpe themselves, and therefore many of them were slaine. The *Moors* seeing that their King was slaine, set themselves to flight: The *Portugals* followed the chafe of the *Moors*, till they slue themself part of them, and brought backe againe the Kings wife of *Aden*: and the King gaue them great thanks, and praised God highly, for that hee so great and assigned victorie; and said, that he would haue of all, no more but the Sword and the Hennes of the King of *Aden*, and that all the rest should bee the *Portugals*, as well that which they tooke in the pursuit, as that which they found in the Campe, which was wonderfully rich; that all the *Portugals* should liue it among themselves brother-like, seeing they had got it; and for himselfe and his, he would haue no more, then the peace and a reparation of his Kingdomes, which by the virtue *Ambara*, because it were not decent that he should be captiue of any man lesse then a King, that *Dares* and *Sale* he thought good if he would become a Christian, that he should bee the Wife of *Arius Dia*, which he gaue them for them, both the Kingdomes of *Darar* and *Sale*, which had beene his, and took for himselfe only *Ongere*.

A diffention amongst the *Portugals* about their Captaine, is here omitted. The *Queenes* comming and entertainments.

Tall men like Giants. They yeeld.

This was the King of Adelsaine. Leather Boats.

King of Adelsaine.

§. II. III.

*Disguits betwixt the Negus and the Portugals: ARIAS DIZ his treacherie.
 Battell betwixt the Abissines and Portugals. Their exiles,
 ARIAS his death.*

After the King *Gradicus* had recovered his Kingdome, and was in peace, I tarried that he should solemnize and approue more the obedience which he had promised to the chiefe Bishop, and the conformation of faithfull *Christians*, celebrating the Sacraments, 10 and vining the Rites and Ceremonies of the *Romane Church*. But hee as he promised it with an euill will, so he let it be forgotten, and did the contrary. I sent him word, that the next day I would come and vifite him: but he made no account of me, nor of my message, nor of my coming. I sent alio to the Captaine *Arias Diz*, that I was come thither, that he should come to receive me with his men, as it was fit, and they had for a cultome. Hee came the next day in the morning with one hundred and fiftie *Portugals*: which came to take my blessing, 15 entertaining and making great offers vnto me: and especially *Arias Diz*.

The King coming neere where I was, neither hee nor his did make any motion, but were looking out at their Tents and Standings at vs, as in mockage of vs. *Arias Diz* came to mee, and I said: The euill will, Sir, which the King beareth you is well fene. And with this began 20 to put forth his Horle, and to skirmish. Some other of the companie, when they law him feild, did euen the same. But *Mannuel de Accuria*, *Gafcar de Soja*, and *Denis de Lima*, which came neere me, said vnto me: Sir, diffemble with this tawne: *More* we know yee, that all this which he doth, and lieth outwards, is malice and deceit: For his heart is as the Kings heart; and he will not say long without shewing the signe of it in the Colours of our Lord and King: therefore trust him not, but redouble till vpon him: for all that he doth and sayth, is also feigned and false. The same did *Lope de Almeida*, *James de Abreu*, and other honest men. Whereof I remayned much amazed: for I held him for no such man: but Gentlemen, and good men telling it me, made some impression in me to beleue it. At this time, wee drew neere where the King was, and dismounted, and I went to the Courtains where he was, and I heard him say, speaking 30 to *Arias Diz*. Marke my Captaine generall, doe not carrie any more in my Kingdome that is Ancient of the King of *Portugall*: but carrie mine, and leaue that. *Arias Diz* answered him: I will not leaue the Colours of the King of *Portugall*. Then the King commanded a Page of his to take them, and carrie them away from thence, and *Arias Diz* conuicted, and suffered him to carrie them away. But a *Portugall* Gentleman, called *James de Brito*, tooke the Colours from the Pages hand: and because he would not let him goe, itooke him with his sword ouer the head, and made him leaue them perforce.

When I saw that, I returned to my lodging, and all the *Portugals* with me, and the Traitor *Arias Diz* alio. Sending him away with this answer, *Arias Diz* reuenged telling mee by way of counsell, Sir, I know not how well it is to speake harshly, and anger the King *Gradicus*: 40 for wee are in his Kingdome, farre from our Countreies. At this my *Portugall* arose, and said vnto him, that certainly it appeared, that he was a Traitor to the Crowne of *Portugall*, and his King: for his words and deeds declared it: therefore that hee was not to bee Captaine of the *Portugals*.

Hee answered, that he was Captaine of the Emperour of *Ethiopia*, and not of the King of *Portugall*: therefore that they could not call him a Traitor for speaking in fauour of the seruice of the said Emperour, to whom hee did owe that and much more, for fauours which hee had done to him, and marrying him with *Dina Ambar* late wife of King *Mahomet*, and giuing the title of him, and his Countreies, farre from our Countreies. At this my *Portugall* arose, and said vnto him, that certainly it appeared, that he was a Traitor to the Crowne of *Portugall*, and his King: for his words and deeds declared it: therefore that hee was not to bee Captaine of the *Portugals*.

By this time the King sent me word, that he requested mee that wee would come the next day, because that day it was already late, and there was no time for it. Entering into his Tent, the King did not arise, neither tooke my blessing, as he was wont, neither giue mee my self in my accustomed place, but only bowed his head a little, and let me stand. I seeing his new and vnaccustomed discourtesie, said vnto him, Not only, King *Gradicus*, to the King of *Portugall* art thou vnthankfull: whose Colours thou dost despise, with the which, thou dost redden thy estate: but alio to *Iesu Christ* art thou vnreuerent in my person, which doe reprehend him, thou also wilt be cast away, and bee accursed and excommunicate, if thou dost 60 returne to the Heresies of the *Iacobites* and *Dusfonians* of *Egypt*: the which for their finnes and disobedience which they committed, rebelling against the holy and right Apostoll hee

Sea of *Romis* were lost, and are Captiues to the *Turkes*, and Infidels: and so shall thou bee, if thou wilt not amend. Hee answered me, that they of *Egypt*, and of the Sect of *Dusfonians* were not Heretikes, but that wee were Heretikes that worshipped foure Gods, as the *Arians*: and that if I had not bene his God-father, as I was, hee would command mee to be quartered. And hauing passed other talke of this qualitie, I returned to my Lodging, where I found many *Portugals* that tarried for me, to whom I gaue account of what had passed with the King.

Being in the Campe with the *Portugals*, the King sent me word, that I should as much as they were deliuered to *Marke*, his Captaine generall; and that by him hee would they should 10 be gouerned, and by no other. I sent him word, that the *Portugals* were subiect to the King of *Portugall*, who had deliuered them vnto mee; and I, at the request of King *Gradicus*, deliuered them to a *Portugall*, called *Arias Diz*. But the *Portugals* said they would not, neither was it their honour to haue for their Captaine an Heretike and a Traitor: neither would they fight vnder any other Colours but of *Portugall*: and besides, seeing that King *Gradicus* did not main- 15 taine that which he had promised, which was the obedience to the chiefe Bishop of *Rome*, Successor of *Saint Peter*, that they would not serue him, but would returne with mee to *Portugall*.

Peter Strass went with this answer to the King; and said moreover, that if hee would not obey the Church of *Rome*, and publicly so proclaime, that we all would leaue him, and returne to *Portugall*, as we laid. Whereunto he answered, that he was King, and Lord of that Coun- 20 trey, and that we should not goe out of it, except hee were willing; for he would that *Marcus* his Captaine generall should haue the command and iurisdiction ouer the *Portugals*.

The *Portugals* determined to die, or defend themselves from the tyrannie of the ingratfull man, and of a Traitor: and they asked mee, what meane we should haue for to giue the battell vs, to great a number of people. When I saw their determination, I said vnto them: Sommes, doe not dismay, for in the greatest tribulations is God, and so will lie be with vs in this. And be- 30 cause our Campe had three entries whereby they might assault vs, weeooke order to fortifie them with some Munition, because when it were so necessarie, wee would fortifie our felues within, and defend our felues as well as we might. The munition that we laid in thofe entrees was pots full of Powder hid, against the enemies did come in to see them on fire and burne them. 35 as in effect it was done with their great hur: as presently I will say: but before they assaulted vs, between cleuen and twelue at night, our Hor-men went out and set vpon the Kings Campe: which falden feare, and the noise of Trumpets, and Shout, did such effect, that all of them let themselves to flight, and had altogether bene overcome, if the number of our men had bene sufficient to haue followed them: but because they were but few, they retired themselves presently.

The King in this hubbubly was seeking for a Horle to flee with the rest: but seeing that our men were retired, quieted himselfe: and when it was day, hee commanded we should bee as- 40 faulted. Eueny one of us in a readinesse, both his men and ours, his Targetteiers came, before which were the most and the best men that they had, and assaulted vs by the three places which gaue entrance where the Powder was. When I saw our men were assailed, I sent out my mus- 45 furie, and cries, our men saying weaknesse retired inward and gaue them leaue to come where the Powder was: coming vnto it they gaue fire, wherewith many were burnt and slaine, and the rest fled away falden and finged. When the King saw the losse of his people, and the deceit of the hope which hee had, hee tare his rich garments that hee ware, which among them is a signe of great sorrow, and sent presently to call *Marke*. He came, and hauing taken counsell between 50 both, they agreed that they could not overcome the *Portugals* by warre, without coming in to great danger, and want: therefore, they determined to take them by feight and deceit, in this manner. They first to tell vs, that hee repented him much of his error, because God had manifestly shewed him, how much hee had erred in not accomplishing that which hee had promi- 55 sed and sworn vnto me, but that now hee would accomplish it, and doe all that I would: and therefore he desired vs we would doe no more harme to his people: to the which we answered, that the euill we did was not by our wills; but that they had giuen a cause thereunto, wherof it grieved vs very much: therefore if hee did vs reason of himselfe, and did accomplish that which hee had promised to God and to vs, that we would doe that which alwaies wee had done, which was to serue and loue him as a Father and Lord: but if hee would haue any other thing, that we hoped in *Iesu Christ*, that hee seeing our iustice, would defend vs from his tyrannie, and 60 from the malices of *Marke* the Traitor. This answer the King imparted to *Marke*, to the which hee replied, that to come the sooner to an agreement with them, hee should vie two policies: one was, to command all his Subiects, that none should serue vs, nor provide vs of any thing 65 necessarie, vnder paine of hauing his eyes pulled out for a Traitor: the other, to offer and giue vs much money and rewards, not onely promised for hereafter, but presently, for on the one side, the necessitie; and on the other, the couetousnesse would overcome vs.

The King did so, and sent vs presently an assurance with much money for the men, and for mee a great Present of Beesies and Muttons, and other things for prouision, promising mee that 70 all

The Portugals
assault the
Kings Campe.

Powder plot.

Two sleights.

Remiſh Carbo-
nals, as they be
now ſo multipli-
ed as their wood.

euil people, rebellious & quarrellom. There be many of them in other Princes of the Empire, but in euery place they are held for Strangers, & different from other people, and abhorred of them, as the *Ames* are here. In this Kingdom they are Lords, and haue no other Nation among them, but long time Christians which separated themselves from the *Alexians*, at the time they denyed the obedience to the Apostolicke See: which Christians euen now doe say and protest to be in the obedience of the same See. The *Gaffates* doe posside in these parts a great and rich Country, of much Gold, and of good Commodities, especially of fine Cotton Clothes. Within the Country they haue spacious and plenteous fields. They say that in this Country there is an inuincible Wood, and it maketh men inuisible. The King when he came to this Country, commanded to make warre vpon the people of the Country, and to enter with force of Armes into their Towne, because they had rebelled since the death of his Father, and would not pay him his Tributes, nor acknowledge him for their Superior. The *Gaffates* came at this, and a morning before day assaulted the Campe of the *Alexians*, and slue many of them. The *Portugals* were neere the Kings Tent, for they were his Guard: when they heard the cry and stirre, they came being already almost day, and draue the *Gaffates* out of the Campe killing many of them: and followed after them.

The *Portugals* here in their Townes found great riches, wherewith they returned ioyfull and rich. They found *Besates*, which are like fine Quits: and they found Cotton-clashes very fine like Lawnes: and they found Cyprus-like stone, that a piece of thirtie or fortie yards would be contrayned within ones hands. They found also store of Gold in Pots, and Pans, and buried vnder their hearthes in the houses where they make their fire: for there they vie to keepe it hidden as most secret, and they themselves discovered it to our men, because they should not kill them. The King would make no long tarrying there, for his pretence was not to do them much hurt, but only to threaten them: and because Winter came on wee left that barbarous people quickly, and went the way to *Damute*, which lieth almost to the West from these *Gaffates*.

On the West side bordereth presently with the *Gaffates*, wherof I spake before, the Kingdom of *Damute*, which standeth vpon the River of *Nilus*: that River maketh there many high Rocks that are by the River of *Nilus*: in the which besides their being rough, there are also made in them at hand certain passages, in the Rocks broken with the Pick-axe, and there with gates and kept with men at Armes, in fort that with a little force they resist and defend the entry from their enemies, if against their will they will come in. These Gates, when the Emperour cometh thither, are broken and open freely to all that will passe through them. *Damute* is a great Kingdom, and hath many subiect Princes. The principall is of Christians, but some are of *Gentiles*. In all of them is found great store of Gold and Crystall stone. The Countries are very plenteous and fruitful, especially those which are neere the River *Nilus*: which haue many Mountaines and Rivers then the others. They breed many wild and tame beasts, and strange Wormes and Serpents very venomous. They breed Oxen, Horses, Buffes, Mules, Asses, Sheepe and other Cattel: the Oxen are greater then ours, so much that some of them are almost as bigge as Elephants. They haue great hornes, that some of them doe hold a Tanker of Wine, and do serue to carrie in, and to keepe Wine and Water, and as the Tankers Barrells here. I was bold to speake this, because *Don Roderick de Lima*, brought one of these hornes of this biggness to this Kingdom, in the time of the King your Grand-father, when the Embassador *Yago Lazo*, and the Father *Fernandus Aluarez*, came with him. There is found in these Countries, kind of Vaincome, which is wild and ferce, fashioned like a Horse, and of the biggness of an Asse. There be in them Elephants, Lions, Ounces, and other beasts, vnknewen here with vs.

There is neere to *Damute*, a Province of women without men: which doe liue after the manner of the ancient *Amazons* of *Scythia*, which in certaine time of the yeere permitted the companie of some men that were their Neighbours, and of the children which they bare, they sent the men-children to their Fathers, and the women they kept with themselves, and brought them vp in their customs and stile. In the time manner doe these of *Scythia*, and they burne their alfo their left paps, as chiefe dial for to shoot more readily with their Bow, which they vie in their Warres, and in Hunting. The Queene of these Women knoweth no man, and for that alfo is worshipped among them for a Goddesse. They are permitted and preferred, because they say, that they were instituted by the Queene of *Saba*, which went to see King *Salomon*. In this Province of the Women there be Griffions, which are Fowles so bigge that they kill the Buffe, and carrie them in their clawes as an Eagle carryeth a Rabbit. They say, that here in certaine Mountaines very rough, and desert, there breedeth and liueth the Bird * Phoenix, which some alone in

God create first and after bring into the Ark all Creatures Male and Female. If this Phenix be sole: *Q*ui Bauium mactat, ante la carmine Mactat. He which beleeueth this Phenix, and these Griffions, &c. may beleeue *Camus Maribus*. Which I speake not to disgrace the whole Booke (which is vniuall) but to make the Reader see where things are told: upon report, or are aduised by some Name or Particular. Much of this Chapter seemeth to mee *apocryphal*, but I leave it to the more famous Criticall, which shall thinke fitter to beleue them to goe and see. And yet may *Africa* haue a Prerogative: as Rivers, and some seeming incredible be true.

the World, and it is one of the wonders of nature. So doe the Inhabitants of those Countries affirme, that this Bird is there, and they do see it and know it, and that it is a great and faire Bird. There by other Fowles is bigger, then they make a shadow like a Cloud.

Vponward by *Nilus* towards the South there bordereth with *Damute*, a great Province, called *Cocche*. This is subiect to *Damute*, and *Gentiles* doe inhabit it: the Prince of it is called by the name of his Title, *Asagage*, that is to say, Lord of the Riches, as in effect it is so. The *Asagage* maketh when he needeth ten thousand Horsemen, and more then twentie thousand Footmen. He carryeth in his Armie one thousand Hand-mills vsed by Women, which doe grind with them the Rowne necessary for the people. At the time that wee came to *Damute*, this Prince was in Armes with the King of *Damute*: wherof, the King *Gradus* said to me, that as a Private and Mediator of Peace, I should send him word, how his Maieitie was very angry against him, for reason of his Rebellion and Disobedience, and that hee decreaued to destroy him by means of the inuincible and more then humane force of the *Portugals*, which hee brought with him for that purpose. I did euen so, and sent him word, that hee should obey his Emperour, and bring him his Tributes, and see him, for I did re him that his Maieitie would vse clemencie with him. So hee did, and came presently with a great tumme of Gold, and great quantitie of Bees, and other prouision in abundance for all the Armie: and many Slaves, Mules and Ases, for the necessary service.

The *Asagage* prouided the Emperours Campe with all things in abundance, without wanting any thing. And at the last hee humbly came accompanied with many and proper men on Foot and Horse: and he was verry richly attyred. Asdome as hee came to the place where hee might be seene from the Emperours Tent, hee dismounted from his Horse, and put off the rich clothes hee had on, and remaying in other of his vnder clothes, hee came to the Tent, and tarryed till they commanded him to come in. After that hee entered into the first rectice of the Tent (for it was diuided with certaine Curtaines) and there hee call him selfe on the ground vntill the Emperour commanded him to arise, and receiued him with good words, and commanded him to apparel himselfe, and commanded to giue him some meat, and there hee spake with him behind the Curtaines, without admitting him to his presence, till after four dayes hee commanded him to come in where hee was.

For this honor and courtesie that *Gradus* shewed to *Asagage*, hee said vnto him, my Lord, I will doe you one service, that neither I nor my Fore-fathers euer did to your Father, nor to the other Emperours your Predecessors, which is to shew you the riches and secrets of my Countries: for this condition we doe obey you, that you shall not see them but with our will. Finally, hee led vs through his Countries to a great River of fixtie fathome breadth, or more, in whole borders there be many venomous Snakes, so much, that their biting is mortall: but by the goodness of God, Nature hath prouided a remedie against that hurt: and it is an Herbe, that groweth in some places of that Country, which is contrary to the Snakes I spake of, that they flye from it as from an Enemie, and cannot neere him that hath it about him, neither hurt their Poyson any strength where it is, either stamped and laid in a Playster, or the ioyce of it.

We saw one of these Snakes that made an end of eating a Buffe that had killed, and the King commanded to kill it, which had leaues of graile like a great fat Hogge, which was good for the cold, and other diseases. There be others also, which they call, *Of the * fludon*, because it hath a skene on the head, wherewith it couereth a very precious felle, which they say it hath in her head, and in the other side this River is a barren ground and vnhabited, the kind of it is browne, red and dry, as that which wee see in some parts of *Kibatio*. This Earth hath two parts of Gold, and one of Earth, for so it yeeldeth in the melting wherof there be many workemen in that Country, as here there are Smiths, and more. For in this Country there is more Gold, then here we haue Iron. The Lords doe not permit that any Bridge or Boat be in the River, that there may no easie passage be had, and because euery one that lieth may not goe out to gather the Gold. The meane to passe that River is this. They haue Buffes accustomed to passe ouer, and when they will goe ouer to the other side they put them in before, and they goe swimming fast by their tails, and they fill certaine Bellows which they carrie with them, that same Earth, and tye them about their neckes, and come againe fast by their tails as they went. In this manner the passage is not common to all. And those that doe passe are bound to tye the Gold they bring, in the melting houses of the *Asagage*, for they all arise, for to pay him his duties.

The King *Gradus* to certifie him selfe better of the truth, commanded some of his men to goe to the other side, which went ouer, and brought of the earth, which the others brought, the which being tried yeelded as much as the other and the men of *Gradus* said, that all the ground of that Province was of that sort of gold, for they went not away in it, and found it all to be so, and they said that the ground is so here, that they could not lay them downe to sleepe vpon it, but that they sought Causes and States on which they lay, and alio that there were in the Country certaine red and great Ants that did bite them, and were so many, that they did not let them sleepe. We thinking that we had reason to wonder at the great quantitie of Gold which

E e e e e s w e

Fox and ven-
omous Snakes.

Strange herbe.

Or Crocodile

Incredible
quantitie
of Gold.

A golden glistering Mountaine.

The Assege baptizad.

Goisme.

Gold Stones.

Catadupa, by the Ancients placed neere Egypt.

The Fals, or Catadith.

Gassate.

Dembia, Hoge Lake.

Agane.

we saw, the *Assege* of the Countrey laid to King *Gradenus*, that hee should not wonder, for he would show him yet more: and lead vs downe the Riuer towards the South-west, trauiding vpon easily two dayes, at the end of the which he shewed vs on the other side the Riuer a Mountaine that in places glistered like the Sunne: and said vnto vs that all that was Gold.

With these and other enticements that hee did vnto vs, King *Gradenus* was so contented, that he determined to make him a Christian: and he desired him he would be one, and that he would be euer his very great friend. He answered, that with a good will he would be one. The King commanded presently to prepare his Baptisme, and a Bishop Prelate of the Monasterie, called *Debra Libanus* Christened him, which is the head of the Monasteries of *Amara*, and King *Gradenus* was his God-father, and they named him *Andrew*. Then *Andrew* told King *Gradenus*, how hee had in those parts certain neighbours which did eull neighbour-hood to him, and did ouer-runne his Countreies, robbing and killing his Subjects: and requesting him, that seeing God had brought him thither with that Noble people of *Portugall*, whose fame did feare the people of that Countrey, that he would reuenge him of his enemies which did him great annoy, and they would be warned not to offend his Subjects any more. The King granted his request, and commanded his men and the *Portugals* to enter into the Countrey of the enemies, and ouer-runne it, warring against it with fire and sword, robbing and destroying their goods, taking the people captiue, and killing those which resisted. Thus they did a great space of the Countrey, in the which they found great spoyle of rich Jewels, and much Gold which they brought. Thus being done, King *Gradenus* returned to *Damitte*, where we heard the men of the Countrey say, that there were things to bee feele of great admiration: so much, that being told to them that saw them, not they seeme Fables, therefore they are not all to be put in writing. But beleeue your Highnesse, that with reason is *Africa* called the Mother of Monsters: for lo it is without doubt, especially in the Countrey within, neere to the Riuer of *Nilus*, where there are Mountaines, Riuer, and desert places, with great disposition of the Countrey and fauour of the ayre, and of the heauens to bring forth and produce what it listeth.

Returning from *Damitte* by the Riuer *Nilus*, downward toward the Red Sea, we came to the Kingdome of *Goisme*, which beareth presently vpon *Damitte*. *Goisme* is also a great Kingdome, plentifull, and fruitful, and rich. It is inhabited with Christians, kubicke to *Presbyter Iohn*: It hath Gold, but not so much as *Damitte*. In this Kingdome of *Goisme* there be certaine Riuer, in the which, vnder the Sand are found certaine ponge stones like our Pumice stone, but that they are heauy and yellow: the which being tryed, are conuerted in Gold, the most part of them, fauing some little drosse. In this Kingdome of *Goisme* is the *Catadupa* of *Nilus*, whereof *Tully* maketh mention in the dreame of *Scipio*, and I will declare to your Highnesse what it is, for it is a great thing, and worthy to be knowne, and it is not all a dreame, so in effect some things that some large tongued men doe speake of this, and of other things which they neuer saw, are but dreames.

This *Catadupa* is a great fall of the Riuer *Nilus*, from a high Rocke downe. The Rocke is almost halfe a league high, steepe downe, without any flant or hillocke, from thence falleth the Riuer *Nilus*, altogether in a deepe Lake, and close betweene great and high hills. The quantitie of water is great, for it cometh gathering from more then three hundred leagues to that fall, and it maketh so great a noise, that it seemeth a great Thunder, and amazeth them that are not accustomed to it: it foundeth so, that three or foure Bow-shoot round about, it flumeth the eares, in such fort, that in all that space there is no other voyce heard, be it neuer so soft: but that: neither can the ayre receive any other but that, which filleth all, so doth that found down all others, as the greater light doth darken the other smaller. That place is called in the Countrey language, *Catadith*, which is to say, a noyse, or a great sound, whence it seemeth that *Latiues* did make the name *Catadupa*. Wellward from these two Kingdome, *Damitte* and *Goisme*, towards *Guinea*, are barten grounds, and eull inhabited; and in them inhabit the *Gassate*, and other *Genites* very favage. These are not well knowne, neither haue they dealings with the people of that Empire, to the which they neither giue their oath, nor owe any subiecti-on, for almost all of it lyeth to the East of *Nilus*. There is Gold in those Westerne Countreies toward *Guinea*, but that they say, that the Gold of the Land within thirte sparkes of Sund, is some that cometh from the *Antilia*.

By the streame of *Nilus* beue *Goisme*, neere neighbouring is another Kingdome of *Alexandrie* ancient Christians, great and good, called *Dembia*. In this *Nilus* maketh a great Lake, which hath in length thirte leagues, and twentie in breadth, wherein are many small Islands, all inhabited with Monasteries of religious men, of whom I made mention before. And this is not the spring whence *Nilus* proceedeth, for it cometh from farr above.

A little beue therelyeth another Kingdome, called *Agane*, inhabited with *Moors* and *Genites* mingled together. This hath a King by it selfe, which neither obeyeth the *Presbyter Iohn*, nor the *Turke*. It extendeth to the Borders of *Egypt*: vnto *Dembia* the Riuer *Nilus* runneth, from the South-west to the North-east, and cometh within thirte or foure leagues of the Red Sea, almost opposite to *Saugen*: and from thence winneth to the North-west, till he cometh

cometh into the Mediterranean Sea. In this Nooke determined the King *Onadiguel* to make a Trench, and turne the Riuer *Nilus* to the Red Sea, as his Predecessour *Ala Belah* began to do, and therefore lent to demand Pioners of the King your Grand-father.

To the West from *Dembia* lyeth a Prouince, called *Sabia Nubia* (which now is of the *Moors*; and they say, that sometime it was of Christians, and it seemeth to bee so; for in it are some Churches found, yet old and runned) and presently joyning with *Sabia Nubia*. More to the West lyeth a Kingdome of *Moors*, called *Amara*, and it is very great, where through the Merchants of *Cayre* doe passe that goe to *Lofo*, and to *Mandique*, and other parts of *Guinea* to seeke Gold: and from *Amara* they carrie Salt, which groweth there in Mines, which is very deere in *Guinea*, for the great scarcitie there is of it. Before we doe depart from the Riuer *Nilus*, in those Countreies whereby the Riuer *Nilus* runneth, in Iuly, August and September, is the force of Winter, and therefore doth that Riuer increase then, and not at other times, and bringeth great store of water, for it cometh very farr above *Damitte*, more then two hundred leagues, and to its entering into *Egypt* eight hundred, with turnings and windings which it maketh, and pushed by great Hills, where it gathereth great store of water from many Riuer of great waters. All men doe not knowe the inward parts of *Africa*, especially about *Nilus*, the which, neither the inhabitants of it doe know, nor haue any notice of it all, for it is very great and difficult to search out: and therefore I digressed a little from my Historie, to giue an accompt briefly to your Highnesse of these things I saw, because peradventure there is not another in this Countrey that knoweth them by sight but I, that dwell in it thirte yeares or more. And moreover, if it had not bene that I went with the King *Gradenus*, although I had bene there I would returne to giue an accompt of my selfe, and of my Companions.

King *Gradenus*, after hee had spent in his visitation tenne or twelue moneths, determined to returne toward the Prouinces of *Sinem* and *Amara*, where the Kings and Emperours of that Countrey doe make their abode and continuance, because the Countrey is better then the other, and more feare, and because they are borne and natural from thence. In *Amara* and *Adramora* are Mines of Copper, Tinne and Lead. Here are certaine Churches our of the hard Rocke, which they say the Angels did make. And indeede, the worke seemeth more then humane. The Traffique of these Prouinces to *Damitte*, where the *Alexandrie* chiefly doe provide themselves of Gold, is for the most part by Iron, whereof there is great store in them, especially in the Prouince of *Tigremaria*, which is also a neighbour with these: which Iron is so much worth in *Damitte*, that they giue for it Gold by weight, quantitie for quantitie. I touched this matter here, because I thinke, that the Kingdome of *Damitte*, and the Prouince of *Conche* doe continue with *Sofalla*, and if from *Sofalla* they haue the Iron that they haue need of, they will giue their Gold also for it. These Prouinces lye to the East from *Goisme* and *Dembia*; and the Prouince of *Belthamarium* remaineth to the South-east, where the King satisfied vs our Rents, which by the coming of the *Gallus* we had lost in *Dauro*.

The Prouince of *Belthamarium* is great, and well inhabited, and of great Rent, all the which the King released to vs the *Portugals*, as the Lands diuided among vs according to the qualitie of the persons. He that receiued least for Rent to his part, had more then one thousand crownes a yeare; the Captaine had more then tenne thousand, and I had as much. The King gaue vs this Prouince, because it was a Frontier to the Kingdome of *Damitte*, and thus was, because that from hence the *Portugals* might make in-roads in their Countreies, and punish them, and bring them to obedience. Finally, our iourney being ended, and the King feared in the Prouince of *Sinem*, the *Portugals* did aske him leaue to goe and see the Lands which hee had giuen them in the Prouince of *Belthamarium*. And I demanded also licence to goe to my Countrey of cloaked licence, because I would not breake the oath that I had made vnto him, and because I dreid my coming, or taken away my life, as hee desired many daies before.

I was in the Prouince of *Belthamarium* as long as Winter lasted, which beganne to come when we retrayed our leues; and for to win their fauours and love of my subjects, I cherished them all that I could, and did ease the rents that they were bound to pay me, to make them beneuolent and affected, that they should not bewray me when I would go away: for the King had faine had the King also commanded to *Gaspard* of *Sofa*, Captaine of the *Portugals*, the which Gout in one of my Legges, Iooke my bel, saying: That I could not goon foot. In the meane also, because I would haue no hindrance of them of the Countrey, I sent to call some of the Pilgrimage to the Monasterie, called *Debra Libanus*, to commend my selfe to God, and to request the religious men there, to pray to God for me; therefore, that I desired them they would

Trench intended from *Nilus* to the Red Sea, *Sabia Nubia*.

Of these see *Antilia*.

Belthamarium.

Riches of the *Portugals*.

Dissimulation:

Debra Libanus.

seemes derived from *Abajes*, which *Strabo* faith is giuen to inhabited places enuironed with Deferts.

Iohn Gabriel, sometimes General of the *Portugals* in *Abassia*, a man expert in many Languages, hath written, that the *Abassine* Empire containeth by ancient right, fixe and twentie Kingdomes, distributed into fourteen Regions: The first eight lye from *Suacien* Westward, *Tigris* containeth seuentene Tracts or large Shires, each having a Lieutenant: the *Turkes* now possesse the Sea Ports hereof, and the *Moor* the adjoining Continent, the in-land parts are inhabited promiscuously by Christians and Heathens, blacke, miserable and deformed within and without, in foule, bodie and fate. The next to *Tigris* is *Dancalia*, washed on the East by the Red Sea, thence extended Westward in a short and barren Tract of Land, inhabited by *Moor*, tributaries to the *Abassins*. *Angote* followeth, the fourth *Bea*, the fifth *Amara*, the sixth *Lera*, all inhabited by *Christians*. The seventh, is *Abasander*, very large, containing seuentene Tracts, inhabited partly with *Christians*, partly with *Ethiops*, as is also *Dambos*, having only two Tracts. On the other side of *Dancalia*, along the Sea Coast runneth *Aucaguerle*, inhabited by *Moor*es which acknowledge not the *Abassins*, abutting on *Adel*, the chiete Citie *Zela*, sometimes *Anulites*. Next to it is *Dabali*, extending towards *Mombasa*, the Inhabitants partly *Christians*, partly *Mahometans*, tributary to the *Negus*. *Ocie* is within Land, partly *Mahometane*, partly *Ethiops*, subiect to the *Abassins*: after which follow *Arum*, *Fasgar*, (both *Christians*) and *Zinger*, *Ethiops*. The sixteenth, is *Rocanagum* inhabited by *Christians*, not subiect to the *Prete*. Hence to the North is *Rosa* an *Ethiops* Kingdom. Come inhabited by *Christians* and *Ethiops* obeying the *Abassins*: towards *Monemutapa* is *Nera*, both *Christians* and *Ethiops*, a large Kingdom: *Zebu* only *Ethiops*, but subiect to the Emperor: after which are *Cuncer*, *Mahalia*, only *Ethiops*, and *Goroma* which hath twentie Tracts of *Christians* and *Gentiles*, almost made an Island by *Nilus* encompassing, able by the fertilitie to nourish diuers Armies (which almost continually infest it for that cause) the Sowers following the Reapers without other Tillage. The three last Kingdomes lye towards *Egypt*, to wit, *Damotie*, *Sua*, *Isculium*: *Sua*, the heart and sometime Chief Seat of the Empire: *Isculium* extends to *Cairo*, inhabited by *Mahometanes*, yearly every Lent travelled by Pilgrims to *Serusalem*, going in Companies out of *Dambos*.

The names of the Provinces are *Dubane*, *Xancho*: *Darania*, *Bora*, *Calaoa*, *Age*; (these three are inhabited by *Christians* in name, otherwise *Ethiops*, the first of the former by *Ethiops*, the next *Sarcenar*, the third *Christians*) *Aruma*, *Arbama*, *Xancala*, *Xancora*, *Saggego*, *Bergama*, *Arri* (which is on the other side of *Nilus*) *Enna*. Of all these Kingdomes, besides *Tigrai*, *Abasander*, *Goroma*, and *Dambos*, scarcely any are subiect to the *Abassins*.

The *Iane Gabriel* recordeth four principall Rivers in this *Abassine* *Ethiopia*, and as many huge Lakes. The first Riuer is *Tanqua*, running from the South to the North, but interposed and drinke vp the thirthe lands before it can pay Tribute to the Sea. It hath neighbouring Mountains of admirable height, almost inaccessible passages, and fortified cities, inhabited by *Jama*, still observing the *Moyses* Ceremonies, deserveth to the adjoining people. The second Riuer is *Orta*, running into the Sea of *Zela*, richer in wazerie treasures then *Nilus*: but such is the *Abassine* Superstition, that they refuse to drinke of his pleasant waters, because it watereth in the passage the Regions of *Mahometans*. (And is not some mens fancies of like phrenzies with vs, which refuse our Churches for the lying, Church-yards for their dead; and others not so chicke, our Ceremonies and Rites, for a Popish papall, bee their Antiquitie, Innocencie, and seeming profitableness neuer to plausible, and nothing life then Popish?) The third Riuer is *Gabes*, which runs towards *Mombasa*, and the fourth *Nilus*. The first Lake, is *Angote* the second is *Dambadale*, that is the Sea of *Dambos*, not farre from *Gabes*, where now is the Emperours Court, if any time he leaues his Tents for the Citie: it is about threecore miles long, and fixe and twentie broad, admitting *Nilus* on one side. It hath many Fishes, Riuer-horses, which endanger Sailers; and hath many small Hands therein to which Traytors are consigned. The third Lake is *Zela*, in *Ocie*, the fourth not farre thence *Xacala*. *Antonia Fernandez* a Iesuite, in a Letter dated 1610. attributes fortie Provinces to *Abassia*, but in substance agreeeth with *Gabriel*, whole Tracts are as huge as the others Provinces.

The same *Gabriel* addeth, that the *Abassins* soile is for the most part hollow and full of deep openings. In the midst of the Champlaine Plaines, in many places out of the hard Rocks arise Rockie Hills, which in times of warre serve them for Fortresses. The whole Countrey abounds with veins of Metal and Metall-medicines: but the Inhabitants partly by ignorance, and partly for fear of the *serges* Infection, if such things should bee knowne, suffer them to lye hidden in the Earth. Only they make vie of so much Iron as they find upon the face of the Earth without digging. Of Plants and Trees is scarce variety: but fruits not so pleasant as in *Europe*. One yett there is very viciell for the Wormes which breed in them by eating raw flesh, which would gnaw throw their entrailles, if they did not prevent that with monthly purgations by this Fruite, which both kills the Wormes and emptieth the belly. Peaches,

18th Gabriel a Portugall.

Tigrai the fifth Kingdomes.

Dancalia.

Angote and the other Riuer.

Aucaguerle.

Dabali, Ocie.

Rocanagum.

Nera.

Goroma, large and fertile.

But four Kingdomes now subiect to the Negus.

Riuer and Lakes.

Jama.

Gaba.

Lakes.

A. Fernandez his Letter.

Nature of the Abassine soile.

Wormes in the belly of raw flesh.

ches, Pomegranates, Indian Figs, Oranges, and Vines are there scarce, but rare and few. Hares, Goats, Harts, Bores, Elephants, Camels, Buffals, Lions, Panthers, Tigers, Rhinoceroses, and other Creatures are there scarce, and one to hug that a man finding on Horse-backe, may paffe by the vntill voice in his belly: his shape is like a Camel, but his nature diuers, feeding on leaues which he reacheth from the tops of Trees with his necke stretched forth. There are many Riuer and Lakes, in all which are Riuer-horses innumerable very hurtfull to their Come: of great bodies, and a mouth so wide that they can gape a Cubit and halfe. By night they goe out of the waters into the fields to feed; for they lye on Herbs: and if the Husbandmen watch not, well, in one night they will destroy their Come. In the water they are very bold, and assele men like ferce Dogges, and cruelly teare those which they get. They are so afraid of fire that a little Boy holding a lighted Torch, may scare away many thousands of them. There are some which hunt for them for their flesh, which differeth little from Beefe. In these Riuer and Lakes is a fish: but if it moue it selfe neuer so little, it is so commeth the bodie of him which holds it: neffe: and as soone as it is le go out of the hand, all that paine and humefle is also gone. Superstitious *Abassins* beleue that it is good to expell Drills out of humane bodies, as if it did torment Spirits no lesse then men. They say, if one of these blue be laid among dead flies, if it there fire it selfe, it makes those which it toucheth to stirre as if they were alive. There is a great dre of this kind in *Nilus* in the furthest parts of *Goroma*, where there is a Mere *Nilus* springeth. It ariseth small and first lye a day's journey and halfe trenched Eastward, then it enters into a Lake as great as any imagined to be in the World, running thence the midst Rocks, whence haue gotten fierer scope, it expatiates in the soile a while, and shortly is as it were swallowed vp in deepe yawning Gulfs of the Earth, and so frustrated, that in some places a man may tride our it. But after that hath passed due dayes to the East it bends backe its course to the West, and sometimes greater, sometimes lesse, according to the Season, passeth towards *Egypt*. The *Abassins* report, that it is no hard thing to turne the Riuer's course one other way, so and to sterre *Egypt*, which I hardly beleue.

The *Abassine* Aire is most part warme and temperate, but in low Land is exceeding hot, and somewhat vnwholsome. Their Winter is from the end of May to the beginning of September, and then it beginneth in the Red Sea. I haue found by experience, that this Sea from the change of the Moone to the Full, fourteen dayes together flows in, and as many through the whole Wine ebberth or runneth out. In Winter it raineth almost euery day in these parts, alway after noone, and not without Thunder. From this Kingdom of *Dambos* where we lye, both Poles hath that name. In this Tract of the higher. Neere it are many Stars in forme of a Crosse, whence a part more thine then others not starred: let Philosophers examine. About this spot many Starres shine lesse then those which adorne the other Pole. The year beginneth here with the and those which remayne from August to September, are reckoned by themselves. The *Abassins* sayes they come to the Churches, which vially are compelled with Trees for shade, measurably, that first Drunkenness and then Brabls, and lastly Furies vially follow. The Wine of Vines is rare, and for their Masse in Vinegar time they vie Must, at other times they deifed him to say Mass, which hee could not for want of Wine, which no where could be gotten.

At what time *Rodericus Lima* entered *Abassia*, *David* reigned, and after hee had held the Empire thirte fixe years, his Sonne *Iandano* succeeded: who in the year 1590. was thine, reigned foure yeares dying in the yeare 1593. *Sera Dengel* succeeded, who leauing his name and child, which after seuen yeares was taken by his Subjects, and sent into the Kingdom of *Nera*, a certaine Cousin German of his vthering the Scepter, and kept hee hardly held a expelled and slaine in battell by another of his Vncler Sonnes, call *Sannin*: *Pace* call him *Sannin*.

Antoni Fernandez thus writeth of their apparell. The richer sort buy Garments of the *Saracens*, and clothe themselves in their fashions. The rest both men and women cover their bodies with

This fermeth to be the Camelopardalis.

Riuer-horses, their nature.

The Torpedo, a strange kind of fish.

A Pelus a bohemile poole.

Strange Springs and Cource of Nilus.

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A Pelus a bohemile poole.

maskes, Sattens, Taffetaes, and all other sorts of Silke Stuffs. Their measure is about halfe a yard: Cloath, which is worth in *Moba* foure Rials of eight, is there worth eight Rials. The price of Kerseyes, is halfe the price of Broad-cloth: The Colours they most desire, are Red, Greens, Violets, Murreys, and other light Colours: Yellows in no extreme, nor Bl-

Veluets of *China* of all sorts are worth ten Rials of eight the halfe yard. Veluets of *Italy* are much more worth; but not so profitable to the Merchants, because they are much deere. Sattens of *Florence* are worth ten Rials; Damaskes of the better sort, worth eight or ten Rials. Taffetaes three Rials; all colours well fold, excepting Yellowes and Blackes.

Civet, great quantitie is to be had, the price is three Wakias, (which is neere vpon foure ounces English), for five Rials of eight. Elephants teeth, the Bahar, worth thirtie Rials, the Bahar is three hundred and sixtie Rottolies of *Moba*. Waxe one hundred Rottolies, worth one Rial of eight. Gold the Rottoly, worth sixtie Rials, the Rottoly is neere vpon sixteen ounces and a halfe. Lead and Tinne in great request. Tinne worth the Rottoly, one Rial, Lead much more worth, because the *Turk* wil not suffer any to be carried into his Countrey.

B. zar-floons many are to be had, and little worth : here are many Beasts with one home in their fore-head like a Vnicorne ; which horne, they say, is good against poyson. There are of them which weigh eight pound, some feuen, foure, and three pound : the greatest and fairest, worth some foure Rials the piece, and those of a lesser sort worth lesse : among the *Turkes* and *Moorres in Arabia*, every pound is worth one Riall of eight.

From *Grancairo* there goeth in August a great Carrauan, and likewise another in November. The Commodities they carrie from thence, are Broad-cloaths, Kerseys, Veluets, Satens, Dymakes, and all sorts of Silkes. From *Cairo* they carrie Coffee, Pepper, &c.

First, he sits on a gilt Bed-sted like those of *China*, and there commeth great troops of men daily to salute him; some daies two thousand, some daies more, some daies lesse; but Friday being their day of Fast, there commeth a farre greater quantitie.

The Commodities of that Country, with their Prizes.

The Kings Stare.

HONDIVS *his Map of Asia*



PEREGRINATIONS,
AND TRAVELS BY LAND IN.

THE EIGHTH BOOKE.

CHAP. I.

*The Historie of the first Expedition to Ierusalem, by GODFREY of
Bullen, ROBERT, of Normandie, and other Christian Princes: written
30 by ROBERT, whom some call the Englishman, a Monk of Saint
REMIGIVS, which was present both at the Council of
Claremont, and in the said Expedition: trans-
lated and abbreviated.*

40

IN the year of our Lord 1685, a great Council was assembled at *Clersmont*, in *Auvergne* on the Confines of *France*; where, in *Pope Frow* the Second was present and President with the *Bishops* and *Cardinals* where many *French* and *German* *Bishops* and *Princes* were assembled. Ecclesiastical Affairs being in this order, the *Lord Pope* went forth into a broad street (for no *Haufe* was able to contain the multitude) and spake thus with periphrastic phrase *Rhetorically* unto them.

O ye *Ministers* of the *French*; O *Nations*, (as *apostrophically* many of your *markes* beareth *shewes* of *God*, bestowed from *all Nations*, shew in *figure* of your *Region*, as in *Cathedral* *Religion*

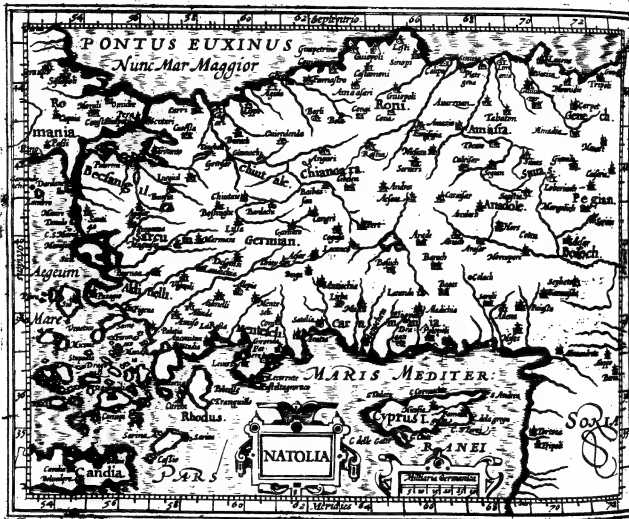
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*Peter the He-
 remite having
 visited Ierusa-
 lem, by relation
 of the Patriark
 and pretended
 reconciliation mo-
 ued, stirred vp
 the Pope to
 this counsaile
 and Councell.*

* *Turkes* which had come out of *Persia*, and began to take the Eastern parts of the *Great Empire* in *Chia*, and the adjoining Regions of *Natolia*, *Syria*, &c. See *Knol's Turkish History*

leste malice. Homage was in conclusion required by the Emperor, that is, securitie of peace, that he should conduct and provide for them, accompanying them with his presence, and the assistance of his people, wearing to supply their necessitie in Armes and Clothes, and not to hurt or confest to the hurt of any Pilgrime. This they vnto, so long to continue as the Emperor kept his Oath. But the Earle of Saint Giler refused, and would haue him and his Citie destroyed. But being perswaded by the rest, he took this Oath, *I sweare to Alexia the Emperour that neuer by me nor mine be shall losse life or limme, or what sweare but new possibillity with or without.* And the Emperour swate, *I Alexius Emperour sweare to Hugo Magnus, Duke Godfrey, and other the Princes of the French here present, neuer to hurt or suffer to be hurt any Pilgrime of the Holy Sepulchre, and that I will proceed with them in Warlike Affaires, and according to my power will provide to them sufficient Market.* This they did, forced by necessity, but hee chose rather to incur Perilurie then not to remouue the French from his Frontiers.

HONDIVS his Map of Asia Minor.



The third Booke. After this Confederacie the Emperour commanded ships to be brought for transportation of the Armie. Godfrey and Tancred were first transported, went to Nicomedia, and staid three dayes; and seeing no passage the Duke sent before four thousand men with Axes and Ploughes and other Iron Instruments to make way, the way being waylesse, thorow Hills, Dales and Precipices. These made way with much labour to Nice, and set wooden Crosses at every turning. They came to Nice the sixth of May, and before any provision was brought a Loafe of bread was sold for twenty or thirtie pence. But Boamond brought plenty, and on Holy Thursday they besieged the Citie and addrest thereto their Engines, Slings, Rammes and the like. The *Turkes* made valiant resistance, shooting poisoned Arrows, which killed whom they lightly wounded.

Our

Our erect high Engines about the Walls, by which they might over-see the men on the Wall, and opposed Turke of Wood to shote of Stone. The fight was hot, and the besieged ready, to resist when they saw three score thousand coming in their Troupes from the Mountains, two for fight, whilst the third might enter the Citie. No Hunger-bitten stomache is ready to flye to a Feast then the Christians to the fight, where having liane them and returned to the Citie, they with Slings cast their heads into the Citie, and the next day having ships prepared, entered the Lake on the South-side of the Citie, which so affrighted the *Turkes*, that by the *Turcopole* they sent to the Emperour, that they would yield the Citie to him on composition to depart with their goods. This was done, and the *Turkes* carried to Constantinople, (with purpose to haue them in better readinesse against the *Frankes*). After seven weekes and thre dayes siege, no Citie being so defendible in all *Romania*.

They departed thence & two daies after came to a bridge, and refreshing themselves there two dayes, they parted themselves being to trauell in a barren Countrey, the greater band being committed to Hugo Magnus; and with him the Bishop, the Earles of Flanders and Saint Giler, and Duke Godfrey, the other to Boamond. After thre dayes march, this later Armie is encountered with three hundred thousand *Turkes*, whereat some shrinking and thinking to flee, Boamond a man popular, and Robert of Normandia a stout Warriour, commanded to pitch their Tents; but before this was done, one hundred and fiftie *Turkes*, with poisoned Arrows, began a skirmish turning their backs (according to their custom in their flight to wound the pursuers) and were taken and slaine. There was now no place for flight, the Enemies having possessed the Hills, and the *Frankes* having broken their Launces in those wicked bodies it came to handie strokes, with the Sword.

Some got to the Christians Tents, and slay the Mother and Child, whose cry coming to Boamonds eares, he commits the battell to the Norman Earle, and speedily repairs thither, chased the *Turkes*, and leaving some to guard them, retires to the battell. Here hee finds the Christians so tired with labour, thirst and heat, that had not the women brought them water out of the adjoining River, many had dyed. Many had dyed, and some turned their backs, but presently the Norman Earle displaying his Golden Banner, and exclaiming the Military word, *Deu vult, Deu vult*, otherwise that had proceeded dishonourably: But seeing Boamond and the 30 Normans they recovered their spirits, chasing to Ayre as their children to Ayre. The *Turkes* had so beleagured with their multitude, that no way was open but to their Tents: many perished by *Turkish* Arrows; none was idle, the Souldiers fighting, the Priests crying and praying, the women conveying the slaine to the Tents, the Aire over-shadowed with a thicke Cloud of shot; when Hugo and Duke Godfrey came flying like prouoked Eagles, to their distressed Airmes with fortitude and freewill. And now the cries of some fighting, and others dying, the rattle of Armors and cracking of Launces, filled the Hills and Valleys with confused noyses of insulting voyces, and resounding echoes; and manifold deaths are represented to the life in miserable spectacles.

The *Turkes* now looking backe to the Hills, see the Bishop *Poderus* and Earle *Reinold*, with the rest of the Armie, defending to the on-set as a terrible storme, howling Souldiers, and pouring Weapons, and not able further to hold vp head or heart, becoome them to their helces: which put life into our wounded, to pursue and reuenge their hurts; insumuch, that the Hill is coloured red, the thirde such is drunken, & increaseth the Neighbour Riuer with new streames without number on the ground; the Night at last deliuering the remnant of these children of darkness, from the Christian Zeale which now converted it selfe into Hymnes and Prayes of the Great Lord of Hosts.

The next day they buried their dead, distinguished by Croffes, the wifer fort giving them the veneration of Martyrs, and the most Honourable Sepulture. The spoyle of the *Turkes* clothed made them rich. The day after, which was the third of July, they pursued the *Turkes* which fled as Birds before the Hawke.

Solimans their Leader (Some of that Soliman which had taken all *Romania* from the Emperour) had after his flight from Nice, procured tenne thousand *Arabians* to come to his aide: which being come, hee told them that the *varnes* of the *Frankes* was either *Diuine* or *Diabolical*, whom wee, *Just bee*, had so conquered (in conceit) that we had prouoked *Whites* and *Halters* to put about their neckes, when suddenly a people which feared not death came downe the *Mountains*, and entered our Troupes. *Alas*, we were three hundred and therefore thousand, and are all slaine or fed. This is the fourth day Iunce, and still we tremble. And therefore if you will be aduised, get ye out of *Romania*. Thus they fled with him, in all Christian Townes as they passed, making a cheerfull countenance and semblance of Victory; and spoyling all that opened to them, they to impoverish the pursuing *Frankes* by presenting them of provisions, leaving a Desert Countrey vnto them.

Veneration of Martyrs to their slaine friends, by steele or desperation.

Compare this with eight hundred thousand *Turkes*.

Fight and victory.

If I follow my
An boy into
Thinks (the
frank) yet
your discretion
may chuse
your way.

The Castle
yielded.

* Fulch Gish
he went to
France, and
after returned.

The eighth
Book.
The Christian
Army increased.

● Division of
Antiochia
Antiochia being
"Antiochia" was a
city made
of boards covered
with hides to pre-
vent fire within
the walls; and
in which also
they might
hang with
ropes, that is
iron engine,
which it had
one hooked
beak, was cal-
led *Antiochia*; it was
called *Antiochia* for
two reasons: the
first, because the
wall was thick
and pulled out.

ding two miles. The *Turkes* divided themselves in two Bands thinking to inclose Ours: but a fourth Band was appointed to encounter that divided Armie out of the Soldiers of *Goffroy*, and the *Norman* under one *Raimond*. These met and fought, many being slain on both sides. When the other five Bands were come within Arrow shot, the *Turkes* shot and the wind returned their Arrows on themselves, so that Ours could not find an Enemy, the *Turkes* flying from the first Band, which patiently went to help *Boamond*, which bare the burthen of the fight, and *Goffroy* followed him. Whiles Ours are in the heat of fight a white Armie appeared from the Mountains, whose Captains are said to be *George*, *Maurice*, *Demetrius*, and the Bishop presently cried, that their promised help was come. Fire was let to the Castle when the *Turkes* fled, for a token of flight to the Campe, which yet were set upon by the *Saracens* and *Armenians*. There died that day one hundred thousand Horsemen, for they would not take pains to number the Footmen which were slain. The next day fiftene thousand Camels were found, Horses, Asses, Mules, Oxen, Sheepe, innumerable, with Gold, Silver, Vessments and other things of price: in which they returned to the City, where they were received by the Priests in Procession. The *Armes* of the Castle seeing his fellows runne away, asked for one of our Colours, and the Earle of Saint Giles (left to guard the City) gave him his, which hee set up, but hearing that the City was granted to *Boamond*, he sent for his Armes and covenanted with him to suffer the *Christians* to depart with freedom, so as they which would might become Christians, the rest should have a Convoiy to the *Saracens*. Himself became a Convent: and after three dayes fast, the *Gentiles* were baptized. The battell was fought on the eight and twentieth of June, on Saint Peter and Saint Paul: Euen, *Hugo Magnus* was sent in Ambassage to the Emperour to come to take his City, which having done, he died. The other guilt of breaking his Oath would not come.

They now consulted of going to the Sepulchre, but were forced to wait till October, by the drought and heat. One *Peter* a Knight of Earle *Raimond*, procured many to joyn with him, and went into the *Saracens* Land. The *Saracens* received him at *Talamon*: nor farre thence hee wonne a Castle of the *Saracens*. They went to *Marra*, where many were gathered from *Aleph* (*Aleppo*) and other places: they discomfited the *Turkes*, but were not able to lay siege till October. The Bishop *Padenius* dyed on the first of August, to the Armes great griefe, and was buried in Saint Peters Church. The Earle of Saint Giles went to *Althoria*, and forced the City commanding to kill all such as would not turne Christians, which cost many their lives, because they had taken it from the Christians, and vied the same condition. A Bishop was also elected to govern it.

Summer being past, the Christian Souldiers returned from their severall abodes to *Antioch*, and there met together on All-Saints day, being now farre more then when they had gone from thence. For from all parts of the World many worthy Knights and Footmen had followed the fits of the former, the Christian Armie daily increasing. And when they consulted of the way of the Sepulchre, *Boamond* demanded their covenant touching the City. Earle *Raimond* said it could not be done by reason of their Oath to *Alexius*. Hence grew many meetings and all greetings. At last the Bishops, Abbots, and more moderate Princes consulted how both might be kept: and it was agreed that both *Boamond* and *Raimond* should goe the way of the Sepulchre with the rest, the former fortifying the Castle, the other the Palace of *Cassian*, and the Tower on Saint *Simeons* gate.

● And because *Antioch* hath long delayed vs in the narration, and in the siege, we will speake somewhat of it for their sakes which have not sene it. Threefore and five Kingdoms are said to have ruled there. It is enuironed with two Walls, the former of great square Stones artificially wrought, and therein are distinguished in order four hundred and sixtie Towers. It is goodly and spacious containing foure fifts great and high, on the highest a Castle, neither fearing forcible batteries, nor fustle engines. There are three hundred and sixtie Churches in her *Tentorie*, and the Patriarch hath under his Jurisdiction, one hundred fiftie three Bishops. Four Hills fortifie it on the West. *Perfor* runneth on the West. Ours befieged it eight monethes: and one day, and were in it befieged three weekes of the *Partisans*, after which they fled: there in quiet foure monethes and eight dayes, which ended, *Raimond* went to *Rugia*, and the next day to *Althoria*, which two Cities he had subdued: the fourth day to *Marra*.

The Citizens fearing the paucitie of his Souldiers, came forth to encounter him, but were soone repelled. The next day *Boamond* adioyned himselfe to his helpe. Iron Rammes were made, by being hanged with Ropes, and by the Souldiers hands drawn back might be forced on the Walls, with often pulses to shake downe the Wall. A Tower of wood was erected higher then theirs of stone, with three lofty furnished with Militarie Engines, launcing in the two higher armed men with *Pikes*, Arrows, Stone, Balls, and Fires: in the lowest were those which forced the wheeles on which the Tower was built. Others felled the ditch, haue applied a *Tortoise* to the Wall to bring thither their Machination. The Citizens had provided wild-fire, and another Instrument to throw great stones, but in vaine. For *William* of Mount

Perfor.

Taffal, with his Company in the highest storie, threw downe Mill-stones which brake the roofes of houses, whiles the others digged throwe the Wall. Others set a Ladder to the Wall, which *Goffrey* della *Torre* first ascended, and many others followed him: whom the Citizens so little successfully assaulted, and forced some of them downe with deadly precipice: whom others yet followed the Priests also Rood by the wooden Tower, calling on the Lord Jesus, to power his wrath on the Gentiles which have him not, and the Kingdoms which inuoked not his Name: and to be our helpe in the deadly time of trouble. The narrowness of the Wall did not admit assistants to *Goffrey*, who laid about like a Lion, and was most laudat, his shield being ornered with Arrows, Darts and Weapons, that a man could not lift it, and hee was now spent and wearie when the other had digged throwe, and soone chafed away the Enemies which so terrified those on the Wall, that *Goffrey* now without a shield full of heart and returned life, made way with his Sword and killed more yet with force (throwing downe themselves) then with his Weapon. *Boamond* signified to the richer Citizens to flye to a Tower, and there they might redeeme their lives, which upon his word they did. Much crueltie was shewed by ours, ransacking not only their houses but their very entrails for Treasure: neither yet was there any of so great a multitude which would confesse the name of Christ. Every man had what hee could get. And *Boamond* of thole in the Tower: the thole vnserviceable, the left he sent to *Antiochia* to be sold: but when he could not perswade *Raimond* to deliuer *Antiochia* to him, hee left him and returned thither.

20 The Arnie which stayed all this while there was so pinched with Famine, that (horrible to speake) they cut and ate up the bodies of the *Gentiles*. The discord yet continued betwixt the Earle and *Boamond*, to the great displeasure of the Arnie, *Raimond* pretending the Oath to the Emperour, and haue pure iustice on his part. This being discourat at *Rugia* and *Cephala* in diuers meetings, every one withing, but not shewing how to effect, concord, they returned to *Antioch*. But the *Norman* Earle with all his abode with *Raimond*, knowing that hee was in the right. These two Earles order their Bands for *Cesaria*, the King whereof had lent to become *Raimond* Vassall. But when hee saw the Arnie approaching, hee was troubled and forbade to sell them any thing. The next day hee sent to them a Ford, whereby they might passe thorow *Ezrafer*, a Valley, in which were twentie thousand head of beasts which they took: 30 and going to besiege a Castle therein, it presently yielded to them, which Example another Castle followed. Thence they came to *Cephala* a plentiful City in a spacious and spacious Valley, whole Citizens were all fled, leaving their Garners and Gardens, and Houses plentifully prepared for those which at first were filled with wonder and doubt, and after with lullaby. The like also was done by a Castle adioyning to that Valley, where they kept their Castellans. The King of *Camel* sent thither to desire conditions of Peace, or rather to buy the same with goodly Presents. The King of *Tripoli* imitated his Example. Both their Gifts were received, but no peace given, except they would become Christians.

A fortnight after they went to an old Castle called *Archar*, comparable to famous Cities, in Scite, Walls, Towers. Whiles they continued here a doubtfull siege, fourteen Souldiers of 40 Ours, desiring Exploits went towards *Tripoli*, where they encountered threefore *Turkes* with a great boote of Captives and Cattell, and returned with the spoile to the Campe. *Raimond* Ples, and *Raimond* Vicount of *Tentoria*, with their companies hereby inflamed went to *Tripoli*, and making great fires by night, as if the whole Armie were there, so terrified the Inhabitants that they left their City in haste, forced as it was, to seek a new Habitation, this being indeed a good Haven for ours. *Marcelus* a Neighbor Citie also recruited them. Duke *Goffrey* hearing of this glorious successe, fled forth from *Antiochia* with *Boamond* and the Earle of *Flouder*, and came to the Citie *Licea*, where *Boamond* parted from them. The Duke and the Earle came to *Galamme*, and besieged it: but hearing from Earle *Raimond* of his difficulties, and of a battell approaching, they agreed on conditions before with the Prince of that Citie, and hasted thither to the besieged Castle. Where the Duke seeing their small probience, went to *Tripoli*, where followed to bloudie a battell that the water which runneth into their Citie stained their Cisternes; and then turning aside to the Valley of *Defon* (where ours had fled before a fortnight) there got three thousand Camels and innumerable Sheepe, Kine and Asses, and their great wonder whence they should come in that space. Thus richly laden they returned to the siege, and there kept their Easter (then the second day of April.) This siege continued three monethes and one day, and then (preuailing nothing) they arose and went to *Tripoli*, and there established the peace which the King and Citizens had desired. The King deliuered three hundred Pilgrims of ours, and gave fiftene thousand *Bisacarias* and open Market to buy provision.

Hee counted also to become Christian if they could winne *Ierusalem*, and overcome the *Babylonian* Wars, and be subiect to the King of *Ierusalem*. Here they staid three dayes, and seeing that *Harneil* was nere they agreed to take the next way to *Ierusalem*. On the fourth of May the Citie *Zabari*, where they could find no way for themselves and their Horses. The next day they came to the River *Brum* where they refreshed themselves that night. The next night

Famines then at *Antiochia*.

Cephala.

Camel.

Tripoli.

Archar.

Zabari.

Tym.

S. George
Tiber.The ninth
Booke.Ierusalem be-
lieged.

Great ch. ft.

Lerdan and
Guichier in-
ter the Citie.Cruell execu-
tion.
Dedechim in
his Appendix
to *Alar. Scotus*
retrieves out of
a letter to Pope
Pius II. written
by D. Godfrey
that the blood
of equanimity
was.Godfrey chosen
King.Arnoulph chosen
for Patriarch.

was of our Lords Ascension, and they ascended a hill by a narrow way, where they feared, but found no enemy. Then came they to *Barnith*, a Citie seated on the Sea; thence to *Sagette*, and after that to *Sar*, from that to *Ara*, thence to the Cattle called *Caphar*, and so to *Casaria*. In *Casaria* is *Philips* house full shewed, and the Chamber of his Daughters which were Prophete-
s. Here they kept their Whitelodde, pitching their Tents neere the Citie. Thence they passed to *Ramla*, where the *Sarcenes* for feare had forsaken, neere which is the Church of Saint George, where he lieth buried, for veneration of whom they elected a Bishop, and gave him Title of all their Riches. It was meete that inuincible George, the Standard-bearer of their was should receive that honour. Thence they turned to *Ierusalem*.

As soone as they saw *Ierusalem*, they wept for ioy, fell downe and worshipped the Sepul-
chre. On the North side, the Earles of *Normandie* and *Flanders* encamped, neere Saint *Stephens* Church, in the place where it was floned. On the West Duke *Godfrey* and *Tancred*. On the South (on Mount *Sion*) the Earle of Saint *Giles*. Whiles they relied in their Tents be-
ing wearie, some went to coure and secure the Countrey. On Munday the fourth of Iune, they
beganne the assault, and had that day ended the siege if they had not wanted Ladders. Another
want of Bread succeded for ten daies space, and then their ships of provision arrived at *Ioppa*.
The Water of *Sidon* could scarcely suffice the men. The Beasts were driven six miles to water,
with a great convoy of six thousand Souldiers. *Palestine* one hundred others, were sent to *Na-
plus* or *Ioppa*, and some that went before to search the way, were let upon by fere hundred
Turkes and *Arabs*, where *Acherda* a good Souldier sold his life deereley; but when he fell came
in, the enemies fled. They were now provided of victual from the ships, but their thirst was
so extreme, that they digged holes in the earth, and put the moist Turfies to their mouths to
moisten them; they licked the dewie Marbles, and fewed beasts skins new killed to fetch Wa-
ter in: and some rather fasted, lo to moderate thirst, then to drinke of that greaue Water.
To the siege they added wooden Towers and Engines.

Duke *Godfrey* caused him to be applied on the East side, and the Earle of Saint *Giles* another,
on the South. On Thursday they laid, and gave Almes to the poore; and on Friday the
twelfth of Iuly, they ascended thofe Towers, and applied scales to the Walls. Duke *Godfrey*
with his Brethren *Enlisse* and *Baldwin*, played the Lions. Profection was made about the
walls with Croffes and Reliques, and Alarms, whiles they fought on the walls. When the houte
approached, in which the Saviour of men dyed for men, then did one *Lerdan* first from the
Dukes Cattle leap forth, and after him *Guichier*, (which had slain a Lion by his strength) The
Duke followed his Souldiers, and his other Souldiers him, who chaled the enemy from the walls,
and pursue them into the Citie with a great shout. Whish when Earle *Raimund* heard, which
was labouring to bring his Tower to the Wall, hee called to his men to follow him to the gate
neere the Tower of *David*, and spake to them in the Tower to open, which presently the *Ad-
mirall* which kept the Tower, hearing who hee was, did, and committed himselfe and all his
men to him, together with the Tower.

But Duke *Godfrey* sought neither Tower nor Gold, nor spoile, but revenge for the blood and
wrongs of Pilgrims, whereto he neuer had more opportunitee, nor then when at *Antioche* hee
claued in Iunder that Gigantean *Gentile*. And now he and *Guichier*, (which cut a Lion in Iunder)
claued humane bodies from the head to the raines, and on the right and left hand thorow
both sides; the throng hindered every mans flight. They which remained, fled to the Temple
of *Salomon*, where they defended themselves the most part of the day; but ours before night
breaking in, shed so much blood, that flaine carkeffes were tumbled on the Pavement, and to and
fro in a streame of blood; armes and hands dismembred floted in blood, and were ioyned to others
bodies, none being able to discern, and the flayers themselves were scarcely able to endure thofe
horrible sights of bloudie vapours. After this vnspakeable slaughter, they grew more indolgent, and
many captives of both Sexes were spared. Every corner was searched for spoile, every man so
possessing what he tooke; *Ierusalem* at that time being rich. After this they did goe ioyfully
to the holy Sepulchre, and gave thanks to him which had bene there buried: going did they
Creeping on their knees and elbows, watering the Pavement with their teares. This done,
they went to their houses, and refreshed themselves with food and sleepe. The next day they
went armed to the Temple of *Salomon*, to make an end of them which had ascended the croffes,
where only Wings were wanting to flye from that wh. they could no way flee, present de-
struction. Some threw themselves downe headlong others, offered themselves to Ierulme.
The living *Sarcenes* were enioyned to carry out the dead and burie them, and to cleanse
the Citie.

The enemies destroyed, the Citie secured, victorie and glory attained, question was of a
King, and Duke *Godfrey* was chosen by general consent, the eighth day after the taking, who
more adorned that Royall Dignitie, then it him, and was an Honor to his Honor, by Kingly
bountie, bodily elegance, and excellent manners. The next care was of a Prelate, and *Arnoulph*
was chosen on Lammass-day. This ended, Messengers were sent by the *Neapolitan* to King
Godfrey,

Godfrey, offering themselves to his fabrication. (This *Neapolis* is a Citie of *Caria*, an *Asian* Pro-
vince) to whom the King sent *Enlisse* his Brother, and *Tancred*, to whom they delivered their
Citie. The Deuill bestir'd him, and enuying this rising Sune of Christianitie after so long a
night, raised up *Clement* the *Admirall* of *Babylon*, and all the East with him against them. He
came with pompous preparation to *Afulon*, *Enlisse* and *Tancred* were sent for, and all goe
towards *Afulon*, a Citie of *Palestine*, five and twentie miles from *Ierusalem*. Here they met
all first fortified their Spirits by the Eucharist, and proceeded from the Church towards *Afulon*.
The Patriarch left *Peter* the Hermit in his place, to ordaine Masses, Prayers, Processions.
Neere *Afulon* they tooke a great bootie of beasts. The next day, the Patriarch cured all that
should goe about to meddle with spoile before the victorie. This was on Friday, on which our
Lord had dyed.

The King passed the River, and pitched his Tents neere the Sea. Himselfe had the first Band
or Vanguard, *Robert* of *Normandie* the second, Earle *Raimund* the third, the Earle of *Flanders*
the fourth, *Enlisse*, *Tancred*, and *Guifford* de *Robert*, the fift. The Foot-men had set diemselues
with Armes and Darts before the Knights, Men at Armes, and thus ordered, they marched
towards the *Babylonians*. The King was in the left Wing, where was most danger, the Earle
of Saint *Giles* in the right, the rest betwixt them. The *Babylonian* (whom none durst tell of the
former bootie) being told that the *Frankes* were come forth to fight, much daunted their
paucitie, as a disgrace to have so meane so confident enemies. The battell was begun by the Earle
of *Normandie* and his Band, in that quarter where he espied the *Admirall* his Standard, and
making way with his Sword thorow the midst of his enemies, by a bloudie passage arrived at
him that held it, whom hee had dead at the *Admirall* his foot, andooke the Standard.
The *Admirall* hardly escaping to *Afulon* with his life, whence he might behold the slaughter of
his people, which by none were all put to rout and flaine in all places, euen to the gates of the
Citie in incredible numbers. The spoile was exceeding rich. The Standard, which in the top
of a Silver Staffe had a golden Apple, was offered by Earle *Robert* of *Normandie* at the holy
Sepulchre, the whole Armie haung returned and entered into the Citie in triumph. This bat-
telle was fought the eighth of August. And thus *Ierusalem*, which is said to have been built by
Melchisedech, (whom the *Iewes* say, was the Sonne of *Noe*) is now open to the Pilgrims with
poorcs, with it before were received with contumelies. Of these Pilgrimes and Gates, it is said
by *Ely*, And thy Gates shall be open continually, day and night they shall not be shut. And againe
of the French Nation, which he brought from the ends of the earth to deliver it, I will bring thy
Children from *Sarre*, their Silver and their Gold with them, in the name of the Lord thy God, and the
baly one of *Israell* which hath glorified thee. The *Sonnes* of thy Pilgrims shall build thy walls, and
thy Kings shall minister to them. These and many things else, we find in the Prophetical Books, which
agree to this deliuerance made in our Age.

* *Milidius*.

Heroike Act of
Robert of Nor-
mandie
Dedechim
saith 100000,
were flaine be-
sides 5000, in
the gate, innum-
erable them
perishing at
the whole
Armie being
100000, horses,
and 400000.
Foot-men.

CHAP. II.

The Acts of the Pilgrimes in their Expedition to Ierusalem, before and after
the taking thereof, extract out of FLYCHERUS CARNO-
TENSIS, which went thither with ROBERT,
Earle of Normandie.

IN the year 1095, when manifold evils in all parts of Europe were increased,
the Faith languishing, Urban the second was Pope of Rome, a man excellent in
life and manners, which alway to the vtmost of his wit and strength, endeav-
oured about all things to Exalt higher the State of holy Church. And seeing that
the Faith of Christendome was decayed in all, both Clergie and Laitie, and the
Secular Princes in continuall warres with each other, spoiling the goods, captiv-
ing the persons, (whom miserable prisons enforced to unreasonable redemptions) violating
holy places, burning of Townes and Monasteries, making a mockerie of things Diuine and hu-
mane, sparing no man and hearing that the Province of *Romunia* were possessed by the *Turkes*,
he called a Councell at *Claremont*. Herein he decreed the Churches freedome from all Secular Po-
wer, that Tithes of all which cometh by land husbandrie, should be proper to God, and neither *Bishops* nor
Archbishops; that he which should take a Bishop should be an Out-Law, and the takers or spoilers of Clergie,
Monkes and Nuns, Pilgrimes or Mercenars, should bee Anathema, as likewise Robbers and in-
credulities. These and other like being ratified by the Councell, he exhorted them, (Not I, but
the Lord) to exterminate the *Turkes* out of the Christian Confinnes. I spake to the present, I send to the
future, and I pray for thee, and all that goe thither, if they shall dye in the going by Land, passage
over water, or in fight against the *Turkes*, shall have present remission of their finnes: which I grant to
those which undertake the Voyage, having so great a gift from God. These that have formerly abused
warres

* This the fan-
tatie of those
times to ad-
vance the
Church, not
freedom from
sin, but to tol-
lerate of pow-
er in exemption
from Kings and
Sovereigns
over them,
(wherein *Py-
thons* was cold
Turkism). This
the state of the
Church that
is the Clergie,
and more pec-
ially the Pa-
pist. This the
great Article of
Popish Fith.

warres against Christians, let them goe against Infidels, and let them now bee Soldiers: which before were Robbers, and let them fight iustly against the Barbarians, for which they did before against their Brethren, and for an eternal reward, which were before mercenary for a few billings, and for a double honour, which weared themselves, for double destruction of body and soule. Here they are pure, there they shall be wealthy; here the Lords enemies, there his friends. Let them not delay, but make Many of them which they have, and be next spring fit for warre.

Many pœntes promised to goe, of which was *Ademarus*, Bishop of *Podium*, afterward the Popes Legat, which ruled the whole Armie. These things ordered in the Councill, and the blessing of Abolition being giuen, they departed home, and divulged what had passed. Thus was every where confirmed by Oath, and many of euery profession vowed to goe, the remission of finnes being purchased. O what a goodly fight, and worthy it was to vs all, to see the Crofles of Silke, or wrought in Gold, or of Cloath which they were on their Iackets, Coates, and Garments on their shouldres. Such a worke did Pope *Vrbane* meditate, by which the world after flourishd, and reformed the Churches Rights. But the Deuill raised vp *Guibermus*, Bishop of *Rouenne*, an Adversarie to him, whom the pœterfence of the Emperour, whilke *Gregorius* (*Hildebrand*) held the Seate, supported in his violation of the Apostolish. But the better lost acknowledged *Gregorius*, and after him *Vrbane*, whom by the Emperours ayde, *Guibermus* forced from Rome, till that year when the *Franks* went to *Ierusalem* by Rome. *Guibermus* being in *Alema*, *Vrbane* by help of *Matilde*, obtained the whole Apostolike power, the being then verie potent in the *Romane* Councill.

Acto 1 o 9 6. Some in March, others in April, May, June, July, August, September, and October, set forth, as they could make their pœntions on this holy Voyage. *Peter* the Hermit went by the way of *Hungarie*, *Raymond* Earle of *Provence*, with his *Guibers* and *Gilfones*, and the Bishop of *Paduana* by *Scalonia*, *Henry* Magus, and *Buamund* by *Bulgaria*. In September, *Robert* Earle of *Normandie*, Son of *William* King of the *Englishe*, with a great Armie of *Normans*, and *Englishe* men and *Brians* set forth, and with him *Stephen* Earle of *Blislie*, and *Robert* Earle of *Flanders*. The Armies fill increased as they passed, and were neuer vntill they came to *Nice*. We Western *Franks* passed thorow *Italy*, and found Pope *Vrbane* nere to *Luce*, with whom *Robert* the *Norman* had conference, and Earle *Stephen*, and were also as many as would; and haing his blessing, we went ioyfully to *Rome*. And when we had entered *Saint Peters*, we found before the Altar *Guibermus* men, in which with their Swords in their hands took away the offerings: others ranne along the beames, and threw stones at those which were prostrate at their Prayers, (seeking to lay those which were faithful to *Vrbane*. *Franks* men held one Tower of the Monastie, which kept it for him, and withstood the Adversaries. Many which were thicher with vs, returned home, but we passed thorow *Campania* and *Apulia*, and came to *Barrum*, a good Citie on the Sea. We had thought to haue taken ship, but the weather being vnseasonable, *Robert* Earle of *Flanders* was forced to turne aside into *Calabria*; and winter there. But *Robert* Earle of *Flanders* with his troups passed over. Then verie many of the poorer fearing want, sold their Bowes, and taking their Pilgrimes Staves returned home, to their disgrace before God and Men.

In March, 1 o 9 7. *Robert* Earle of *Normandie*, and *Stephen* of *Blislie* returned to the Sea, and on the fifth of April, then Easter-day, let gayle at the *Brauen* Headland. There we cleave one ship, (without any cause appearing) sinke almost foure hundred persons of both Sexes drowned: on the dead bodies of which were leene Crofles branded on their flesh, a miraculous token that they departed in Gods mercy. The Horses and Mules, and much Money was lost. This so appalled many, that they forsooke their Pilgrimage and returned. But we foure daies after arrived at *Durastum*, and passed the difficult passages of the *Bulgarians* by Hills and Deserts, till we came to the Ruer *Demus*, where the *Diabellike* Torrent drowned many, and many more had done, but for the helpe of the Horse-men. We ascended the next day the Hill *Bagulus*, and came to the Ruer *Baldunius*, thorow which we waded, and came the next day to *Thessalonica*: and travelling thorow *Macedonia*, we came at last to *Constantinople*: where after much ado, our men did homage to the Emperour. Then passing *Saint Georges* Arme, we came to *Nice*, which the *Turkes* (who had come out of *Perfia*, about fiftie yeares before) did now possesse, and all *Romania* as farre as *Nicomede*. The Princes *Buamund*, Duke *Godfrey*, and Earle *Raymond* then in the siege, came to meete the Earles, *Robert* and *Stephen*. Then were many Armies combined in one Armie, wherein were a hundred thousand armed men, with Corleets and Head-peeses: in which they that had skill of the number, esteemed to haue fixe hundred thousand men appearing there, besides those that were vntaught: to wit, Clergie-men, Monkes, Women and Children. What shall I say more? If all they which had come out of their Houles and begun this vowed iourney, and bene here together, without doubt there would haue bene sixtie hundred thousand Warriors. But some had returned from *Rome*, others from *Apulia*, others from *Hungarie*, or *Scalonia*, many thousands were slaine by the way, and many sold, the waies, fields, woods, presenting many buriall places of Pilgrimes.

Nice being rendered, on the nine and twentieth of June, we departed into the inner Countre

tries of *Romania*. On the first of Iuly, we had newes of *Turkes* approaching, and set downe our baggage by a Fenne or Reedy place, and beheld *Suliman* which had held *Romania* with his *Amirs* of the Countre, about thirte daies iourney, being three hundred and sixtie thousand armed men, on horseback. Duke *Godfrey*, Earle *Raymond* and *Hugo Magnus* were absent, to our irreuerable losse, both of ours laies, and of *Turkes* escaped. For it was late before our Messengers could bring them the newes, and therefore it was late ere they could come in to our succour. The *Turkes* gave such an on-set with shouts and thots, that our hearts failed, and we fled, being ignorant of iush kind of fight. Others hald on the other side the Reeds, assailed our Tents, and slaine many. But the fore-runners of Duke *Godfrey*, and *Hugo*, and *Raymond* on one side; and we which fled on the other (whom they thought, to returne in respect of them) made them retire. But we were thronged as sheepe closed in a fold, trembling, encompassed of the enemy and could goe no way. The Conscience of Lecherie, Countenience and Pride, did now trouble many, this seeming to haue lapped for our finnes. The cry of Men, Women, Infants, and of the Pagans rushing on vs, filled the Ayre. We confessed our finnes, and the *Podius* Bishop with many other Priests in white, besought God, crying, singing, praying. Then *Robert* of *Normandie*, Earle *Stephen*, *Buamund*, and the Earle of *Flanders*, made resistance what they could. God was appeased, and wee seeing our fellows which came last, refused courage, and put the *Turkes* to flight. The battell and our fratts, lasted from the first houre till the sixth. We marched to *Antiochia* in *Tybide*, thence to *Iennum* and could not tell whether to laugh or weepe, to see many of our swarming Horses, lading Rams, Goats, Swine, Dogs, with their carriages, the weight whereof galled their backs. A strange confusion was of to many tongues in one Armie, *Franks*, *Flammingers*, *Frislanders*, *Galls*, *Brians*, *Sauoyards*, *Loraines*, *Almanes*, *Buamians*, *Normans*, *Scots*, *Englishe* men, *Aquians*, *Italians*, *Apulians*, *Spaniards*, *Danes*, *Greekes*, *Armenians*. *Baldun* Brother of *Godfrey* possessed himselfe of *Tarbus*, and after of *Edessa*, the Gouernour whereof had sent to compound with him. In the way nere *Somelate* we were in danger, but gat safe to *Edessa*, and were received of the Gouernour, whom his Citizens after fiftene daies lode, but *Baldun* kept the Citie, and thence made many roads vpon the *Turkes*. I *Fulcherius* Carnotensis, was the Chaplaine of the said *Baldun*.

In the month of October, the *Franks* passed ouer the Ruer *Ferrus*, or *Orontes*, to *Antiochia*. *Gratien* the *Amir*, of *Antiochia* sent his Sonne *Saghabek*, to the *Soldan* of *Perfia* to aide. The *Turkes* within the Towne killed many Christian Inhabitants (for feare of conspiring with the *King*) *Greekes*, *Syrians*, *Armenians*. The Christians weared with so long a siege, ascribed it to their Lecherie, Pride and Rapine, and by common consent put out all the Women, married and single, out of the Tents, which lodged in Tents nere. The Famine was great, and many were slaine daily: all were delatate, and many fled. The rest were pinched with cold, parched with heat, walked with raines, (their Tents being old and worne) lying in open Ayre without any couert but heauen. Earle *Stephen* returned home. The next day after, was *Antiochia* taken, delubred by a *Turke*, to whom Christ had thrice appeared, and bidden him deluer the Towne. *Gratien* the *Amir* was slaine by an *Armenian* Peasant. It happened, that after the Citie was taken, a Lance was found by a certaine man, which being found in the ground in *Saint Peters* Church, he affirmed to bee that wherewith *Longinus* pierced the side of *Sauithur*. He said, this was revealed to him by *Saint Andrew* the Apostle, thiche appearing to him, and shewing the place where he digged and found it. The *Podius* Bishop would appeare leuee him, but Earle *Raymond* (to their twoe) declared his Vision: was credulous: and when it was found, all the people reioyced, and one hundred daies after it was holden in great veneration, and gloriously handled by Earle *Raymond*, which also kept the Lance. But it happened that the Bishop of *Bare* and many others doubted, that it was counterfeit. Whereupon after three daies supplication and fasting, a great fire of wood was made in the field nere the Castle. *Archieus* then by them belieged, eight moneths after that *Antiochia* had bene taken, a iudicial and speedily throw the fire, but was so burned, that in twelue daies after he died, and left the element it was lost.

The *Soldan* of *Perfia* sent *Corbagash* with a great Armie, which belieged *Edessa* three daies, and not prevailing against *Baldun*, they halted to *Antiochia*: and sixtie thousand of them entering the Citie by the Cattle, much annoyed ours. The *Franks* were lad: and a Clergie man dying, our Lord appeared to him, and told him, that *As his Mothers request he would help them*. To another appeared a Brother of his before dead, and told him, that their fellows which had died of the Citie against *Corbagash*, which would not leaue his Cheefe at frist, but after was forced to leaue the field, notwithstanding his huge troups esteemed to be fixe hundred & sixtie thousand Horses and Foot, and ours famished and few, which were enriched with their spoiles. Many of them were slaine, and their Women in the Tents. After *Antiochia* was taken, the *Podius* Bishop died, and the Princes wrote to Pope *Vrbane*: To the holy Lord and venerable Pope *Vrbane*,

H h h h h

Buamund,

This Author speaks like one of Prison fadde on against God: hee is the Emperour, ignorant of Pall pleasures. This Stephen, Father of King Stephen, is called Come Carotenof, and is said to haue as many Callics as were daies in the yeare.

Seeing such Sacrileges and fueling, perhaps the Popes plot.

Nice taken.

Bloudy battell

Strangemarch to Iennum.

Fulcherius Chirone to Baldun after Duke Godfrey King of Ierusalem.

Robert calls him Casian & the King.

Vision in the daies comen: yet in some of sight in the people rifled.

Trill by fire touching the Lance before mentioned, by Monk: Robert.

* Melchiorie Iudas that yet beguils of Corbagash was slaine by Robert of Antiochia.

Baound, and Raimund Earle of Saint Giles, Godfrey Duke of Lorraine, Robert Earle of Normande, Robert Earle of Flanders, and Eustace Earle of Bullon, Greeting and faithful Services; and as Children to their spiritual Father, true subditi in Christ, &c. They relate the occurrences of the Warre, and desire him to come in person, and sit in Peters Chaire, whole Vice hee is, where the name of Christians beganne, and to open to them the Gates of both Ierusalem, &c.

Bare and Mara being taken, Baound returned to Antioch, and chafed thence Earle Raimund men, and possessed the Citie and all the Province. But Earle Raimund and Robert of Normande proceeded towards Ierusalem: and in the year 1099, beleagred Archat at the foot of Lebanon. Duke Godfrey and the Earle of Flanders followed. In June, (to omit the rest) they came before Ierusalem, which on the fifteenth of July, they took, and slue about ten thousand men in the Temple, called Salomons: that also many which were upon the roofe. Our feet in the Temple (*Ubi, ubi habes, ferre brachia*) were reaped in blood. Our men opened their entrails to search for Byzantines, and after some daies, made a great heape of carcases, which they burned to search the Ashes. Five hundred Turkes which had betaken themselves to the Tower of David, agreed with Earle Raimund, and were sent to Afulon. And now one piece of the Croffe was found, by reuelation made to a Syrian, which was carried to the Temple of the Sepulchre with Procecion, Duke Godfrey was made King: and the King of Babylon, and Lendenall his General, made haft with great Forces to befege or fight with the Christians, and came to Afulon, where the Christians obtained a glorious victorie. Robert of Normande, and Robert of Flanders returned to Constantinople by shipping; Earle Raimund to London, where he let his Wife, going thence to Constantinople, with purpose to returne: Duke Godfrey retained Tancred, and many others with him at Ierusalem.

Robert the Norman was offered the Kingdom of Ierusalem, & neuer thrust forward for receiving it, Iustit Malbrouy, and calou, where the Christians obtained a glorious victorie. Robert of Normande, and Robert of Flanders returned to Constantinople by shipping; Earle Raimund to London, where he let his Wife, going thence to Constantinople, with purpose to returne: Duke Godfrey retained Tancred, and many others with him at Ierusalem.

HONDIVS his Map of Terra Sancta.



Baound was meant while at Antioch, and Baldwin at Edessa, where he had often fights with the Turkes, in the Countie of Mesopotamia. These by mutual treatie agreed to goe together to Ierusalem: which also they did, and met at Palmam, together with three Bishops, being five and twenty thousand Horse and Foote. But passing thorow the Saracens Countrey, where no provision could be had, our owne being spent, the Horse and Men were miserably pinched, both with famine, and also with cold, and raines continuing foure or five daies together, by reason whereof, many which wanted Tents perished. 1 Fulcherius there present, saw many of both Sexes, and very many beasts die with cold. Often also many were slain by the Saracens, afflicting vs in their passages, as likewise in foraging: Yea Knights of Noble descent having lost their Horses, were forced to goe on foote. So difficult is such a great designe: and a great matter it was that ever we got to Ierusalem, which was on the day of the Winter Solstice. We went after to Bethlehem, therto celebrate the Nativite where it was accomplished.

O how great a stinke was still about the walls of Ierusalem, arising from the fallen, scattered, putrifying carcases of the Saracens, which made vs to stop our noses? Dapbert the Archbishop of Psfa, (which had come with vs) being made Patriarch, we went thence to Jordan, (the former Arme had waded themselves there, and gathered Palmes at Jerico, according to the custome, in the Garden of Abraham, before the departure of the Earles of Normande and Flanders) some of our Arme lay at Ierusalem, and some of the former going againe with vs. In the year 1100, on the first day of the year, we cut Palmes at Jerico, and the next day departed. Our Princes passed by Tiberias, neere the Sea of Galilee, which there eighteene miles long, and five broad, of fresh water: and thence by Casarea Philippi, called Ptolemais, where are two Fountains whence Jordan springeth, and passeth by the Sea of Galilee to the Red Sea. We came to the Castle Belbat, where three hundred men at Armes of the Turkes set upon vs, and had slaine many, whole Arrowes being spoiled with the raine, they were warned, if Baldwin care had not protected them. So passing by Torsia and Laodicea, Baound departed to Antiochia, where he was joyfully received, and held his Kingdom six moneths. Then in July following, one Gabriel, an Armenian, offering to render him the Citie of Militima, he went forth with small company, and in the way Damascus, an Arme, with a multitude of Turkes, slue many, pursued the rest to flight, and took Baound. Baldwin made after them, but in vaine, lauding that Gabriel rendered Militima to him. In the midst of this his prosperitie, newes was brought him of his Brothers death in July, the second year after Ierusalem was taken, and that all Jerusalem expected him to succede. Grieving somewhat at his Brothers death, and more rejoicing for the inheritance, hee let out to one Baldwin his Kinsman the Countrey which hee held, and with seven hundred men at Armes, and seven hundred Foot-men, on the fourth of October hee set forth towards Jerusalem, passing by Antiochia, Laodicea, Gilead, Maraclea, Torsia, Archat, and Tripoli. The King of Tripoli gave him kind entertainment, and intelligence of Dabbar King of Damascus, and Gimbalah King of Calptra, waiting and way-laying his coming.

Neere to Berito, about five miles distance, is a strait passage neere the Sea, which a few hundred men may make good against one hundred thousand. Heere they waited for vs, and heere we were by ill-taking, not knowing which way for to escape or get backward or forwards: lightly we made a threat of courage, I withed my selfe at Corone or Orleans. Were refused after an all night rest, to goe backe the next morning, which we did, they perishing vs in such sort, that we had no place left for flight or hope of safety. But God mercifully saved vs with a great miracle, they being suddenly terrified, and then flying for feare of vs, and we made great slaughter, and got great spoile. The next day we returned againe, and found the streight aforelaid cleere, and passed the same with praises to God. The Amiras of Berito, Sidon, also Tyre, & Achon, made shew of friendship to vs. But Tancred which held the Castle Caiphas was malevolent to Baldwin, wherefore we entred it not. We came at last to Iappe, where the Prince of Antiochia begged Baldwin for their King, and halied thence to Ierusalem, where hee was welcomed with Procecion of Clergie and Laity, with Croffes and Candles, Dapbert was not present as one accused, distast of the people, and held in suspicion.

Six daies after, Baldwin set forth to Afulon, whiles we waited the Countie, diuers Saracens had hidden their gods and themselves in holes of the Earth, which being revealed by the Syrians, they were forced out by fire, made in the entries of their dens and lair, being viall Robbers and Murderers of Christians, we passed that way. When our provisions were spent, we made an in-road into Arabia, and passing by Abrahams Sepulchre foureteen miles from the great Lake Asfalt, which they call the dead Sea. The length wherof from Zorais of Arabia, is five hundred and eightie furlongs to the place next to Sidon, the breadth one hundred and fiftie, so fat, that neither Beasts nor Bird can cringe thereof, which 1 Fulcherius describing from my M. le, tasted, and found more bitter then Eleboro. And because nothing lyes there, it is called the Dead Sea. Iordis enters on the North; on the South is no passage out, neither River nor Lake. Neere which Lake or Dead Sea, is a high Mountaine salt also, by places, had

Militima at Armes.

Washing in Iordan.

Tiberias, Ptolemais.

Baound taken. King Godfrey dyeth, and Baldwin succeeds.

Dead Sea described.

Abolition of the Patriack; fought neere *Azet* or *Eldot*, now called *Ikenum*, being brought to a small Village. Their Horse-men fled, their Foot were slaine, and their Tents were left to our men. And of churche thousand *Babylonians*, twelve thousand were slaine by Land and Sea, of ours in this fight but ten: after which, the Patriack returned to *Ierusalem* with the Croffe; which was rescued without *Danda Gate*, and with honorable Protection conveyed to the Temple of the Sepulchre. The General of the *Venetian* Fleet came to *Achou*, which hearing of the defeat, divided his Naue, with one part going towards *Ioppe*, the other into the Mayne to make the *Saracens* beleue that they were Pilgrimes coming from *Cyprus*. Meeting with the Fleet of *Saracens*, they took such a slaughter that the Sea for ten miles space was dyed red: for they slue the men and made the ships. After which they fell upon ten other ships laden with victuall and timbers for Engines, Pepper, Cinamon, and diuers Spices, Munition and Money. Some ships they burned on the shore, the most they brought to *Achou*, *Euface* dyed, and *William de Baris* succeeded in the Protobishop. *Baldwin* the other into the inner gate, where he and *Earle Ioseline* were bound by a strange stratagem. *Ertie Edessens*, making the way as if they were *Pilars* or *poore Merchants*: and waiting an occasion got into the inner gate, where the Capitaine or chiefe of the Wardens was at Chiefe, to whom they made they of complaint for some wrong offered: and feeing oportunitie, suddenly drew their Swords, and slue him, layd hold on the Launces (or Halberds) there standing, and laid lustily about them. The clamour brings many to see the busines which they were suddenly lent to tell in another World, about one hundred *Turkes* being slaine, they shut the Cattle, take out the Captives, and the Christian Colours. *Balac* had dreamed that *Ioseline* had pulled out his eyes, whereupon he sent to put him to death, and before the Messengers were armed, this had happened. *Balac* best beloued Wife was in the Cattle. *Earle Ioseline* by night, with three of his Seruantes, got to *Emperators*, and with two blowne Bladders and helpe of his companions, being ignorant of swimming, gate our: where vnder a Tree resting himself almost tattered and fardled, hee was knowne by a Countinman, which hauing a Wife, and a little Daughter, and a silly Aife was willing to attend him with his Family. The Earle rode on the Aife, and carryed the poore man child crying and vnquiet, till they came through the Enemies Country to his owne Cattle *Tribexel*. Thence (hauing repaid the poore *Armenian*) he halted to *Ierusalem* where hee offered his Fetters in Mount *Caluaria*, and with the Croffe & an Arme had returned to *Carapetia*, but in the way newes came that the King was againe captiue, whereupon after much spoile in the *Saracens* Countries, they parted the prey and departed home. *Balac* had vndermined the Cattle, erecting timbers in the Mines, and filling the holes with wood, which he fired, and the Earth by that means falling, part of the Cattle fell therewith, so that they within were forced to yeeld to mercie. The King *Guldrin* hee prisoner: the rest were hanged, or slayed, or cut asunder in the middle. The King was lent Prisoner to *Cerra*.

Anno 1114. the Patriack agreed with the *Venetians* to befige *Tyrus*. *Balac* laid siege to *Ierusalem*, called *Hamoths*, which *Ioseline* hearing (being then at *Antiochia*, hee came with his forces to deliuer the Citie from battell, in which *Balac* and three thousand of his men were slaine. *Balac* was lent to *Antiochia*: and his Equier bringing the newes to the Campe at *Tyrus*, was knighted by the Earle of *Tripoli*. *Tyrus* was yielded on the seventh of Iuly, and the thins given to the *Venetians* in the Citie and Port by composition.

CHAP. III.

A Supplement of the Holy Land storie, gleaned out of the large Histori of
WILLIAM Archbishop of Tyrus.

1174. 1175.
The Kings
betwe.



He same yeare in the end of August, King *Baldwin* agreed for his libertie, and returned to *Antiochia*. His ranfome was one hundred thousand Michael. (a principall Coine in those parts) not knowing how to pay, hee was perwaded to befige *Halapia*, then being in some distresse. The *Halapians* were assailed by the *Saracens* beyond *Emperators*, whereupon the King returned and went to *Ierusalem*. But hearing of *Buerques* spoiling the Confinnes of *Antiochia*, assailed to *Halard*: hee with his Earles of *Tripoli* and *Edessa*, came and gaue them battell, and winning the field, got enough to redeeme his Daughter, which remayned pledge for his ranfome. Hee invaded the Territorie of *Damascus*: but being told of the *Babylonians* coming to *Ascalon* (for it was their custome four times in the yeare to direct forces thither) hee let forth thither and curbed their insulence.

Anno 1126. he made an expedition by *Tyberius* and *Decapolis*, and to the Plaines of *Medan*, where

where the Riuier *Dan*, betwixt *Tyberius* and *Scythopolis* runneth into *Jordan*, making vp that name; before which, that which defends into the Sea of *Galilee*, is called *Ior*, as some say, though *Tedes* and others be otherwise minded. He encountered with the *Damascenes* in a dreadfull and long doubtfull battell, which inclined at last to the Kings part. Hee returned *Antiochia* to *Boamund* the younger, in marriage with his Daughter; against whom, *Earle Ioseline* conceited such hatred, that he called in *Turkes* to his aide, and entered the Territorie of *Antiochia* with Fire and Sword, in the absence of the Prince. At that time *Roger* Earle of *Sicilia*, fullrated of his hopes in *Africa*, with his Fleet wanne *Syracuse*, laying all, of all Ages and Sexes.

An. 1137. *William* an English man, was made Archbishop of *Tyrus*, being before Prior of the Sepulchre; who being consecrated by the Patriarch of *Ierusalem*, would needs against his will, lieke his Pall at *Rome*, where Pope *Honorius* much honored him, and sent *Giles* his Legat with him, to make the Patriack of *Antiochia* to deliuer his Suffragan Bishops to him, vnder paine of Suspension. The yeere following, *Hugo de Paganis*, first Master of the Temple, and some other Religious men, which had beene lent by the King into the West, to excite aides of those Princes, returned with many Noble men. Whereupon all the Eastern Christians agreed to befige *Damascus*, Anno 1130. But hauing lost many in foraging and skirmishing, the Elements with thunders and raines compelled them to retire home. *Boamund* was one, which in his returne to his Prouince, found *Rodolan* the *Turke*, committing spoiles, and in seeking reuenge lost himselfe and his life. The King made haste to set things there in order, where his Daughter the Princes Wife, sent to *Sanguin* the *Turke* for aide, to hold *Antiochia* to her selfe. The Messenger by the way was intercepted, and brought to the King. She prepared to withstand her Father, but in vaine. Hee returning to *Ierusalem*, fell sicke, and because the Patriackes house was neerer the place of the Refructuosity, lay there; and taking the habit of Religion, hauing commended the King, hee to *Falk* his Sonne-in-law, with his little Sonne *Baldwin*, hee died in August, 1137.

This *Falk* had married the Kings eldest Daughter, *Melind* being Earle of *Armenia*, *Taron*, &c. and had bene at *Ierusalem* in Pilgrimage and maintained one hundred Horse-men a whole yeare at his charge, winning such loue of the King and people, that the King bestowed his Daughter and succession on him. *Honorius* dying, a contention grew for the Papacie, twixt *Innocent* and *Peter*, called *Anacletus*, the matter was tried on both sides with blood and slaughter. *Innocent* obtaining, ordained the Church of *Tyre* to be subiect to *Ierusalem*, and to haue the same place with that Patriack which before he held with the *Antiochian*. Great fire arose about the Earle of *Ioppe*, who, being accused by *Guldrin* of treason, was sentenced to acquit himselfe by combat; but he appeared not, and was therefore condemned: whereupon hee went to *Ascalon*, desiring aide of the Enemy, which added fewell to the fire, and invaded the Christians on that confidence. Peace was concluded, and the Earle after that in *Ierusalem*, as hee was at play, was murdered, and the King suspected as procurer thereof, whereof hee cleared himselfe by execution of the Malefactor.

Pontius Earle of *Tripoli*, with all his power, fighting against the *Damascens*, was taken and slaine, his Arme dispersed, the Bishop taken, and a great multitude killed. The *Antiochians* had deliuered their Citie to *Boamund*, with *Boamund* daughter to Wife, which the *Constantinopolitans* millicked, and by great power sought to subdue all the Principallie, with Horles, Chariots, Treasures beyond number, and Forces infinite, passing some *Georgis* arme, and violently forced *Tasfus*, and placed his owne, expelling thence the *Antiochian* Forces. Hee besieged *Antiochia*. *Sanguin* the *Turke* takes the advantage to inuade the Countrey of *Tripoli*, and besieged Mount *Perand*. Both parts fled to the King for aide, who going first against *Sanguin*, rescued an ouerthrow; the Earle of *Tripoli* was taken, and almost all the Footmen taken or slaine with all their carriages. The King fled for succour to a Cattle vnprovidd, out of which whiles his subiects seeke to deliuer him, *Neapolis* was taken by other *Saracens* with cruel execution of all forts. *Sanguin* put the King to such heauie before he succours could come (which on all hands were prouided) that hee was contented to agree on conditions to resigne the Fortresse after much Examine and death. *Antiochia* was also grievously assaulted, but peace was by mediation concluded betwixt the Emperour and the Prince, which did him homage.

The Emperour hauing wintered in *Citicia*, the next Spring layeth siege to *Cesarea*, assisted with the Prince of *Antiochia*, and Earle of *Edessa* to satisfie them, which yet by their negligent labours and diligent play, gaue him so little satisfaction, that being offered money, he accepted it, and returned to *Antiochia*, where arose a tumult about his demand of a Garrison, which grew to blowes, wounds, deaths, which caused the Emperour to remit his demand, and to returne home. Meane-while, *Theoderick* Earle of *Flanders*, the Kings Some-in-law came to *Ierusalem*, being an inaccessable Caue, where a Nest of Adlers resided, whereby all opportunities of mischief: which while they were doing, the *Turkes* took *Tasus*. The Master of the Temple came upon them with his forces, and chased them, but minding the spoiles, the conquered returned and regained the victorie with great slaughter and spoile.

Sanguin fought now to get the Kingdom of *Damascus*, whereupon they desired the King, and

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Poppe Legre depofit: the Patriarche of Antiochia holdeth a Council at Ioufalem.

Death of the Emperour and King Felix. Balduine third. Edeffa taken.

Edeffa worne and loft.

* Larietium.

Incredible numbers flaine and loft. See more of thofe in M. R. folloving.

Raimond flaine Earle of Edeffa taken.

The fourc parts of the Eafterne Francke power, Ciuill Warres.

Emperour of Cephis his mulation.

Maym of the Eft: not King done.

and promifed the Citie *Panera*, and twentie thoufand pieces of Gold to King *Fulke*, to affist them againft a common Enemy. But *Sanguin* feared the encounter and returned. *Panera* after a ftroge flege was taken. The Pope Legre cometh into thofe parts, and after much ftirre depofiteth *Ralfs*, the Patriarche of *Antiochia*, compels him to deliuer his King and Croffe, and commits him to the Prince to Bonds and Imprifonment in a high Mountaine, whence efca- ping to *Rome*, and obtaining fme grace of Papall hie, in his returne he was poyfoned. The Legre returneth to *Ioufalem*, and dedicates the Temple in great folemneite, and celebrates a Council with the Patriarche, the *Armenian*, *Median*, *Perfian*, *Cappadocian* Bifhops, and reformation was promifed in the things wherein they differed from vs. *Amerike* an vnlearned man was chofen the *Antiochian* Patriarche.

The Emperour makes another Expedition within foure yeares after the former into *Cilicia*, and to *Edeffa*, with innumerable Treafures and People, where after much labour to little effe, the next Spring in hunting a wild Beare, with a Poyfoned Arrow hee hurt his hand as hee was fhooting, whereof hee dyed, Anno 1137. and King *Fulke*, by like difadventure followed, in the following of a Hare falling from his horfe, his braines with the violence thereof, forced out of his nofe and eares. This happened in November 1143.

Baldwin the third Leceffed. *Sanguin* the Turke Lord of *Nimue* (now called *Maful*) came and befieged *Edeffa*, the Metropolis of *Media* called *Rages*, a Citie better ftoied with Merchants then Souldiers, and by vndermining tooke it, neither fparing age or fex, amongst the reft, *Hugh* the Archbifhop was flaine, who hauing holden infinite Treafure, to fpare it hee was prougl of his life, and fame and it, to a cruell vngatefull Heire. He proceeded to befiege *Calender* on the other fide of *Euphrates*, where one nig. On his drunkenneffe hee was flaine of his feruants; liuing and dying, *Sanguin*, one of his Sonnes fucceeded at *Maful*, *Noradine*, another at *Halep*. The Captaine of *Beifurum* upon difcontent with the *Damofcenes* came to *Ioufalem*, and offered to yield the Citie to the King, who went with an Armie, too late, to Euenie hauing poffiffion before, wherefore after many dangers and loffes he returned. Not long after the *Edeffans* (*Noradine* being elfe-where bated) fend to Earle *Iefefine*, who cometh and fuddenly be- cometh Matter of the Citie, which he was not able to hold, *Noradine* returning with a ftroge power, and recouering it with exceeding slaughter of the Citizens and of the Earles Armie.

After this, Pope *Eugenius* lent Preachers to excite men to take the Croffe (amongst them 30 *Bernard* Abbot of *Claraual*) which went throw Kingdomes and Regions, whereby *Conrade* the Emperour, & *Leue* King of *France* with many Princes embraced the word and figne of the Croffe, which yet did in all that Expedition nothing acceptable to God, our finnes deferving it. As they which were prefent, continually affirm there were in the Emperours Camp feuentie thoufand. * harneffed Horfe-men, beffies Foot-men, Children, Women and Horfe-men of lighter Armour. And in the Armie of the *French* as many armed Horfe-men, and a Nauie; able if God had biffled them to haue conquered all the Eafterne Prouinces. The *Greekes* either by command, or corrupted by the Enemy, led ours by vnaffable paffages, fo that their Enemies made fuch slaughter, that of all thofe thoufands of Horfe-men and innumerable Foot-men, fcarfly the tenth part efcafed. The *French* followed the Imperials in their fate, the glory of the *Frankes* and the fometimes dreadfull, being made murther to their Enemies. Famine and Diforder purfuing the reftide which efcafed the Battell, which was in January 1146.

Anno 1148. *Noradine* invades the Territories of *Antiochia*, and in Battell *Raimond* the Prince with the ftrengh of thofe parts were flaine. *Raimonds* head and right hand were fend to the Calipha of *Baldie*: all the Countrey was ozer-runne by martiall furie. The *Soldan* of *Ierufalem* invades the Countrey of the Earle of *Edeffa*, takes many Cities and Castles, and befiege the Earle in *Turkeff*, and vpon conditions departs. This Earle a voluptuous and difolute man reuoycing at the fall of *Antiochia*, flit fooner after into his Enemies hand, which carryed him to *Halep*, where tyred with milere he dyed.

The power of the *Frankes* confifted in the Kingdom of *Ierufalem*, the Principalltie of *Antiochia*, the Earldome of *Ediffe*, & the Earldome of *Tripoli*. After the former mileries in other parts happened a collution twixt the King and his Mother, which diuinded the Kingdome betweene them in ciuill combuftions. The Queene betakes her to *Ierufalem*, whither the King follows with an Armie, and (notwithstanding the Patriarches admonition) befiege it, and after that the Citizens had let him in, fled fuge to the Tower where he was, till at laft agreement was made on both fides, internall gragles and reliques of faction ftill remaining, wifely without as two Mil- lions, *Noradine* and the *Soldan* of *Ierufalem*, ground the State betwixt them to powder. The *Soldan* of *Ierufalem* hauing invaded againe the Countrey of *Edeffa*, left milere ftould want, the *Conftantinopolitan* fend a great Armie and challenge the Countrey, which the King yeelds to, taking with him the people (which hereupon with their wealth departed) whereof *Noradine* (so vnderftanding with great power affailed them, their carriages being ftecked with Arrowes like Hedge-hogs, yet they thifted away, the *Turkes* wanting victuals to follow them. In one yeare did *Noradine* difpoffeff the *Greekes* of their new Poffeffions, a rich Countrey being quie left, and three Archbifhopricks cutt off from the Church of *Antiochia*, the *Edeffan*, the *Hieropolitan*, and *Coricen*. The Earle of *Tripoli* was murthered by the *Aliffines*.

A huge Armie of *Turkes* called *Hiaroguin*, whole Progenitors had held *Ierufalem*, made an expedition thither for recouerie of their priuile poffeffion; where, tyred by the difficultie of the way, they were made an eafier conqueft to the Sword of the Chriftians, fo that fue thou- fand being flaine, the reit were glad to retire. This was Anno 1153. The King befieged *Afcalon* two Moneths; after which, according to the custome, at Eafter was a pallage of Pilgrims in great frequency, which came thither with huge bandes of Horfe and Foote, the Campe daily in- creasing, the Pilgrims which would haue returned being forbidden, and their Ships being im- peded in the fenne. Ours with Maffs of Ships, made a wooden Tower, and of the other ma- nyed in the Ships, engines and Pent-houfe-prouifions for fecuritie of the approaches. After three Moneths flege, and daily killing and wounding on both fides, the *Babylonian* Fleet came to their fuccour, *Gyraud* of *Sydon* the Admirall of our Fleet, thought to encounter with them, but feeing their multitudes fled; they being feuentie Gallies and other Ships of huge greattneffe and great prouifions, which the *Egyptian* Prince had fend. A peece of the Wall being razed, they which would haue entred, were forbidden by the Temples (that being the custome for all men to hold whatfoeuer fpoile they got) in hope of gaine, fo that their conftentneffe expofed them to the laughter. And our men faubing were incouraged, and the Citie was yeelded, on compoffion to depart with bag and baggage. *Abfalon* was made Bifhop by the Patriarchie, against the will of the Bifhop of *Bethlem*, which appealed to the Pope, and by his fentence ex- cluded the former. *Nocquin* a *Turke* feeing the *Afcalonites* deftitute of fufficient guard, hee (which had vnderooke to guard them into *Egypt* himfelfe) fell vpon them, rifled them, and left them wandering in the Defart. This happened, Anno 1154.

Anno 1155, was a grieuous famine, and but for the ftore of Corne which they found in *Afcalon*, the people had all perished. And the yeere following, the fiele about *Afcalon*, which hitherto had not permitted to be filled in fittie yeeres, rendered fixtie-fold increafe. Great con- tention grew betwixt the Patriarchie and Hofpitals, about Tithes of their goods, and their inuolunties. The *Roman* Church not confidering what it granted, gaue caufe hereof, free- ing the place from iurisdiction of the Patriarchie. This place of the Hofpital, was giuen firft by the *Egyptian* Calipha to the *Amalfian* Merchants of *Italia*, to build them a houfe, where they created a Monafterie of Saint *Mary*, of Latin Monkes; and another Nunerie of Saint *Ma-*

ry *Magdalen*; and after that an Hofpital, and an Altar in honor of Saint *Iohn Elymon*, or the Almoner. The maintenance of thefe was yearly almefh which continued till *Ierufalem* was won by the Chriftians, *Gerrald* being then Matter of the Hofpital, to whom *Raymond* fucceeded, which now by *Roman* priuilege did thus domineere. The Patriarchie went a dangerous journey with others to *Rome*, where hee receiued bad entertainment, the Cardinals (all but two) follow- ing *Balaam* fonne of *Bejor*, and going after gifts. The Emperour of *Conftantinople* at that time by the Popes confent inuaded *Apulia*.

About this time the *Soldan* of *Egypt* flew the *Calipha*, to make his fonne *Nofredine*, *Calipha*; but the fact being knowne, the Countrey was too hot for him, who flying the *Egyptian* Fryng- pan, fell into the fire of the *Frankes*, which flew him and tooke *Nofredine*, whom defiring to become a Chriftian, the Temples fold to the *Egyptians* for fixtie thoufand *Egyptian* pieces of gold, which moued him in an Iron Grate into *Rome*, and there cut him in fmall pieces. The yeere after, *Ramondus* de *Castellione* Prince of *Antiochia* invaded *Cypru* with hoftile Legions, a Chriftian neighbour Countrey, alway friendly to vs. He ouerthrew their Armie, wafted Ci- ties, Townes, Monafteries, raiued Nunnes, obtained infinite fpoiles, which hee fooner fpent as prodigally. The King alfo brake his league with the *Turkes* at *Panera*, for greedineffe of fpoile to pay his debts: which was fooner reuenged. *Noradine* befieged the Towne, which the King caufed him with an Armie to leaue, but fo, as waiting better opportunitie, which hee fooner found, to doe more hurt to the Kings Armie; taking the moft of the great Men therein, the King hardly efcafed, and confequently (in that time) the Kingdom. He againe befieged *Pa-*

trif, and againe by the Kings fuppell. After this, the King befieged *Cefarea*, and with the help of *Theodorick* Earle of *Flanders*, then with his forces prelent, wanne it: and after that *Harone*. He dyed, Anno 1162, and his brother *Amalricus* fucceeded. He in his firft yeere defendend into *Egypt*, and fought with *Dargan* the *Soldan*, and obtained victorie; who, left hee fhould proceed further, brake the banks of *Nilus* then fwolne, to ouerflow the Countrey. *Dargan* was fooner after flaine. *Noradine* invaded the Countrey of *Tripoli*, but by helpe of *Welferne* Pilgrims then come thither, his Armie was diffigated, him- felfe hardly efcafed, with one Legge bare, leauing his Sword behind. Of thefe Pilgrims *Gilbert* de *Luz*, and *Robert* *Marfhal* were Commanders. To recouer his credit, he befieged *He-*

rene, whiche *Raymond* the third Prince of *Antiochia*, *Raimond* the Earle of *Tripoli*, and *Calman* 6c President of *Cilicia* and *Toros*, an *Armenian* Prince oppofing, were difcomfited, and the three former, with diuers other Nobles taken, Anno 1165. *Syracus* tooke an expugnable Fort by corruption of the Keepers, called *Caues* de *Tyrim*. He prepared great forces againft *Senar* the *Soldan* of *Egypt*, by authoritie of the *Calipha* of *Baldie*, gaing Water in Bottles throw the Defart. *Amalricus* followed him, his whole Armie meet-

Hiaroguin Turke.

Paffage yearly of *Frankes* at *Eafter* to *Jeru-* *falem*.

Afcalon taken.

Mifchiefes na-
uer alone.

Ediffe, fa-
mine and
plentie.

Roman Church
blamed by
his Children,
Hofpitals
beginning.

Pope *adriens*

Egyptian
broiles.

Cruell bafe-
tyes.
Cypru inua-
ded.

League broken
mainly.

Cefarea taken.

Baldwin death
Amalricus lac-
ceded.
Ediffe.

Three Prin-
ces taken.

An Affe laden
with gold, but
ruinable.

Tempest of
Land.Tribute paid
by the
Califa to the King
of Jerusalem.
The Palace
Califa.The Califa's
glorie.

His person.

Mehemet
Sultan.
Sultan and his
See before in
Lib. 6. 2. 1.Cairo.
The authors
story of Me-
homet.
The brief of
Cairo in the
Countrie of
the Desert.Alexandria
taken.

Peleusim taken.

Cairo besieged.

ting at *Belbeis* or *Peleusim*. *Sauar* gave him royall entertainment, shewed him his Treasures; and *Cabere* (*Cayre*) haing on the left hand *Babylon*, which the *Arabs* call *Alacer*, (infinite ruines remaine ten miles beyond *Nilus*, till called *Memphis*, and therefore this is not the old *Memphis*) *Ishar* built *Cabere*, in the year after *Mahomet* 348. The King and *Soldan* agreed toke, which told them, that in the Wintern: the such a tempest of Sand in manner of Clouds, and a thick Mist hapned, that they durst not open their mouths or eyes, and were forced to alight and lye downe, lest the Whirle-wind should lift them vp in the ayre, to receiue greater falls on the earth. The Sands there, are moueable with the winds like waues of the Sea, and no lesse dangerous. Many were lost, together with their Camels and provisions, and many scattered in the Deserts. *Sauar*, to hold the King with him in that danger, increased the tribute, and gave larger pay to his followers: to which the *Calpha* also bound himselfe, *Hugo Casariensis* being therefore sent to him. He and *Calfridus* came to *Cabere*, and entered the Palace *Casere*, passing by darke passages needing lightes, (in security of which was a guard) vnto more spacious places open to the Sunne, where they saw Galleries borne vp with Marble Pillars, the Rooves gilded, with carued workes, the pavement diversified, presenting a Royall splendour. There were marble fish-ponds, many strange Birds vnkowne in our World, with their provisions. Then they passed to places as farre exceeding these, as these the Palace. Here was admirable varietie of admirable beastes. By many turnings they came to the vulgar of this Palace, where were greater Garde, more glorious Courtiers, and supereminet riches. The *Soldan* which conducted them, twice prostrated himselfe with a kind of adoration, and the third time being prostrate, he laid aside his sword from his necke. Presently the Curtaines embroidered with Gold and Pearle were drawne from about the Throne, where the *Calpha* sat in more then Royall habite, attended with a few Domestickes and Eunuchs. The *Soldan* approached with reverence, and kissed his feet, and then acquainted him with the affairs of the present face, to which hee gave a gentle answer. And when ours desired him to confirme it with his hand, his attendants made strange, as a thing vheard of: but at last the *Soldan* vrging, he stretched forth his hand, but veiled: to whom *Hugo*, Sir, Faith seker not corners, and in faith betwixt Princes all things ought to bee bare with open sinceritie: whereat hee vnwilling, yet smiling, gave him his bare hand, (which the *Egyptians* much grudged at) putting it into the hand of *Hugo*, viting the words of the compit. Hee was as the Lord *Hugo* hath told vs a young man, browne, tall, comely, liberal, had innumerable Wives: his name was *Eldabesh*, the Sonne of *Elfisi*.

The diuision betwixt the *Calpha* of *Baldac*, and this hapned by the Schisme of *Hali*, which made himselfe a greater Prophet then *Mehemet*: those that acknowledge *Mehemet* the greatest being called *Sunni*, and the followers of *Hali*, *Siti*. In the year 286. of *Mehemet*, arose one *Abdalla*, of *Hali* Potterie, which from *Selenia* a Citie in the East passed into *Africa*, and called himselfe *Mehedi* (that is, making plaine) which built *Medebia*, tooke *Sticilia*, made spoils in *Indie*, and called himselfe *Calpha*, first of all the followers of *Hali*: His great Grandchildes Sonne *Ebrahim*, by his son the Capaine fishing *Egypt*, built *Cabere*, which signifieth conquering: whereupon leauing *Cairo* in *Africa*, where one of his Progenitors had dwelt, he made that the Imperial Seat, opposing himselfe to the Easterne *Calpha*, as I haue more largely shewed in mine Historie of the Eastern Princes & their Acts from *Mehemet* to this day (1184.) with great diligence, King *Amalricus* procuring me the Arabian Bookes. But leauing these digressions, a battell was fought: betwixt the King and *Syracus*, very various both getting the better and the worse, neither partie conquering nor conquered in the whole, but in diuers parts of their Armies. *Saladine* Ney hew of *Syracus* tooke *Hugo Casariensis*. The Bishop of *Beilhem*, the Kings Chancellor (in which office I succeeded) was wounded and lost his baggage. *Syracus* passed chence to *Alexandria*, and the Citizens rescued him. The King followed: but *Syracus* leaving the Citie to *Saladine*, elcaped by night. The King besieged the Citie and put them to great straits. *Hugo* (then captive) was vied as an Instrument of Treasie, and the Citie yielded to *Amalricus*, Anno 1167. But *Amalricus* by *Geberit* Master of the Hospital his meanes (*Peleusim* being promised to the Hospitalers) brake his league and entred *Egypt* in hostile manner, the Templers refusing to follow, either of enmie to the Hospitalers, or of conscience, which the King violated.

Peleusim was taken, no Age or Sexe spared, and *Abacacum* Sonne of the *Soldan* was taken. *Sauar* sends to *Nersidan* for aide which sent *Syracus* thither with an Armie. The King proceeded towards *Cabere*, but went slowly vpon promise of great summes from the *Soldan*, which deceived him, his Naue passing vp the River by the arme thereof *Cairo*, forced *Adela*. The King laid his siege to *Cabere*, but vpon promise of money remoued a mile further *Adela de Plano* disturbed the buisnesse, but *Syracus* more, who entreing *Egypt*, the King went to meete him, but missing returned home. *Syracus* taking the oportunitie entred *Cabere* in peace, treacherously slue *Sauar*, and was by the *Calpha* made *Soldan*, soone after dying, and *Saladine* suc-

succeeding. The Easterne Emperour sent in succour of the Holy Land, a strong Fleet of one hundred and fiftie Gallies of Warre, besides other Velsels of seruice, whereupon, Anno 1169. *Amalricus* againe entred *Egypt*, and came to *Damietta*, which hee besieged in vaine, if it bee not more then vaine, that chemistels forced with fire, famine, rantes, returned (so many as were left) home frustrate.

The year following followed a most terrible Earthquake, vnto ouerthrowing three Cities, inuoluing the Inhabitants in the ruines, filling euery place in the Land with lamentes. This fared it with the Cities of *Syria*, and *Phoenicia* throwne to the ground, and *Antiochia* in *Cilicia* was quite ouerthrowne the Walls, Towers, Churches, Houses to ruined, that to this day they cannot be reduced to a meane restauration. *Gabul*, *Ladicea*, *Neroua* called otherwise *Halapia*, *Casara*, *Hannin*, *Emissa*, and many other Cities in that Prouince, Townes without number, fared likewise. *Tripolis* was made a heape of stones, and publicke Sepulchre: hardly any escaping. *Tyrrus* lost her Towers. These terrors continued three or foure moneths, thrice or foure times a day. *Palestina* remayned free.

After this *Saladine* inuaded the Countrey, taketh *Casra*, makes cruell executions and returneth into *Egypt*. *Saladine* the *Armenian* aduoynt himselfe to *Nersidan*, vexeth the *Armenian* Territories. *Saladine* (poyeth all the Countrey beyond *Nersidan*, Anno 1171. *Amalricus* dyeth, and his Sonne *Baldwin* succeeded, whom his Father at nine years of age had committed to our Emulation (then Arch-deacon of *Tyre*) his right arme was stupified and feeble, the beginning of an incurable Disease, when he was a stripling procuring a Leprosie. Hee had a Sister named *Sybilis*. In the first year of his Reigne, *William* King of *Sicilia*, sent a Naue of two hundred ships againt *Alexandria*, which returned with great loile and shame. *Saladine* the Sonne of *Neymed*, Brother of *Syracus*, was called by the *Damascenes*, and made Lord of *Damascus*, the Sonne of *Norsidan* being disinherited. *Corisobol* Lord of *Musul*, came in his Nephewes helpe againt *Saladine*, but vaine. *Saladine* winning the rest of the Countrey. After this with a huge Armie, he entred the Kingdome, layeth all waste, is encountered and ouerthrowne by the King: *Saladine* flying with scarce one hundred Horse, an innumerable company being taken or slaine. The King 1178. inuaded the Enemies Countrey, and hardly elcaped the Lord Constable and others being slaine. In a battell also againt *Saladine*, ours haueing gotten the field laden with prey, are spoiled and made a prey to the conquered. The Earle *Tracem* and the Brother of King *Lewis* of *France*, *Peter*, and other Nobles with a great power came into *Syria* but could not withstand the current of *Saladine*s victories, which now possided himselfe of a Citie which the King had lately builded *Lordan*, and rased it. Hee makes league with the King and breakes it, and takes diuers holds by Sea and Land, annoyning the Kingdome. But wearied of blood I follow this Author no further, whose storie is left vnperfected, as the King then was in state of bodie, committing the Government of the Kingdome to *Guido* of *Lusitania*, on whom before he had bestowed his Sister in Marriage. I will likewise commit you to an English Author and Acts in these buisnesses.

If any bee offended, that the date and year of each Exploit is not mentioned, it is because the Author had not done it.

CHAP. IIII.

The Continuation of the Ierusalem Expedition and other Additions, gathered out of MATTHEW PARIS, chiefly relating the Acts of English Pilgrimes in that Employment.

P. I.

Templers beginning and degeneration. Hugo slaughters of Christians. SALADINE S taking Ierusalem and the Holy Land.

About the year 1118. the Hospitalers were begunne by *Hugo de Payen*, and *Godfrey* of Saint *Omar*. These were Knights religious in manner of Canons Regulars, deuoting themselves to the seruice of Christ in Chastite and Obedience: to whom King *Baldwin* gave a residence in part of his Palace, the Canons of the Temple of our Lord gave the freest aduoyning to build Officers; the King, Patriarch and Prelates gave Benefices for their maintenance. These first profession was, for remission of their sinnes, to secure the wayes for Pilgrimes againt Theues. Nine years after, at the Councell of *Treua*, a rule and white habit was designed them by

Iiiii

Pope

in d'm d'reth.
Sybilla fac-
cedis.

A woman wit.

True broken.

Saladin his re-
venge.

The King's
leek.

Jerusalem taken
by Saladin.

Both the Kings promised the speediest helpe, and the Patriarke returned home.
Anno 1186. *Saladine* the Child being dead, *Sybylla* was crowned *Queen*, as *Heire* to the former Kings, but was enjoyned to discontinue solemnly *Guido* her Husband, with condition upon Oath, to reeue him for King whomever he should chooe. *Guido* himselfe also interested it, that the Kingdome should sustaine no damage for his sake, and returned home. *Saladine* comming being bruted, fise assembled the Lords Spirituall and Temporall to consult about a King; and when they granted her to name whom shee liked, all being in expectation, shee said vnto *Guido* there present, *My Lord Guido, I chooe you for my Husband, and deliuering my selfe with the Kingdome to you, doe publicly profess that you shall be King.* Hereat all were amazed that one woman had deluded lo many wise men.

About this time, *Saladine* Mother in confidence of the Truce passed with great riches from *Egypt*, into the parts of *Damascus*, by the borders of *Jordan*, and was robbed by *Reynald of Castellion*. Whereupon *Saladine* demanded satisfaction and restitution according to custom: but *Reynald* returned harsh Answer. *Saladine* glad of the occasion, prepared himselfe for revenge. In the end of January, the Kings of *England* and *France* tooke the Crosse.

Anno 1187. *Saladine* assembledth *Parliaments*, *Bedouins*, *Turkes*, *Saracens*, *Arabians*, *Medes*, and *Cordines*, with whom and the *Egyptians* hee inuadeth the Christians. Hee slue the Master of the Templars, with three score of his Brethren, and besieged *Casuarie*. The King assembled all the strength of his Kingdome, the Earle of *Tripoli* being chiefe Commander. They fought and *Saladine* prevailed. The Earle of *Tripoli* is said to haue throwne away the Kings Standard, and procured the flight. The King was taken with the holy Crosse, and the rest either taken or slaine. The Earle of *Tripoli* and some Templars escaped. *Saladine* made use of his victorie, sent the King and Captiues to *Damascus*, tooke *Ptolemaida*; and after that *Jerusalem*, each man redeeming his liberie at ten *Bizantines*, a woman at five, an infant at one, the rest to bee flaves, which had not to pay, of which poorer were fourteen thousand. They entred the Cite and caufed in foure corners of the Temple their Superstitions to bee proclaimed. Halting thence hee possessed himselfe of all the Cities and Townes, but *Afalon* and *Tyrus*, and *Crach* or *Mount Royal*. For the redemption of those four Cities, it is to be noted, that Crosse, Chalices, Guildings, and Church-garments were sold by consent.

II.

The Emperor and two Kings take the Crosse. King RICHARD the First his Expedition, his Noble Exploits in Sicily, Cyprus, and the Holy Land. His imprisonment: and the great miseries which happened to England generally by that Expedition.

* The Author of the famous
Storie.

Both Letters are in Mas. Par.
large.
Faith not to be kept in perill
of Religion,
that is, Faith
must eye
that Faith may
lose.
Zeale of the
times, *Vizant*
de *Fisicis* con-
finitis.

Anno 1188. at the preaching of the Popes Legate, the Emperor *Fredericke* tooke the Crosse. The Kings of *England* and *France* agreed after much consultation, together with the Earle of *Flanders*, to take the Crosse, which the King of *England* did at the hands of *Wilkom* Archbishop of *Tyre*. sent by the Pope for that purpose. Whereupon both in both Kingdomes, Archbishops, Bishops, Dukes, Marquesses, Earles, Barons, Knights, Gentlemen, and the vulgar did the like. It was also ordered, that all of the French Kingdome should wear Red Crosse, of the English White, of *Flanders* Greene, all things to remayne in the present State thorow all their States, till fower dayes after their returne. But the French King entring vpon the King of *England* Territories, disturbed the Affaires of the Crosse, King *Henry* righting himselfe by Warre. The Emperor *Fredericke* sent a Letter of Denhance to *Saladine*, and challenged to himselfe the old feathers of the Roman Eagle, euen vnto *Asiopia* and *Perfia*, which *Saladine* answered and out-braved, setting forth the puissance and numbers of the *Saracens*, demanding also the three reyned Hells to be surrendered to him. He deliuered King *Guido*, taking his Oath to forsake the Kingdome, and to take himselfe to Sea. But the Clergie of the Kingdome deliberated and determined, that *Faith* is not to be kept in the perill of Religion; and therefore the King being absolved from bonds, many Pilgrims resorted to him, and with the people of the Countrey made a great band. The King with the Hospitallers and Templars, *Venetians*, and *Genouois* came to *Aschon*, and layd siege to it, which continued to the coming of the Kings, *Philip* and *Richard*, and then was taken.

The manner fort of men are so possessed with deuout Zeale, that they may not the comings of their Kings and Lords, but flow from the uttermost parts of the World to serue the Lord.

Saladine came with a great power to raise the siege, but frustrated of his hopes, he returned with shame, a Nauie of twelue thousand *Danes* and *Frislanders*, comming to the ayde of the Ciri-

Christians, after three dayes weary fight. Meane while the French King with Earle *Richard*, against his father King *Henrie* continued the warre, with much spoile and bloodshed on both sides. *Saladine* also agreed with the Emperor of *Constantinople*, and reigned the Churches of the Holy Land vnto him, therein to oblige the *Greeke* Holies. The Emperor promised to send *Saladine* one hundred Gallies, and *Saladine* him the whole Holy Land, on condition to hinder the Westerne Pilgrimes. And if any at *Constantinople* accepted the Crosse, he was presently imprisoned. About the same time some Northern Pilgrims sayling thorow the English Seas, agreed with English Pilgrimes, and let forth together from *Dorsetmouth*, which passing by *London*, were requited by the King of *Portugall* to helpe him to subiect the Cite *Syluia*, I wearing to permit the spoile to them. They tooke it, and of sixtie thousand Inhabitants, spared only thirtie thousand (because from the sword); dedicating the *Mahometan* Temple for a Christian Cathedral of our Lady.

King *Henrie*, wearied with the French and his own actions, died, and left his sonne *Richard* his Heire: of whom the Poet, *Mora cauum, sal occubat, nox nulla secuta est*; and of his Father, *Sessit hic tumultus, cui non succedit Orbi*. Hee left about nine hundred thousand pounds in gold and silver, besides Plate and Jewells, and precious stones. At the same time died *Giffry* Bishop of *Ely* intestate, of whose goods were confiscated three thousand markes of silver, and two hundred markes of gold, besides other treasures in Plate, Jewels, and Gold. King *Richard* deposed all the sherifes from their Offices and their Dependents, to wing great summes by redeeming them. And forreigning of the Holy Land, hee let almost all things to fable, Donations, Castles, Mannors, Woods, Townes, Sherifewicks, and the like. *Hugo* the *Pompon* Bishop of *Durham*, bought to him and his Church the Kings Towne *Sagefford*, with the Wapintake and all appurtenances, and the Earldome of *Northumberland*, giuing out and about one thousand markes to be lufice of *England*, and to redeeme his voyage to the Holy Land. And for further securitie, hee with infinite money obtained of the Apostolike See (which is wanting to none that giueh money frankly) license to remayne, notwithstanding his voluntarie voye.

The Christians and *Saladine* had a bloody battell, with great losse on both sides. The French King sent to treat with the King of *England*, for their meeting in the Holy Expedition, and securitie of their Countries meanwhile. King *Richard* hauing fasted and prayed at *Thomas Becket*es Tombe, vowing to performe to the Church those things, for which hee had suffered: passing to *Normandie*, in the Sea hee vowed to that Saint to erect in his honor a Chappell in the Holy Land, he being his Protector by Sea and Land; which he performed after at *Aschon*. The Bishops of *Ely* and *Durham*, had chiefe charge of the Kingdome in his absence: the one being chiefe Iustice (and hauing the Kings Seale) from the great Riuer to the South, the other to the North; but this double-headed beast agreed not. The Archbishop of *Canterbury* interdicted the Lands of Earle *Ioh*, whose appeale the Popes Legate receiued, and released the Interdict. A tenth part of mouable goods, was giuen for the Holy Land affaires thorow the Kingdome, which in stead of almes, vexed the Clergie and Laytie with spoile in the exacting. Likewise the King fayned that hee had lost his Seale, and made a new, that all men which would bee secure, were forced to secke the new Seale, and many to follow him therefore out of the Land, and to fine with him at his pleasure.

Anno 1190. the Kings of *England* and *France*, sware to each other the Articles of the league (their Earles and Barons did likewise) also, that if one died in the Expedition, the Survivor should haue the money and people of the deceased. *William* an Englishman, vowed in his way to *Jerusalem*, that if hee arriued safely at *Aschon*, hee would build a Chappell to Saint *Thomas* the Martyrs honor, with a Church-yard, which hee did, and was made there the first Priort. *Saladine* corrupting Commanders with money, burned the Christians Fortifications. King *Richard* procured his Chancellor, the Bishop of *Ely*, to be the Popes Legat.

The two Kings met at *Nicebas*, where in the Church of Saint *Denis*, King *Richard* tooke his Scrip and Staffe. They came to *Lion*, and passing the Bridge, it brake, and many were drowned the River. Their people were so many that they could not goe together; and therefore the French King went to *Genoa*, the English to *Mejuna*. Here King *Richard* found many Pilgrims which had spent all their prouision with long tyme, whom hee adioyned to his own troups. King *Richard* was requested to visit the Poye, which hee refused, obeying to the Cardinall the Roman Simonic, which for consecration of a Bishop, had taken fower hundred markes, and for the Legatine power of the Bishop of *Ely* had taken fiftene hundred markes, and infinit summes of the Archbishop of *Budaues*, accused by his Clergie. *Queen Eleanor* followed and ouer-tooke her sonne. The same yeere, the Emperor *Frederick*, betwixt *Iconium* and *Antiochia*, was drowned in the Riuer *Saphet*, falling off his Horse. The English sailed, on holy Thursday, were mightily embroiled in the *Spanish* Seas with a Tempest, and *Thomas* of *Canterbury* three times appeared wily, bidding them not to feare, for Hee and the Martyr *Edmund*, and Saint *Nicholas*, were appointed Patrons of the Fleet, and the Tempest presently ceased. Many ships were dispersed, one of which came to *Syluia*, and eightie well armed men of the companie, were entertained by the King of *Portugall* against the Emperor of *Morocco*, with good conditions. Ten

Greekes and Sa-
racens conspi-
rators.

Syluia taken by
help of English.
King Richard.
See what a
whirlle Poye

of seculare
and fiske of
blood, the land
called Holy,
proued.

* A marke was
eighte ounces,
Kings sales.

Popes priuile
to England by
King Richard
holy Land
voyage.

Surrender
aduanced.

Exactions.

Becket Hospi-
call at Aschon.

Beginning of
the Kings ex-
pedition.

Roman Simonic.
The Emperoe
drowned.

Apparition of
the Becket.

Fish sold, vnto
on Scripture,
but reuelation.

English-men
enueyred
against Ma-
rice.

other ships came to *Lubon*, and thence travelled to *Marfles* thence by Land. The Archbishop of *Canterbury*, *Baldwin*, *Habert* of *Salisbury*, came to *Tyrus*. *John*, Bishop of *Norwich*, went to the Pope, and emptying his purse, was released of his vow.

King Richards
acts in the
Kingdom of
Sicilia.

Freedom: ex-
tall.

Bishop of E-
ly's pride,
pompe, ex-
celle.

Philip, King of *France*, arrived at *Meffana*, and was entertained in the Palace of King *Tancred*. King *Richard* coming a few dayes after, was forbidden entrance by the *French*, fearing that prouision would not be procured sufficient for both. The Citizens were willing to receive him, which the *French* forbade, ascending the walls armed and keeping the passages. *Richard* called to arms, and by hostile force entered, putting the *French* to flight and flight, which kindled a fire in the *French* Kings breast, near after till himselfe was extinct, extinguished. King *Richard* took in *Calabria* the strong Fortresse, called *Lemba Maris*, and another betwixt *Calabria* and *Meffana*, called the *Monasterie of the Griffons*. The Griffons having slaine many men and horses of the King, he brake in by force and took their Citie. The Citizens gave him pledges, and he fortified there a Caille, called *Matagrine*. A Councell prouocall was holden at *Westminster* by the Bishops Legat, little or nothing to the good of the Church. The Church of *Normandie* then obtained her freedom, King *Richard* granting that Clergie men should not be attached by Seculars, and matters of Oathes, Marriage, Viures, &c. should be tried in the Spiritual Court. *Baldwin* the Archbishop dying at *Achon*, bequeathed all which he had to the favour of the Holy Land, which *Habert* his Executor distributed faithfully. *William* of *Ely* meane-while made a ditch about the Tower, and exercised his bought Dignities with immoderate excess to re-fill his emptied bags, prouing burthenome to all Churches, both Conuentuall and Cathedral, riding thorow *England* with fiftene hundred horse, with troops of Clergie men and Knights, attended at Table by Noblemen fennes, whom he married to his Neeces and Kindred by buying any Land which was to be sold, giving and retaying at pleasure Abbies vacant, by feare or price obtaining every Caille and Towne, followed with Minstrels and Songs of all sort: none durst murmur against him. His stile was in his Letters, *W. De gratia, Elenfij Episcopus, D. R. Cancellarius, totius Anglie Institutor, & Apostolicus fidei Legatus, &c.*

HONDIVS his Map of Sicilia.



Anno 1191. the French King took ship at *Meffana*, in the end of March, and in the beginning of April King *Richard* followed with threene Gallies. * one hundred ships of war, then, and fiftie Gallies: and thirte dayes after came to Cyprus. *Cusfe* the Lord of the Land, which called himselfe *Emperour*, took and imprisoned many of King *Richard*'s men, whereupon he waited against him, took him and his only Daughter and subdued the whole Land, with all the strong places to his subjection. He bound the King in silver Fetters, and imprisoned him at *Marguth* Caille neere *Tripolis*. The Daughter received honourable custody with the two Queenes.

16

HONDIVS his Map of Cyprus.



Philip Earle of *Flanders* going to the Holy Land with the French King, dyed without issue. The Armie which belleged *Achon*, was belleged with Famine, which with a well furnished Naue King *Richard* relieved, in the way linking a *Dromond*, a huge ship of *Saladine* going to aide the belleged, frighted with Wild-fire, Vettils full of unknown Serpents, & fue hundred Souldiers. The Kings diuers, while it was becalmed, bore! many liles therein, so that the goods hee liued, but drowned three hundred of the men. When the two Kings were now at *Achon*, they came to capitulations and *Saladine* counteracted to render the Croile (before taken) and threene hundred choice Christian Captiues, and leuen thousand *Bizantines* to take the liles of the *Saracens*, the rest remaying to the Victors. But when the conditions were not kept, two thousand six hundred *Saracens* lost their heads. The French King enuying the glorie of all the Christian Exploits ascribed to the English King, pretended for want of money to returne. Hereupon King *Richard* offered to communicate for the Seruice of the Holy Land, one half: of his gold, silver, victuals, armes, ships: who yet had sworn, and against the wils of his owne, and to the disgust of the whole Armie, must needs home. Another quarrell arose, the King of *France* purposing to deliuer *Achon*, and all whither they should take to *Marchius* of *Mount Ferrat*, and to make him King of the Holy Land, King *Richard* standing for *Guido*. But *Meffana* had begunne

* *Bucer* *Tripolis*
we are *Cypri-*
facte.

Cyprus subdued
by K. *Richard*.

His relief of
Achon, and tak-
ing a *Dro-*
mond.

Achon taken
Frenchmen.
Calum non
non non
q. 104.

The Country
is courted by
King Richard.

King Richard
qualifies
Kingdomes of
Jerusalem and
of Cyprus.

Treasure offe-
lures.
God opened
the mouth of
an Affe to
teach the Pro-
phet.

Chancellors
exceffe.

Pride of a
Prelate and
his fall.
A Bishop and
Chancellor of
England with-
out Englyb.

Rich. winneth
Dawon.
Cause of King
Richards his
captivitee.

Duke of Burg.
treachery.

King Richards
as at Jopp.

* Eightie
Knights and
four hundred
C. of his wa-
men.

and an vnhappy running at Tilt, had made runne on this diffention. Hee left the Duke of Burgundie with one thousand men at Armes inliewe to doe service to King Richard, instructed before in Treacherie. This swearing to make no mans Land there present, he returned; and King Richard repayed the breaches, and ditched and fortified *Achoz*.

The Coast Cities leaved of his approach, had, having no hope of succour from *Saladine*: thus they did in *Caiphas*, in *Cefarea*, *Joppe*, *Affis*, *Gaza*, *Affalon*, so that all the Region on the Sea from *Achoz* to *Joppe* was taken, yet without great losse to the Christians, whom *Saladine*'s Armie full attended, waiting all opportunities of mischief.

King Richard in a Letter to the Archbishop of *Rouen*, tells of a Battell and great overthrow given *Saladine* neere *Affis*, wherein most of the chief Saracens were lost, then had bene in one day in forty years before: after which *Saladine* durst not attempt by open force, but by secret ambushes. Hee over-turned *Affalon*, and made it even with the ground, hearing of our coming thither, and wee have hope shortly to recover all our Lords Inheritance.

King Richard being returned, gave the Kingdomes of *Jerusalem* to his Nephew *Henrie*, with the Wife of *Marcellinus de Monto Ferrate*, being heire of the Kingdomes, now her Sister de *Queene* was dead, *Guido* consenting, to whom King Richard gave *Cyprus*, lately gotten by the Sword, for which he did him homage. The said *Marcellinus*, was a little before murdered at *Tyrus* by the *Affalines*.

When *Saladine* had taken *Jerusalem*, the Inhabitants had gathered together the Reliques they could find, and put them in foure great Loric Chits, which he (learning what they were) com- manded to be carried to *Baldach*, and given to the *Caliphs*, that the Christians should no longer glory of dead mens bones, and believe to have them Intercessors in Heauen, whose bones they worshipped on Earth. But the Prince of *Antioch* and the Patriarch of *Jerusalem* were so desirous of such a Treasure, offe-nanted by Oath to receive them at fiftie two thousand *Buzantines*, or else to returne them. The Prince failed them vp, and all Christians were dejected, the time being at hand for the pyment. King Richard paid the money that they might intercede for him in Heauen, whose bones he had redeemed on Earth from the hands of Infidels.

Combutions hapned, mean-while, in England, by the Chancellors exceffes, the issue where- of was his Deposition, he and his having to exhaust the Kingdomes wealth, that they left not a Girdle striped with Siluer, nor a Ring, or Jewell, or any thing of worth to any, nor Treasure to a Jew. The Chancellor sware to the Articles, and to deliver up all the Castles before his departure. He came to *Caenborne*, and their took the Croffe of Pilgrimage, and laid downe that of his Legantine Office and getting clofly to *Dower*, thought to have *Rhone* over Sea in a Wo-mans Habite. Waying on the shore for passage, a Mariner was somewhat homely with him; and found him as arrant a man as himselfe, by the testimonie of his Brethren. Hee calls in com- pany, and women would needs buy of him his piece of cloth, which hee had taken to cloke his Sexe and businesse; but he understanding no *Englyb*, could say nothing, whereupon they remou- ed his Muffler, and found a Shaueling whom they dragged contemptuously along the Strand, with cries, buffets, spittings, and halasing him throw the frettes, imprisoned him in a Cellar Who yet escaped by leaving his Oath to the Lord, and his Pledges (and his two Brethren) to the Lords, and got over to *Normandie*.

King Richard beieged the Cattle *Dawon*, the next of Christendome towards *Babylon*; and wanne it. Soone after hee took a rich Caroum of Merchants guided by *Saladine*'s Souldiers, with leuen thousand Camels richly laden. The Duke of *Austria* came about that time to per- forme his Vow in the Holy Land service, where a quarrell falling out betwixt his Harbengers, and a *Norman* of King Richards, the King inconsiderately, taking his maist part, caused the Dukes Colours to be cast into a lake, which the Duke leeking to right, was further wronged with toffees; whereupon the Duke feeling himselfe contemned by the King, turning to the King of Kings inuoketh him with teares to his reuenge, which after fell out accordingly. King Richard with his lare gotten spoile would have gone and laid siege to *Jerusalem*, where the fear of his name and coming had already terrified the Inhabitants. But this was hindered by the Duke of *Burgundie*, (envying that Triumph to King Richard) counselling the Templers, and French to his part. *Saladine* also with great gits corrupted the Duke, lending him by night five Camels laden with Gold, Siluer, Silkes, and other Riches. Whereupon the King conuincing him by witness, called him Traytor, and hee returned from the King in displeasure to *Achoz*.

Newes came that *Saladine* beieged *Joppe*, and King Richard desired the Duke to assist him in the Enterprise, which he refused, and went the same night toward *Tyrus*, where hee fell madde, and dyed miserably. The King hasted to *Joppe* by Sea, *Saladine* having already taken the Towne, the Souldiers were upon delivery of the Cattle, when King Richard brake in amongst them like a furious Lion, and chased the Saracens to *Ramula*. But hearing the next day of the Kings im- mense numbers they returned, (for only three ships had arrived) *Saladine* sent fiftie two thousand to set upon the King, which encompassed his Tents, and awaked him with their noise. Hee gat- yapon his Horse attended by eleven others (they had no more till they had betrowed of the

saracens), and beyond belief so laid about him, making way for the reit, that they into the Towne also made out, and quited the field of them. This hapned on Lammas day. *Saladine* in his rage sent for an old Prisoner, whilome Prince of *Antiochia*, and asked him, *What wouldst thou desire if thou hadst me in thy power as I now haue thee?* Hee (advised to tell the truth) said, *hee would cut off his head*; which was his owne sentence, and *Saladine* himselfe the Executioner. An Heremite told the King he should not winne *Jerusalem*, and gaue him a peece of the true Croffe, as hee said. Whiles the King abode at *Joppe*, leuen weekes, an infectious Difease fell on him, and the moit of his deadly to all in manner which had it, except the King. Seeing therefore the French alienated, and ready to returne, his monies spent, his men diminished by warre and sicknesse, his Enemies increasing daily: he determined to returne home for the reparation of his Purse and force, concluding mean-while a Truce with the Pagans for three years. By Sea hee was encountered with a terrible Tempest, some drowned, others wracked, few straying their desired Port. This hapned in Autumne, whereas *Saladine* dyed in the Lent following, and when they stoyed, had facilitated their Designs, both by his death and the diffentions which followed amongst his lonnes and followers. Hereunto was added the Conspiracie of the Earle of Saint *Giler*, and all those Princes by whom he was to passe: which made him purpose to returne by *Germanie*. He came to *Gazera* in *Selawmie*; where some notice of him being taken, hee with his small company halted away at mid-night: but a worse and darker mid-night hapned. For with one man and a Boy which could speake *Dutch*, hee travelled three dayes without eating or drink- ing: he came to *Gynatia* in *Austria*, and being suspected by the Boye change of *Byzantium*, after by the Kings Gloues which swarres hee had carried vnder his Girdle, hee was beted and yedded himselfe to the Duke, who committed him to strict custody, and in the year 1193, sold him to the Emperour for threecore thousand pound of Siluer, *Gilen* weight. Here hee was againe imprisoned, and a strong Gard let on him, with whom he made himselfe merrie in sports, making them drunke, trying of Matrices, in all seeming fable of himselfe and his hard fortunes. The Emperour would not admit him his presence or speech, and pretended many cunninges against him. At last, by mediation of friends hee obtained a hearing, eloquent- ly cleared himselfe of Imputations, and wonne much respect both of others and the Emperour *Henry*, who after viddim more familiarly, and demanded one hundred and forty thousand

Markes of Siluer for his ranfome. This was brought by the Kings Letter, and the Emperours Golden Bull into England by *William* Bishop of *Ely* afore said: and all Bishops, Clergie-men, Earles, Barons, Abbots, Priors were allowed at a fourth part of their Rents, to ranfome the King. Also they fold for that purpose their Chalcies of Gold and Siluer. *John* Bishop of *Norwich*, thorow all his Diocesse tooke halfe the price of their Chalcies and Goods. The *Cistercian* Order (free before from all Taxations) gaue all their Wool to his Redemption. No Church, no Order, no Degree, or Sexe, was passed by, which was not hereto compelled: manifold Temples, Inun- dations, and Winter Thunders hauing throwe that yeare fore-figined the fate, causing also great Karitie of Corne and Fruits.

King Richard being Prisoner, his Brother *John* made compact with the French King; and sought to be crowned in England, but the verue of the *Englyb* was more loyall. *Philip* the French King inuaded *Normandie* with a very great Armie, not sparing Order, Age, Sexe, vning no leech the Treason of King Richards Subiects corrupted by him. He beieged *Rouen*, but by the Earle of *Leffers* Prowesse and the Inhabitants valour, was repelled with shame.

Autum 1194. King Richard hauing paid the greatest part of his Ranfome, and giuen Pledges for the reit, arrived at *Canborne* on the Sunday after Saint *Georges* day. Presently hee visited *Thomas Becket*'s Tombe, and was with Petitiuall Solemnitie, received soone after at *London*. Hee ha- stied to Saint *Edmunds* to performe his Quotions; and thence to *Nottingham* against the which had conspired with his Brother *John*, some of whom hee suffered to redeem themselves, soe to redeem his Pledges, and to inuade the French which continued spoiling his Land with King Richards returne.

The Sunday after Easter hee wore his Crowne at *Wincheſter*. His Brother *John* humbled himselfe and the King receiued him to fauour. This was done in *Normandie*, where hee pursued the warre against the French. Hee procured the Duke of *Austria* to be excommuni- cated by the Pope, and his Land to be interdicted: whose Land was further smitten with *Famine* and Pestilence, and the Inundation of the *Dawon*, which drowned ten thousand men: himselfe also falling off his Horse, his leggs were incurably hurt, which being cut off, yet the paine continued and killed him, before being penitent, absolved, and absolving King Richard: his Pledges.

Autum 1195. Pope *Celestine* wrote to *Hubert*, Archbishop of *Cantebrurie*, and to the Bishops of England to preach the Croile, giving Indulgences to those which undertake it, the Remission of twelff Penance by the Priest, as his Predecessors had done; namely, that they which with a contrite heart shall undertake this expedition, and for the penance of their sinnes; if they depart in the Faith, shall obtaine full Indulgences of their crimes; and life eternall. All their goods and families, after they haue taken the Croiffe, shall be under the protection of the Romane Church, and of the Bishops and Prelates. And nothing which they then at their crossing did quietly possesse should be called in question, for

His Armie
dificulted.

His returne
crossed by a
Tempest.
His hard pass-
age.

K. Richard's O-
men by the O.
of anti-o, and
fold to the
Emperour.
Mines which
came to Eng-
land, by this o-
therwise vicio-
us and glori-
ous Expedition,
from the
6. ft to the last
thereof.

French perit

King Richards
returne.

Duke of Au-
stria death.

Indulgences,

trill their returne or death should remaine quiet: Others which minister of their goods, shall obtaine Indulgence according to the Prelates moderation. Hee exhorted him to be instant in season and out of season, going about the Prouince, King Richard and the French came to agreement, but the Archbishop of Rouen interdicted all King Richard, because of a Caffe which King Richard desired to take against his will. Anno 1199, King Richard died, and John his Brother succeeded. The same year the Kingdom of France was interdicted by the Popes Legat, for the taking of the Elke of Cambray prisoner, who was freed before the sentence could. Hee came also to the King of England, threatening like interdict, if the Bishop Belmaceys, were not deliuered, whom yet because he was taken in Armes, he dismissed not without his ranfome.

Anno 1200, an Epistle from Heauen was sent for the keeping of the Sunday or Lords day, 10 from the ninth house on Saturday, till Monday Sunne rising, which the Pope, approoued, and sent Preachers thorow diuers parts of the world, Enforce Abbot of Flay coming from him into England for that cause. (But of vsages the Stories of these times are full.)

In the year 1211, was holden the great Council of Lateran, in which after other things, the affairs of the holy Land were propounded. We will and command (they are the words of the Pope) that Patriarchs, Arch-bishops, Bishops, Abbots, Priests, and others, which haue cure of soules, doe preach faithfully the word of the Croffe, beseeching by the Father, Sonne and holy Ghost, one onely true and eternal God, Kings, Dukes, Princes, Marqueses, Earles, and Barons, and other Nobles, and the Communitie of Cities, Villages and Townes, that if they goe not personally, they will send a sufficient number of Warriors with expenses for three years, for the remission of their finnes, &c. If any refuse, let them protest to them on our behalfs, that they shall suffer this as the deadly Indulgence of the last Iudges, &c. And as different as all which shall haue not on the Croffe, shall be under Saint Peters punction and ours, and under the Arch-bishops, Bishops, and Prelates of the Church, and all their goods, &c. as before.

§. III.

Prosecution of the Holy Land Warres: English Nobles crossed: RICHARD Earle of Cornwall his Aunts there: WILLIAM DE LONGA SPATA, and other English-men. King or Saint LEVIS of France his doings and sufferings: Prince EDWARD.

* Every Earle was a general pilgim.

* Incredible tales of the Croffe, in that credulous age were recorded. The croffe of Christ was fruitful and bare many children, or else fancie in mad, which be- lieued a Sym for the same before by re- velation, and now another lie. Croffes in the Ayre.

Damiatie be- lieged. Jerusalem crossed

English Noble- men in France of the Croffe.

THE truce being expired in the first generall passage * after the Council of Lateran, the Christian Armie was assembled in Acon, with the three Kings of Jerusalem, Hungary, and Cyprus, the Dukes of Austria and Moravia, and great Forces of the King of Germany, with many Arch-bishops, Earles, Gentlemen. The Patriarch of Jerusalem, took up the Croffe (which had beene hidden *) till this time, it being before, as some say, diuined, and the one part lost, as you haue heard, and now this other part succeeded) and the Christian Armie in the Vigil of Saint Martin, walked themselves in Jordan, and hauing visited the holy places, returned to Acon. The King of Hungarie loone after departed to the great detriment of the holy Land, being requested to the contrary by the Patriarch. But away he went to communicate with his followen, carrying with him Pilgrimes, Gallies, Horfes, Armes. Others cowardly abode in Acon, a fainfull Cite, and full of all vnclannesse: the King of Ierusalem and Hospitallars of the Dutch house, fortified the Castle of Cesarea. The Templers and Hospitallars of the Dutch house, fortified the Castle of the Pilgrims. In Acon of Ierusalem appeared a white Croffe in the ayre towards the North, another toward the South, a third coloured in the midly, with the forme of a Crucified man. Other Croffes after appeared, whereby the Prouince of Cosen was prouoked to the holy Land service. These with the Frislanders provided three hundred ships, made with great care, which in the way came to Lisbon: and their dissention diuided them, some flying with William Duke of Holand, in the name of Alchaba a Moorish Cattle, where they won a great battell against the Moores, and lue one of their Kings, after that taking the Castle alo.

Anno 1218, The Christian Naue parted from Acon to Damiatia, and besieged it, where after great losse of their owne they took a Tower. Saphidine Sonne and Successor of Saladin (by the murder of his Brethren) died, and Coradine his Sonne razed Jerusalem, making the Walls and Turrets rude heapes, and leauing nothing but the Temple and Tower of David in reuenge of the siege of Damiatie. The next passage brought many Pilgrims from diuers parts of the world, with the Popes Legat, Rowallph Earle of Chester, Saer Earle of Winchester, William Earle of Arundell, Robert Fitz Walter, John Constable of Chester, William de Harcourt, Barons, and Oliver the King of England Sonne, with many others. Many lost their liues on both side, and by inundation of the Sea and Riuers, brought new prouisions of vnclannesse Filthes into

into their Tents, and did much harme, carrying their workes to the other side, the water betraying them to the fire. A grieuous disease, for which the Physicians knew no remedie, infected the Campe, (by the description it seemeth the Scorbute) which killed many. Many conflicts on both sides swept away many. Damiatia was in this long siege assaulted with Swords, Famine, Peitilence. Nello refusing this year to visite a great part of Egypt, made the Soldan to feare a Famine, and in their straits he offered the true Croffe, which Saladin had taken, and all the Kingdoms of Jerusalem, and to repaire the ruines of the razed Cite, and reparation of Cap-tiues. (onely he would hold Cose and Mount Royal, paying twelve thousand Byzantines yearly tribute, for the Caruans securitie which trauelled to Mecca) if they would leaue Damiatia.

The Princes liked it, the Clergie refused, and on the seventh of November, the Christian Armie took it, without resistance, it hauing bene a burial place for her Inhabitants, and now stinking like a Graue, the streets and houses being strewed with carcases, eightie thousand had dyed therein during the siege, besides three thousand which they found yet remaining. The Ipoyle thereof was very great, and equally reared where theuery presented nor.

After Damiatia taken, the next passage came to many Pilgrims, that Taphnis Castle was taken, and both fortified. The Soldan took the Castle of Cesarea, and did much hurt to Acon and Tyrrus. Anno 1212, Philip de Alencon a stout Souldier, and the Master of King Henry went to the Holy Land. Anno 1224, Baldwin Earle of Flanders returned, and was knowne and acknowledged of many. But his Daughter denied him to be her Father, and procured him to be changed betwixt two old Dogges.

This Baldwin, with the Venetians, the Duke of Louaine, the Marquesse of Mount Ferrat, Simon de Montfort, and others, intending the Holy Land, by opportunitie of Greeke combatoins at Constantinople, recovered the lost Kingdom of Jerusalem, leauing two daies, and took it, (being before first) on the twelfth of April, 1204. By common consent Baldwin was elected Emperour: and the Greekes vpon that occasion began another Empire at Trebizand. Baldwin by Priuie helpe conquered Thrace, and after the Greekes betaking themselves to the King of Bulgaria, in a battell against him and the Scythians he was laid to be slain, Anno 1206. the Scythians putting all Thrace to Ipoyle and sword. Henrie, Baldwins Brother, was chosen to succeed, who ayded by the Marquesse, now King of Thessaly, expelled those Barbarians, and recorded the Countrey, and after eleven years troublesome reigne, died. Peter his Sonne-in-Law succeeded, who was treacherously slaine, and Robert his Sonne succeeded a whole Wife a beautifull Ladie in a tumult, was by a Burgundian (to whom she had before bene betrothed) taken in the night, her noile and eares cut off, her Mother throwne into the Sea; and her Husband then absent, had his griefe so present, that he liued not long after, leauing a little Sonne Baldwin, the last Lastine Emperour of Constantinople, affianced to John of Brema, whom Pope Innocent had made King of Jerusalem: the Greekes easily recovering in that opportunitie. The first Baldwin thus reuiued, whether he were a counterfeit or no, is vncertaine. Certaine it is, that our Author faith, all that were of counsaile to his hanging, dyed an ill death. The last Baldwin fought by helpe of Frankes and English, (for he had large gifts) but in vaine to recouer that Empire.

About this time the great multitudes took the Croffe thorow the world, infomuch that of the Kingdoms of England onely, fixtie thousand and more sufficient men, besides women and old filkes, took the Croffe: Master Hubert testifying, that he (being a Preacher of the Croffe) had so many in his Catalogue. On Mid-summer night, the Lord appeared in the Firmament, in unspecified forme and bloody, to shew (saith our Author) how acceptable that deuotion was to him. This was seene neere Vxbridge by a Fish-monger. Peter Bishop of Winchester, and William Bishop of Exeter were two of thele, which spent five years in that Pilgrimage. Frederick the Emperour took shipping toward the Holy Land to performe his vow, but returned, pretending sickness, to that force thousand men which waited his coming that place, returned frustrate to their homes, and many to their long home. Whereupon Pope Gregorie excommunicated him. He by publick writings purged himselfe, and great troyes ensued.

The Pope out of their Ctie to Viterbume, and thence to Perugia, hie hauing no other weapon of reuenge but excommunication. The same time, the Earle of Toulouse had a great victory against the Crusado Armie, which the Pope had with like Indulgence to that of the Holy Land, excused to waite against him and the Albigenses, (which for denying the Papacy were condemned Hereticks). Frederick yet made best speed to the Holy Land, where the Clergie, because the Pope had excommunicated him, committed him to reconciliation, and would not communicate with him. But the Templers and Hospitallars received him with reuerence. The Soldan lent him which went of France and other parts, gathered a great Armie and invaded, helped by the Popes Forces, the Emperours Dominions. The Soldan troubled with ciuill broiles, helped by the Popes force, all the Holy Land, to that he entred Jerusalem with his Armie, and they purified the Holy Ctie, but the Clergie would not communicate with the Emperour. Master Walter, a Friar Preacher, an English-man, which had done great service for the Croffe, appointed by the Pope to that Office, laid Masse: and the Clergie was restored to their Quoniam possidit, the Emperour

Damiatie taken

Strange story of Baldwin. Grece broiles. Constantinople taken by the Latins. See for this story Turkeish History.

Rasfall report.

Sixty thousand English take the Croffe, besides old men and women.

Frederike the second ex-communicated.

Albigenses and Greflites.

Popes Ads.

Walter, an Englishman.

A Turke sent
to build then
Popish Tem-
plars and Ho-
spitalars.

Pope sendeth.

M. Per. Gith,
that this pui-
fant Emperor
at once mis-
carried five ar-
mies in several
places.

Manner of
preaching the
Croffe.

English Nobles
take the croffe.

Sole of rymes
is so common,
that I forbear
to follow the
Authors his of-
ten mention.

Battel of Gerg.

Earle Rich.
his acts.

Templars
pride.

Emperour intending to goe to *Jordan* after the custome, the Templars and Hospitalars treacherously gaue intelligence to the *Soldan*, that he might intrap him: partly enuying his successe, loth any should there haue honor but themselves; and partly, because they heard that the Pope had inuaded his Territories. The *Soldan* abhorring such perfidie, sent their Letter to *Frederike*, and laid open that hehish myserie. Hence arose grudges, and the Templars and Hospitalars drew the Patriarke into their conspiracie, which published a Letter diffamatorie against him. Pope *Gregorie* exacted teates for the maintenance of those his warres against the Emperour, thorough *England*, *Scotland*, *Wales* and *Ireland*, which were rigorously, vnder paine of Interdiction and Excommunication exacted, not as the twentieth before the King, but as might best be for the Popes advantage, and the people forced to pay it before hand, euen for the crops on the ground. The Prelates sold their Ornaments and Church plate for expedition, and *Stephen* the Pope Procurator, hauing Viliers attending like Raues, saue that they preyed on the liuing. All this notwithstanding, the Emperour returning, soone recovered that which the Pope and his King *Iohn* had taken, and some composition was made betwixt them. Pope *Gregorie* sent Preachers, and wrote to excite men to the holy Warre, and sent others for money to releaue thole vowes, *Nec siri poteras in quam abyssum tanta pecunia que per Papales Procuratores collegit daretur. Unde negotium Terra Sancta vixquam felix, &c.* He after excommunicated him againe, and chose another Emperour, abolishing his Subjects, perswading them to be faithful in infidelity. But the wickednesse of the *Roman* Church defended that the Popes authoritie was not receiued: he addeth of it, *Deposito rubore velut meretricis vulgari & effronti amobus venalis & expoli- ta, vsuram pro paruo, simoniam pro multo, &c.*

The Truce betwixt the Emperour and the *Soldan* expiring, the Pope sent and writ againe, granting Indulgences as before, and freeing from Viliars, employing the Preaching Friars and Minors in this Croffe buyness, who by the Popes Mandate, were attended by the Archdeacons and Deanes, which in euery place called the Parishioners, men and women to assemble, not vnder paine of excommunication, being asked. Many Noblemen of *England* took the Croffe, *Earle Richard* the Kings brother, *Earle G. Marthall*, *Earle Iohn of Chester*, the *Earle of Saluberie* and his brother, and many other honorable personages. *Earle Richard* made sale of his woods, and of whatsoever he could for that promition. But the Preachers preaching the same Indulgences to them, which gaue so much money as would beare the charges, hindred mens deuotions. For this proued a common and villall couric, to exchange vowes for money. About one hundred Knights Templars were soone after slaine in a battell with the *Turkes*, besides other multitudes. Anno 1238.

Many croffed Nobles were assembled at *Lions*, to goe to the Holy Land, when a Messenger from the Pope tolde them to proceed; notwithstanding, that was the place and time appointed by his Preachers, and that they had sold and pawned their goods and lands for that Expedition. Many returned home discontent: Many held on their way. Anno 1240. *Earle Richard* and the other English Nobles, tooke leave to set forth on their Holy voyage. That yere, the Christians not agreeing in the Holy Land, fultynned great losse, innumerable being slaine and taken, *Earle Richard* passed on his way into *France*, and was by the Popes Legat forbidden to proceed, who answered, that he had prouided his Ships, Moneys, Armes, and deterring the double dealing of the *Roman* Church, committed himselfe to the Sea. The *Soldan* of *Damascus* gaue the Christians all which they challenged beyond *Jordan*, to help him against the *Egyptians*. *Earle Richard* came to *Adon* a little after *Michaelmas*, where he was received with all solemn significations of joy. The third day after his comming, he caused Proclamation to be made, that no Christian Pilgrime should depart home for want of money, for he would enterayne them in his pay. He writ the king of the great Schisme and mischief thereon attending, complying of the Pope: the King of *Nauarre* and *Earle of Britaine*, were gone fifteene dayes before his comming: Truce was concluded by him with the *Soldan*, many Places and Prisoners surrendered vnto him, which he therein in his Letter particularly nameth. Further, that he and the Christians fortified *Ascalon* the Caste with two Walls and high Towers, to prevent the worst, if the *Saracens* should violate the Truce. Hauiing received on Saint *Georges* day all the Prisoners, hee returned homewards and hee caused allo the dispersed bones, of those which had bene slaine in the dismal battell of *Gaza* to be buried. The Emperour receiued him honorably, hauiing married his sister *Isabel*, daughter of king *Iohn*. He was welcomed into *England* by the King his brother, in February, 1242. The French Nobilitie much honored him as their Patron, for deliuerie of their prisoners. The Pilgrimes departing after *Earle Richard*, the Templars enuying, scoffed and derided his acts, and brake the Truce which he had made, which the Hospitalars obserued, whom therefore the Templars besieged in *Adon*, chasing allo the *Dutch* Knights, turning the great Reumes against Christians, which were giuen against *Saracens*. This contention continued betwixt them with great killand. It hapned that the *Tartarians* Deluge, hauiing then ouer-flowed the Easterne World, and ouer-welmed *Perfia*, the *Chorasmians* by them expelled and forced to flit, were enterayned by the *Soldan* of *Babylon*, and promised, if they could ouer take the Christians, that

that they should possesse their Country, whole multitudes so terrified the Christians, that they consulted to remove all the Inhabitants of *Ierusalem* to *Ioppe*, and began in the night to performe it. The *Chorasmians* entering, found certayne Banners, which they erecting, some Christians called backe their fellows, as if some notable triumph had hapned to the Christians, which returned either into the Citie or Suburbs, where the enemy presently alaking them flue thence thousand. The yong Men and Maydens they made flaures. They entered the Holy Citie, and due the old and feeble persons (which had not gone forth, but fled to the Sepulchre for Sanctuarie) and Nunnes. The Christian Soldiours fought to reuenge it, fighting with them a bloody battell till night, losing innumerable, yet killing many more. On Saint *Lodes* day, with the generall power of the Holy Land assembled to the Patriarke, they fought against them, now through- out with new supplies from the *Soldan*, where the best was, that they sold their liues at a deare and bloodie rate, more perishing of the Infidels, but the Christians loing almost all. The Master of the Templars, and the Master of the Hospitalars and *Dutch* knights fell, and but eighteen Templars and sixtene Hospitalars escaped. The number of the slaine was infinitum on both sides. The whole Land put on irrecoverable confusion.

And although Pope *Innocent*, at the Councell of *Lions*, seemed zealous of this matter, yet he that other quarrell to the Emperour more possided him: and the Council with hood him to his face, taking authoritie to appoint Collectors for that Subsidie, whereof the *Roman* Court had bene so often, so fraudulent a Disburser. The French King lately sicke, had vowed a Holy Land voyage, if he recovered, when almost all the Nobilitie followed. But the Pope persecuting the Emperour, and causing a new to be chosen, little succour could be sent them, so that many denying, became Apostates. The *Soldan* himselfe detested, and openly protested against the Templars and the Pope. The Bishop of *Worcester*, *William de Longa Spata*, and many Nobles of *England*, in imitation of the French, tooke the Croffe. This *William* imitated *Earle Richard*, who conuerting with the Pope got great treasures, by dispensing with that Holy Land vow, desired the Pope to giue him fauour in the Land, which hee did, cutting a large troupe of mortallers liue. The *Earle* gathered infinite summes by the Popes grant, taking of one Archdeacon six hundred pounds, and *William* got about one thousand markes. King *Henrie* with great deuotion carried some of the blood, sent him from the Holy Land in a Cryfall vessell, pretended to be that of Christ, from *Paulus* to *Weyminster*.

Anno 1248, the *Earle of Leicester* tooke the Croffe to expiate his sinne, in marriage of her which had vowed chastitie. His wife and many Nobles and Knights, followed the example. The French King began his journey, first seeking in vain to reconcile the Pope to the Emperour. Hee tooke ship and left many behind, which returned and were dispensed with by the Pope then at *Lions*, giuing him their provisions, and emptying their purses, *William Longespée* followed with two hundred Horse-men, whom the French King kindly entertayned, and be- sought: the French to lay aside their wonted enmie to the English.

Anno 1250. King *Henrie* tooke the Croffe of the Archbishop, and the Archbishop himselfe, the Kings brother *William de Valentia*, and many Courtiers; the Abbot of *Bury*, and many o- ther followed: some being of opinion, that the King did this but for a colour to get money. Five hundred Knights, and innumerable croffed people met at *Bernardsey* (hauiing lode or morgaged their Lands and Goods, and inuolued themselves in vtiuries for the Holy Land buynesse) to confide of their vowed voyage, intending to forue the King of *Heauen*, howeouer their calling. King lode affeied. Whence to prevent, hee procured the Popes Letter by money to suspend their journey till himselfe went. The French besieged, and were besieged at *Damietta* by the *Soldan*, and *Scarifice*, where many perished by Famine and Sword, and many ran to the Enemie and be- came Apostates. The French also were enuious to the English and *William Longespée*, ha- ing taken figuratively a rich Carauan with Camels, Mules, Ases, laden with Silkes, Spices, Gold and Silver, and other riches and prouisions, slaying and capturing the men; the French quarrelled

between, and tooke his purchase from him, the *Earle of Aris*: the Kings brother being herein chief, which the French King not daring to remedie, hee left him and went to *Adon*. The French tooke *Damietta*, and the *Soldan* offered all the Holy Land and great treasures for the res- titution. But they chose rather to reuote towards *Cairo*, and the *Earle of Aris* proudly ob- jecting to the Templars their pride, and calling *W. Longespée* (then returned) *tailed cowardly Eng- lish*, laying, that the *Armie* would doe well if it were cleaues of *tayles* and *tayled* (this hee spake vpon occasion of wife counsell giuen him by the former.) *William* answered, *We shall be this day, where I beleeme, you will not come neere my Horse: taye*: which also hapned, the *Earle* being drow- ned in fight, and *William* brauely dying in fight, standing to it when he had no legs to stand on (they being cut off) to a miracle of reuolucion, and commending his valiant soule to the Hea- uens, hauiing first sent many *Saracens* to Hell. This was the ille of the others during temeritie and pride. Of all the Armie prelast, two Templars only, one Hospitalar, and a bafe person escaped. The King was behuid with the rest of the Armie, who made another as unfortunate battell, in which himselfe was taken, his Armie almost all slaine or taken. The *Soldan* laboured that none should carrie this newes to *Damietta*, which yet was done by *Alexander Gifford*, an English

Chorasmians

Ierusalem

bloodie

King Henry

W. de Longa

Spata, and many

English pil-
grims

Refuses, the

best Holy Land

Earle of Leicester

Henry the third

took the

Croffe.

English also.

Damietta taken.

W. Longespée

desperate.

W. Longespée

English

Earle of Leicester

English

xv. miles or schalt thou ascende,
 And as much downward er thou defende.
 Toward the Cite of Barillon;
 For feth that is a faire town;
 The chief Cite of Sic is there even at hand.
 And the grete Sea is there even at hand.
 From thence, thou schalt to Perpynan,
 And after to Salto most thou gan.
 And so forthe thou to Nathon,
 A faire Cite and well bygon.
 And from thence, to Tour-Sent Denile,
 The last place of Aragon, myn.
 Mount Pylecia that is a /wonderful,
 A place place that is a /wonderful,
 And so thoumest fra to Cathel Rye.
 A shrewd town at my denise.
 The Dolphin is Lord of alle this countre.
 And hath them fygge to his hand.
 And from thence to Audinon,
 Is xv. lages, from town to town.
 And by marche Province full fre,
 At the brugg of Aunnon Fille the.
 Then of Province that faire Countre,
 Somewhat thereof I will the tale.
 In Dominion on that standing,
 The Pope hath a faire dwelling:
 A role Taly, and well ydight,
 Wit Towers, and gylowes full of light.
 A mery Countre and a faire;
 And all that is full good are.
 From that Pynne to Salto and I,
 Toward Marie Magdeleyn foun.
 The father Sene Marie Magdeleyn,
 In the fere Prochour this is certeyn.
 A faire Countre hit is, and a cleve,
 And popull of duntis manere.
 At weidyn in that Centre,
 Alle the fere of the town there schal be:
 And alle the fere of the town there schal be:
 Town and alle, and make them gite.
 In that Centre when on is dede,
 Thei here weper, for syn and brede:
 To cryen, and make grete faire,
 And make her beweele, and make them bare:
 And scrat their faces, and make them blede,
 And so then make through alle the fere.
 And at the Myse in the jaryge,
 Then make thei a foute bonnyge,
 And go to the grasse, and cryen hy,
 Out barrow why woldst thou dye:
 Men wolde were at thei were wode,
 For thei make so foute a lode.
 Then from that Centre to Sent Antonce,
 Ben xxix. lages, full fere.
 A Myghter there is, a faire Abbey,
 And there is his baron I dar well saie;
 In Gold and Silver areid full well,
 And there is of his owne manell.
 To faire well in that Centre hit is made,
 But the Silver of that Centre is alle the fere.
 The grete of Prounce is ther alle maister,
 The Kinges armes of Prounce bi duth ber.
 Silver hit is, bothe god, and fme,
 Like to the armes of Godfrey Boleyn.

xvi. for a coron schalt thou have,
 That knowest well bothe maister, and kneave.
 From thence, thou schalt to Port Dawaton,
 And after that, thou to Sen Lyon.
 Then schalt thou passe a fetele waie,
 Into the Mountaine, be my faie.
 Veto the Cite of Mount Riall,
 Hit is conwert with fme at alle.
 A longe waie schalt thou fynd,
 To the Mount of Cynece er thou wynd.
 Fers to the town of Sent Rohan,
 At while woeest that most thou gan,
 Alle is fere alle countre of the fere,
 Wit to the wieses, frode the fere.
 When thou comest to that Mountaine,
 Adaise the well fere er thou gan.
 For and the wynd slow, truff me well,
 Thou schalt have payne on that hill:
 Or thou come to that other fide,
 For the Mount is bee, large, and vide.
 In Mountaine, thei be, that I know well,
 And much doth be I schalt the tell:
 That be in the waie to Rome,
 And many Pilgrymes, that waie come.
 The nest Mount is Mount Bernard,
 That waie is bothe long and hard.
 By Sawoie the waie is right,
 That is a mery Countre, and a light:
 And the Duke, much is brasse,
 Rynde, and entee, they be lisse.
 A mery Mount there is, the name Godarde,
 And that is better then Mount Bernard:
 For there men passe the Lake Luterne,
 Toward Mount Godard, the waie to lerne:
 And so to Bellon, and to Millayne,
 And there ben Tuskennet, that money is ryne.
 Another Mount wese couny waie,
 Is thirg B Anayn, as I syn saie:
 The Marchionde wese, much is fere,
 Out of Engeland to Rome, that wold go.
 Now then to Cynece, I will tene agayn,
 And all furthe my journey that I have tyn.
 To Hospital, Sene Antony,
 And so to Pymerole, that Cite fce,
 Then comen the Quaternayn places,
 For the Duke of Millayn governance thei be fse.
 And so forthe to Mount Rigall,
 Then grete my trishen in that wale.
 And from thence, to Sauonne,
 And so to venne that riail town.
 By the Ruer of Linc schalt thou passe,
 To Mount Ros, and Mount Vernage a passe.
 There grete the Vernage upon bee,
 And the M. Harc is thei gud myne.
 Then schalt thou go to Cynce,
 And so to Sa. rzu, that Cite alle.
 From thence, to Point Sent Petre,
 And so to the town of Luke, my gud cleve.
 And then to Wic that faire Cite,
 And so to Florence a nouall Pynierite.
 Thir be Quaternayn, and thei the grete,
 And faire mymen of mery note.
 From thence, to Sene, thir Silver is gud,
 And there to change hit thei be bound.

And

And so then furthe to Sene Clerico,
 And after to Rieles Cofre, schalt thou ge.
 After that next to Aquapadant,
 And right to Bollen left thou be fient,
 From thence, even to Mount Fliskon,
 And so to Vitcherbe that faire town,

And thence to Castell Sene Laurence:
 And fore Sowerterez in Lence.
 From thence, to Castell Sufanne,
 And so to Rome that blissef town.
 The Duke of Troye that Eneas byght
 To Rome be come wit grei myght.

HONDIVS his Map of Italy.



Of him come Remus, and Romulus,
 After him called is Rile.
 Herben hit was, and christen nought,
 The Peter and Paul had hit brought.
 In Rome was some tyme I wene,
 CCC. Parishes Churches, and fene:
 Churches, thei ben many also,
 y C. and fite ther too.
 About the milles, miles, y and xl.
 And Towers a M. and fity,
 my and xx. grete yates, thei be,
 Principale over alle other in that Cite:
 And in T. Francisco thei ben thre,
 And thre in Leone full fere.
 These parties I from Rome to Venys town
 After the fete of our Lady Annunciation.
 And bode there for my passage
 To the body Land I take my wage.

De ciuitate Romana recessi in comitatu
 Domini Magistri Walteri Maldeffor, viq;
 Venice, et sic ad Terram Sanctam cum
 Domino Priore Sancti Iohannis London, &c.
 Then from Venis I schalt you telle,
 Wiche is the waie be water, and bull.
 From Rome to Tode is lx. mile,
 From the River of Tybere hit last a while.
 And from thence, to the Pynierite of Perufe
 Is cxxx. long mile waies.
 And thence to Alike, Sene Franccis is there,
 Is x. mile in a valais faire, and cleve,
 And to Remule the Pynierite of bouer
 A man make fce many a faire tour.
 Thens to the See passe be schall,
 Cite Venis men do calle.
 Fers to Franckheleyn be the River fre
 The most to Venis the Cite.

O fynes

Offreye the fynde be the Rimer moou on,
 Cordula is the first of hem seuen.
 xvi. mile hit is betwene
 By that streame that runneth thence.
 And so to Cholye thou most go,
 That is xxi. long mile also,
 From Cholye to Paletyne hit is,
 v. long miles no thing lesse.
 And thence to Malcnoke went I,
 The wiche xxiij. long miles by.
 And thence to Venis x. long mile hit is,
 Alle the wiche I went I was.
 And Venis shounde alle in the See,
 And Yles above hit gret plente:
 And Lordes, then ben of diuersite places,
 To seke her Lordship I bene no place:
 But I dar hit so dyscrey.
 Hit is a riche Town of Ryche:
 And of alle other marchandise also,
 And right well oylet ther to.
 And namely of friche warre, of fische,
 Pige, Ele, Tenche, Carpe, I wis:
 And of other vntels many on,
 And namely of freche Sturgeon.
 Gud chepe, and gret plente,
 And fersly Barge, on to See,
 I shipped me ther in a Galas,
 Thus I sayt by Sent Nicolas.
 A n' Abbey in that Haven nombre,
 From Venis East, and somewhat South:
 By estimation as I couthe see,
 Too miles, from that Cite.
 How that we went, and on what wyse,
 We were forward mar then threize.
 At the last, as Goddes wille case,
 Ther andet the fairs, and toke the rafe.
 The first Land as we come too,
 Was a Nyle Land, thei said so,
 Wiche as men calle Ultera,
 And ther in our schipe gon gan:
 Hem to refreche thei were full foun,
 Be cause the nether was us agoun.
 What Tounes, and Castell we salet by,
 Of alle that Land telle I shall I.
 Pyrene a Castell, Ynago a Cite,
 Cite Neue a nether is be,
 Parator also a nether Cite hit is,
 Vilthall a Chapel, and a n' Abbey I wis.
 Ryme a Cite som what full strong,
 And Pole a nether, large, and long,
 Many mo wit in that Land there be,
 And Venycauez Lordes of alle scortle,
 Ther ben other many be name,
 But thei we foun, and by them came.
 Ther salet we forth full feurly,
 Be the parties of Schaueny.
 Ther found we a Nyle that byght Nedo
 And a nether that byght Kerfo.
 And a Nyle that Sarig byght,
 There is a n' Abbey of Monkes right,
 A C. mile from thence, salet we there,
 Wiche is a Nyle large, and long,
 And a Castell faire, and stronge.

The Castell of Sent Michell hit is called,
 A strong place, and well walled,
 After that, as we deden ge,
 We saie a Town byght Beneto.
 And on our left hand as we dede saie,
 Was the Cite Tregora, in a Nyle.
 And the Cite of Spollita, ther ben there,
 Alle hard land, and faire to see,
 And xxi. miles over ther fro,
 On our right hand as we dede ge,
 Aym that for faie faie Cite,
 We saie a thing like tille a Tre,
 Iche man hadde wonder what hit was,
 Some said a Meit; some saide his Naf.
 We aske the Schippemen americhon,
 And thei said, hit was a foun.
 That zought vs wonder for to be,
 Such a foun stande in the See,
 But we saw hit so well wit eye,
 That we wist well hit was no foun.
 Then we asked what hit byght,
 Micella thei said full right.
 Then salet we forbe in our wate,
 By the coist of Schaueny, I yow saie.
 A Nyle there for jete we founde,
 That byght Lilla, on our left hande.
 Too Abbeyes in that Tle was,
 Of Sent George, and Sent Nicolas.
 Then salet we forbe on our forwate,
 And on our left hand a Nyle we saie:
 And of a Chirche the olde walled,
 The Mount of Sent Andrew men hit callen.
 A litle ther fro as we deden ge,
 We saie a Nyle byght Boite.
 Then salet we forbe a gud while,
 On our left hand we saie a Nyle,
 That men callen there Letena,
 Full of popull, and of vntels also.
 And y. Castell forsooth there be,
 Of frute and of wyne grette plente.
 A nether Tle yete we came by,
 And alle in the parties of Schaueny:
 Curliha men calle hit in that Land,
 Wit popull fite, too Castell strong.
 Of boun Tle then after we founde,
 And non frute on alle that Land:
 Calla men calle hit, thei saie thei,
 And x. mile about hit is.
 On our left hand as we salet thei,
 And Pole a nether, large, and long,
 There we se in our Romance,
 Where Sent George ande his penance.
 On our left hand after that,
 We founde a Nyle byght faie, and fast:
 That we callen there Augulla,
 And after a nether, that byght Milida.
 And after that a Towne well walled,
 That Cite Drogonie men called.
 Faire we saie hit, and salet ther by,
 The cheif Cite of Monkes right.
 And from thence ix. miles full long,
 Is a Cite faie, and strong:
 The wiche Cattera called hit is,
 And there begynneth Abhorre.

A Land

A Land that is nextt Schaueny,
 Then salet we a Town byght Tyuetye,
 After that a Cite we saie,
 That men callen Dukeny.
 And from thence, a litle space,
 Is a Castell that byght Durace:
 The wiche the Venycauez hold in hande,
 And no mo in alle that Lande,
 By Abony coist, as we dede ge,
 We saie a Cite byght Valona.
 Ten founde we many Tles mo,
 The nextt after byght Sautino:
 That is from the Cite of Venice,
 Full vij. C. mile waies.
 The bened of the Gasse men calle hit,
 Wher schippes haue many a foule fitt.
 From that Tle on our right hand,
 Tyle Reme of Pyse I vnderstand,
 Is hit sixty miles, and ten.
 A liff streame there rennez; thence,
 From Venice what so thou come,
 Is mer more Marc Adriaticum.
 That is to saie in our Englishe,
 The grette See of Adrian I wis.
 In that Tle a Castell dothe shounde,
 That the Grekes hold in her hande:
 And a Monke of our Lady,
 Full well armed, and full homely.
 The Griekes See begynneth there,
 And at the nextt Land after, as we can faie,
 From that Tle of Sailyneo,
 On our left hand as we dede ge,
 A C. mile, thence, full tren,
 We founde the Tle of Curfew:
 A faie Cite as I yow telle,
 And a Castell that byght Augelle.
 And from the Cite of Curfew,
 Into the Ile of Paxlew,
 xxx. long miles hit is hold.
 And the Venycauez haue hit in holde,
 Barthe thei Tle, and other mo,
 Forbe on our wate we well ge,
 VV. fales forbe bothe erly and late,
 Tille the Ile of Dowgate:
 A C. mile hit is long and large,
 To salet from Paxlew wit Bot or Barge.
 The Castell men standeth in that stage,
 The Blake Castell in our langage.
 Then salet we forbe a gret tide,
 And founde a Nyle on our left side,
 Ther men calle Ceteronia:
 And a Castell of folke full also.
 And a Nyle that Gavay byght,
 That is a Castell of Grekes right.
 Then salet we forbe a while,
 And founde a nether plennous Ile,
 That byght Struyale in that Land.
 There ben byght Monkes dwelland,
 In a Monke of our Lady.
 And there thei full homely:
 And nether woman, foule, no best,
 And there mid againe there leit,
 No non temenya gender,
 Ther maie not there endure.

A wounde miracle there was writen,
 When S. Mark from Alexander was broght:
 And was translat in to Venice,
 The Galez comen be that waies.
 And when the Galez come zeder thro,
 The Tle cleued euen in too:
 And the G. lizez toke euen the same waies,
 So thence, the fite in to this date.
 After that a Nyle we founde,
 That byght Prodo a watei Lande.
 Then by a nether salet we,
 That Morcia byght full feurly:
 On our left hand that Lande fide,
 Failt ther by our Galez yode.
 The Castell of Junke thei saie so,
 That largeth the King of Nauerte too.
 To mit be yond the Castell,
 Upon a wonder lode had,
 Standeth a Chirche be on byght,
 Of Sent Teodete that noble Knight.
 After that we came full fite,
 Unto the Cite of Modome.
 Tward that Cite as we dede ge,
 On our left hand a mile ther fro,
 There is a Nyle Sapentia men callen,
 A strong Ile, and no walle.
 Upon that Tle the fite I wis,
 He beteth ther on jans, myse.
 Of that Ile, and of that Cite,
 The Venycauez Lordes thei be.
 On our left hand as we dede saie,
 A wastil Tle we saie sanz faile,
 That men calle ther Seuerigo:
 A Hermit ther dwelth, and no mo,
 And so to Canlyne go fulland,
 And the Land of Morce on our left hand,
 From the Land of Modyn xviij. miles waies,
 Is a Cite worthy for to praise:
 Corona that place is called,
 A strong Town, and well walled.
 Hit shoundeth in the Land of Morce,
 And the Venycauez Lordes thei be.
 And after that same Lande,
 We saie a Cite byght Damande:
 As a Damande hit is mocket,
 Conuert wit foun, and neuer maket,
 After in the same Land of Morce,
 That byght Chiergo in that Centre.
 In that Tle the Castell too,
 And the Venycauez be Lordes of thoo.
 A nether Tle we founde in held,
 Hight Cetherigo, but hit is wastil,
 And beflex ther be grette plente,
 On the same side as salet we.
 There is a Nyle y. mile there fro,
 That men callen there Gnegio:
 As a negge hit is mocket,
 And nether in abilit, for alle naked,
 Barbe of men, and of bestes,
 Sane onely Hawkes make there her selfe.
 From thence, we salet a certeyn waie,
 On our left hand a Nyle we saie:

That

That men callen Ancello,
As ther in be fustles too,
That be of the Lordship of Candy,
And the venvance Lords, fcurly.
Euen Azan that forsaide lte,
Be the space of le. mile:
The lte of Candy there began,
Betweene them we fales than.
Then fales we forth on our right hand,
And come to the lte of Candy Land.
A cite ther was not fer vi fra,
That men callen Canines:
And fifty mile that cite fra,
Is another that hight Retimo.
And from thence, miles fifty,
Is the cheste cite of alle Candy.
And Candy the cite men callen,
A faure towne, and frow of valles.
There groweth alle the Maluys,
That men haue in all Chryfityens:
Or in any place in heuene so,
And at Modyn alle the Romeny lwa.
Another cite is in that lte,
From that cefette a C. mile.
On our left hand as we did go,
Seten men calle it so.
That lte bothe large and longe,
viij. C. mile alle Vinbeggung.
viij. good ciues, but both full of fyre,
And cafferles, xx. and fift:
Except Thorpez, and Hamelettrez,
iij. M. men there may be raise,
We'll herles and well heruelfes
Of bouleres, and of alle heres.
ij. C. M. ate alle yerre.
From thise lte now wyde we,
And telle we forth, on our Jorney.
Fifty mile we fales, and more,
From the cite of Candy to Capa S. Ion,
That is to faie in Englefe,
S. Iohannes bowed iwis.
There is a Chappell, and no moos,
The Lordship of Candy his lengthen twe,
Spina long, men calle his,
On our left hand that lte was sette.
Then fales we forth fo anone,
And fite the lte of Refrenan:
Await lte fteading in the See.
And after that, anon fae we,
Any le the men calle Steppa:
And there in be Caffallez tow.
On our left hand as we fales ther,
We faw the lte of Awoget.
And two Caffallez ther in lte,
And after ane byght Nazaree.
There is a Caffell of fyne and frow,
And Knightes of Rodez Lordes bow.
The next land after that hight Nyftrye,
And next to that the land of Turkey.
And euen over ther agayne,
The lte of Rodez is corynge:
xx. mile the See brade is,
From Turkey to the lte of Rodez.

At the beginning of this lte,
Fit in but a litle while.
Is a thorpe that hight Newtown:
And on a hill there alle alone,
Is a Caffell fift, and frow,
That some tyme was a cite frow.
The Caffell hight men faw fow,
Sancta Maria de Fulmaro.
The first place hit was then,
That over thise of Rodez was,
That myght not well hold hit,
But be vifment, and gud wit.
Then at Rodez theri made there xere,
Here dwelling for ever more.
A frow towe Rodez he is,
The Caffell is frow and faure iwis.
From Rodez then a C. mile,
On our left hand we found an yle,
Caffell Ruge men calle his,
The rode Caffell he is myr.
The Knightes of Rodez be Lordes, and theri go
And fite we lte, no mo:
But too on our left hand,
On of the Kynges of Ciprefe land.
The lte of Ciprefe for the his hight,
There of for fere we had a fite:
Fean not faw of fere of cifer,
Hit was so fere i myght we fer:
That other was the lte of Baaf.
On our left hand toward laaf,
Of a land we had a fite,
Carmeyn de Surry for fote his hight.
The white Heres, were founder first there
Of our Lady there is a Myftryer.
Then to Port laf when we came,
There was many a byght we are:
And thanked God of his faue fowde,
That brought vs faue into that land.
And from laf we went to Ierusalem,
And that waie tornef home agayne.
At Ierusalem while I was,
I went pilgrimages in many place:
And had the pardon thus lengthen theren
As I fchall faw or lge.
Now at Port laf I wold fere,
To telle the pardon at it ther men:
The wiche is called loppen,
And Port laf was other men.
Thou pardon first when bi began:
Was of Pope Siluester that holy mane:
At the prauor of Conftantin,
That was an Emperour gud, and fym.
And of sent Elene his moder dore,
That fowde the Crofe, as this lte ther:
And after the place be of degre,
So that pardon conferme be.
To some pleur remiffion of fym,
And some vij. xere, and vij. lenton.
At Port laf began we,
And fo frothe from gre to gre,
At Port laf ther is a place,
Wher Petur resided through Guides grace,
From dede to lte to Tabatane,
He was a woman that was her mane:

And

And was hit the Apostles, like a knyue,
As yere there fchalt thou haue,
And as many lentes, fcurly,
And a wether place is ther by,
Wher Sent Petur fode and fische,
As muche pardon is there iwis.
And after that there is a Cite,
That men callen Leidey.
There is a Chirche in that fide,
Wher Sent George was don to dede.
And also there is a wether place,
Wher hiled was Eneas
Of his Pallifly, and made clere,
Through Sent Petur Praier.
As muche pardon thou schalt haue there,
As I haue tolde of now before,
After that the Cite of Roma,
And the Caffell of Emus alle:
In the wiche a Chirche das the fowde,
Where the y. Disciples were walk and:
And metton wit the fa after his ryfing,
And knew him by the brede breaking.
Also in that same place,
Is the graue of Cleofas:
Wiche was on of the too,
And Sent Luke that ther also.
Then the Cite that a Riamathia hight,
Wher Lophus was born that noble Knight:
That toke the fa of the rode tree,
And Samuel the Prophete ther the bee:
In alle thefe places, that be we met here,
Of Pope Siluester be graunted there;
vi. yere, and vij. lentes, ther to:
To alle them that zeder will go,
Now to the Cite of Ierusalem we wold wynd,
Where of the Sepulchre is a Chirche hynde.
There in is the Mount of Caluarie,
Vther for our sake lte wold dy.
There is pleur remiffion,
To alle them that zeder will come.
Also there fally by is a place,
Vther the fa Crifst anymet was,
Or le was laide in his graue.
Pleur remiffion ther made thou haue,
And at the Sepulchre wit in,
Pleur remiffion made thou wynn.
There a place by right nere,
Vther Crifst was like a gardenere:
And apere to Mari Magdaleyne,
After his vprif, as Clerkes faw.
Also in that place a Chappell there is,
In the myftry of our Lady, I wis:
Vther Crifst to his moder first
Apere, after his vprif:
There is vij. lentes, and vij. yere,
And in a window fally by there,
Is a pilor of her fute,
To wiche in the hufe of Pilate
Crifst was bounden to, and kete:
As in the tyme Crifst was fite.
The prelon that Crifst was sent,
And the place where thou partyet his vifment.
At scoon of thefe places, byr before,
Is vij. lentes, and vij. yere more.

A Chappell there is of Sent Elene,
Vther the crese faue, and fme,
The crowne, the nayles, were founder there,
And the bend of Longeez fere.
In that place where ther fowde were,
Is pleur remiffion alle daies in the yere.
In that Chirche a piler is founde,
To wiche Crifst was bounden, and comer.
And in the Chirche where Adam hauef was foun,
Is the middes of the world by refone.
Alle thefe ben in that Chirche aboute,
And in, Chapelez, ther be wit oute.
The first of our Lady, and Sent Ion Evangelist,
The y. of the Anzelez, the y. of Ion Baptit:
The y. is of Marie Maydeleyn:
Dente places alle for certayn.
At alle thefe places, to pardon by and by,
Is vij. yere, and vij. lentes, fcurly.
Vther out the dore of that Myftryer,
Is a place lene, and dore:
Vther Crifst him ressed for myr,
Beryng his crofe for to die.
There is the riche mannes place,
That lte the Lazarus, as Clerkes faies,
Dye for defaute of myre,
There in fite is made his fite.
And a waie ther after thou fyndest fere,
Where a man that hight Symeon,
Vther the lencez confymet was,
For to bere Crifst's crofe.
Then Crifst tornef him agayne,
And to the mynmen thufte gen fayne:
Vther on your felfe, and not on me,
And on your childer wether that thei be.
A wether place there is as fownde,
Vther our Lady fell don fownde:
Steyng her Ion his crofe bere,
Toward his deeth, that dud ber de.
Also there is y fowez white,
To the wiche Crifst refect alite:
Vther his crofe hym felfe to cale,
And anon after ther is our Lady fole.
At alle thefe places, forsaide here,
Is vij. lentes, and vij. yere.
And fally by is the boufe of Pilate,
Wher Crifst was brought to fall late:
Bounden, byffetes, and cromet wit theron,
Dmed to deeth on the moron.
Azamez the defire that be had there,
Is fully remiffion, and plene.
And there is the place, thou maie go in,
Wher Crifst for ysf. Maileyn ber fym.
And also there is the rodez place,
Hoder Crifst was fende as clerkes faue:
From Pilate to Herode in fcoryng.
And claddu wit white clothynge,
Also by a water thou moff go,
That men calle Probatica Piffina:
There is the Temple vement,
Where in our Lady as prefent:
At a widdet to Iofeph afterward,
Azan ber wille hit was, full hard:
And after that Crifst be was,
Prefent in the same place,
L. I. I. I.

To

To that holy man Sent Symeon:
At ich of these places haue ye wonne
vi. yere, and vi. lentones. theron.
And Crist was funden on the temple also,
Dispayning whys in his sawes,
Wit the Doctors of her Lumes.
A Church ther of Sent Anne,
Where our Lady was born of that woman:
Pleuer remission is in that place,
Beside the lesse of his grace.
After that fene thou fynde a gate,
Vher Sent Steuen was ladd out ate,
To be stoned to his deeth:
And a non after, a nother stede,
The gulden zate called hit is,
Where Crist entred Ierusalem I wis.
To alle these place who so wuld gon,
I vi. lentones to pardon.
Now to the vale of Iosaphat I fre,
A fere place there schalt thou see
Where Sent Steuen flet was,
And the tour of Cedron is in that place.
Also a gret pece of the crosse of Iehsu,
In that same place is, I troue,
And serueth there for a treggumony a dele,
That is the voice in that Contrarie.
A Church of our Lady is there also,
And the grone the fere was in de:
The pardon of these toun place in fere,
I vi. lentones, and vi. yere.
And there our Lady beriet was,
Pleuer remission is in that place.
In Iosaphat the vale beret faide,
Is the place where Crist praied,
To his fader before his deeth:
vi. yere, and vi. lentones. den in that stede.
Then at the Mount of Oliuete,
There is a Church faire, and ferte.
At the garden we will begyn,
Where Crist was taken, and bounden in.
And fast by a place is there,
Where Petur smot of Malikes ere.
Also a place there schalt thou see,
Where Crist fast to his Apothele three:
Alike here to hem schalt be faide.
Tille I haue ben at my fader, and praide.
And a place there schalt thou fynde,
Where the Apothele Thomas of Lynde,
Had a gurdell of our Lady,
When sche was born to becom on bee,
A nother place fast by is ferte,
Where Crist upon the fete wept.
Also the place is nee by there,
Where the Angelle dide apere
To our Lady wit the palme, and faide to here:
That dai to becomen sche schuld be bore.
A nother place is not fere ther fra,
That men callen there Galilea.
The xi. Apothele were gedert there,
And Crist to hem dide apere:
At alle thes places, haue ye wonne,
I vi. yere, and vi. lentones to pardon.
A nother Church is ther by women,
Where Ihesu stode up in to heuen.

What was our woman that cometh there,
He haib remission plene.
After that a Church of hym, and ften,
Of Sent Marie Egyprian:
And the Sepulchre of Sent Pelage,
In a nother Church man see.
And in the Mount of Oliuete on high,
A place there is that Bertheleight.
And of Sent Ion a Church there is,
Where the Apothele made the Crade I wis.
There is a nother Church right bynde,
Where Crist the Apothele kened
The Pater noster for to praie:
Also there is in the same waie,
Where our Ladie rest a fage:
For very geyng on Pilgrymage.
There is the Church of S. Iame the lesse,
To whom Crist apere the date of Pasch,
And after in the same place,
The same beriet he was.
To alle thes places to for faid,
I vi. yere of pardon araid:
And vi. lentones. I dar well faie,
Pass ye forthe thusse on our waie:
To the vale of Siloe.
A fere wold there schalt thou see:
Whe our Lady Criste clothes dide,
When he entere the Temple profane was.
There is the well of Siloe,
Vher Crist made a bynd man to see.
And a place ther schalt thou see,
Where Iaias the Prophete so fere,
Of the lewex sawe, he was,
And serueth in the same place.
Also a Chapel thou schalt see there,
Where the Apothele bad hem for fere.
Also the feld hit is fast by.
That was bought for peny xxx:
For the wiche Crist was sold.
At ichon of these places that I haue tolde,
Is to pardon vi. yere,
And vi. lentones. also in fere.
Of the Mount of Sion I will you telle,
Where the lewex hys fast and felle,
Wold haue rafe of the Apothele wit force,
Of our Lady the vere, and the fere conces:
When thei here bare to her grane.
Also fast by ther schalt thou haue,
Where Petur wept, and fore can rowe,
That be forsoke his Lord Iesu.
A Church of Sent Angel is there beside,
That was a Patre fere, and felle,
And Anna the Bischope that place hade,
To the wiche Crist was fere lade:
Examinet, and wit his fete, bere.
A nother Church ther by was fete,
That is of our Lady, and Sent Saluator,
And Caiphas place wit was before:
Where lewex him bobbid, and dide diste,
And Petur there forsoke him theuere.
In the same Church is there also.
A profen that Crist was in de:
And in that same place thou schalt haue,
The fte that late on Cristes grane.

1240

Where that our Lady abode Iu,
xiii. yere in gret whoo:
And there fast by sche made a nynde,
Out of this word when sche schuld wynde.
There is pleuer remission,
And there fast by is a place awn,
Wherem Ion the Euangelist,
Was chosen dore to Iesu Crist -
And fange a Myste to our Lady.
And fast by is where Sent Matthy,
Was chosen to the Apothele:
And ther is our Lady Oratory I wis.
Also there is another place,
Where Sent Steuen beriet was:
The secounde tyme, at clerke, saie ichen,
Wit Gamaleel and Abibon.
Denote places there schalt thou fynde,
And ther Crist his Apothele taught full bynde:
And wher our Lady hard full preching,
Of her Sone Iesu, henen Kyng.
And yet thou may fynde more,
David, and Salinger beriet there:
And other Kynges, by hem ben cast,
And the Pasche Lambe ther was rail.
In ichon of these places is vi. yere to pardon,
And vi. lentones. there haue ye wonne.
Also there is another place,
Where the Pasche Lambe eten was,
Wit Ihesu, and his Disciple, inferre.
And the Sacrament was made there:
Pleuer remission for alle thes is,
And yet another place I wis,
Where Crist to his Apothele, was lowy,
Wefche ther fete, and made them dry:
And where he on the Alencon day,
Reprout hem of her schuld faie.
Then schalt thou fynd there full fone,
The place where the Apothele ichon,
Receyue the body of Crist.
In the fele of Pentecost:
Pleuer remission ther maie thou wyne;
A nother place is yet wit in,
Where Crist to Sent Thomas apere,
And to the Apothele, when the zate were bere:
Where more Sent Iame beded was,
And yete is there a nother place,
Where Crist apere to Matthee three,
And said to hem, Quete,
vi. yere to pardon be at that place.
And vi. lentones. full of grace.
Then wull we theste to Beethleem,
That is v. mile from Ierusalem.
In that maie there is a place,
Where the thre Kynges, beriet was to hem.
And also a Church at the fere,
That standeth in the same stede,
Where was born Elias the Prophte.
And the grane of Rachael;
At ichon of these places, writ me well,
Is vi. yere, and vi. lentones. theron,
To all them that theder wull gon.
Then at Beethleem I will begyn,
And telle the pardon that is ther in.

There is a Church of our Lady,
Where Crist was born full fere:
And the crache that he late in,
Pleuer remission there was then wyne.
Also there is a deuote place,
Where Crist circumcisat was:
And where the fere mayne schet awate
From the Kynges, when thei her saie.
And the Chapel of S. Ierome,
And the grane that he was in don,
Also ther by schalt thou haue,
Where the Innocentes were grane.
There is a Church of Sent Nicola,
Where Paule, and Eulioce beriet was:
Then were Maydones, full fere,
Also there is a Church of our Lady,
Where the Angelle came here, and Iosaph also,
Into Egypt for to go.
Of the Angelle a Church is there,
Where the Angelle dide apere,
To the Scheparde, and to hem faide,
That Crist was born of a Maide,
And the Church, or alle the grane,
Of the vi. Prophete ther schalt thou haue.
And the Mysser of Sabas
That was an Abba, at thei fae,
At ich of the place whois will go,
I vi. yere, and vi. lentones. theron.
Now here we the pardon of Betany,
Vher Lazarus dyeth, that is wery:
The wiche late ther iij. daies, dide,
And Crist raiset hym up in the same stede
Vher he clyet bym out of the grane,
Pleuer remission ther maie thou haue.
There is the house of Symeon that good man
In the wiche Marie Mawdrylen came:
On ther Thaw daie wit ynement swete,
To anyot Cristes fete.
And here Martha said thes word,
For fute and thou boddest by thy Lord,
Lazar my brother schuld not dide be:
The brother schalt rife, then said he,
Also there is the house of Maudeylen
Vher sche was when Martha can sayn:
Our Lord, our Master, be cometh bee,
And Maudeylen suffer he calleth thee:
To ich of these places for faide,
Is vi. yere, and vi. lentones. laide.
Then den pilgrymage on morny mo,
But I saw non of alle thes:
And therfor I make non mention,
But of the places that I haue gon.
Then at Ierem Jordan I wull take
The of a menion for to make.
There is a Mysser of Sent Ioachim,
Fader of our Lady that holy Ouygn.
Also the knill is there,
Whe Crist fished the ground is bare;
xi. daies, withouten wyne.
Therfor a heighe Adons Karatym:
Pleuer remission ther maie thou haue,
On the top of the buld thou wull hit crane.
A place withere the deuote temple Ihesu,
And said if Goddes. fone be ichon.

LIB. II

The

These stones, into breade bringe,
At thou maue etc after the fasting;
In other thinges, be tempter him also:
But we will rule of Ierico:
VWhere Crispi herbert was,
In the house of Zaccarus.
Also a place ther by must be,
VWhere Crispi made a byrdman to see.
Of Sent Ion Baptis a Myrther ther is:
At ichon of these places, I wis,
Is vij. yere, and vij. lentesme, ther to,
To alle them that theder will go.
VWhere Ihesu Crispi baptisat was,
Is plener remission in that place.
Also ther is a wilderness of Ierome:
VWhere is a Myrther of sent Ierome:
And the dede see that is there,
VWhere the v. Cities drenchet were,
For son that thei did thanne,
And beyond flem Jordan,
Is a full desert place, and was,
Of Sent Marie Egyptian.
To alle these places, who that will go,
Is vij. yere, and vij. lentesme, ther to.
Of the Hilles of Veire to telle,
A while ther for to dwell:
Ther is a Myrther faire, and free,
In the wich place greene a Tree,
That went unto Cristes crose:
Thuse in that Land hit hath the wofe.
Ther is the house of Symeon,
That in the Temple was rebyd,
On Candele: daie Crispi is kens
Unto his armes, he was present.
Ther is a Church of Sent Ion Baptis,
VWhere our Lady when she was wit Crispi,
Salute Elizabeth here Cofyn dore,
And said the wordes that folo here:
Magnificat anima mea Dominum.
And Zacarias place is ther also,
At ichon of these places, before nemes.
Is vij. yere, and vij. lentesme, asfigne.
Ther is a Hull that byght Tabor,
Crispi was transfigured there,
From his Manhood, to his Godhede:
Plener remission is in that stede.
Ther is the Cite that byght Cafarnaum,
Where Crispi many miracles hath don.
The See of Galcie forsaite we nought,
Where Crispi many wiles hath wrought.
Also the Cite of Iherusalem,
Where Crispi calde Mathew Disceplid hi.
Also there is a nether place,
VWhere Archifinog Daughter was
VWhere Crispi raised from the dede,
And Crispi ety wit Mathew brede.
Yet the Hull maie thou kenne,
VWhere Crispi fede v. m. men,
VWhere the bride of Ioue was.
A nether Hull, yete fyndest thou rine,
VWhere that iij. m. men were,
VWhere Iesen lonce fede there.
Also the Cite of Siuonne,
VWhere the woman, and ferlis gon:

Wit his brether schuld haue be cast in,
For dremes, that he reddie to hem.
At ichon of these places, what at thou be,
vij. yere, and vij. lentesme, is granted the.
Thou to Nazaret let vs mynde,
And alle of these places so hynde.
Somewhat to fast that is to hynde,
Of that pardon that ouer schall last.
In the beginning thou schalt haue a place,
Where Sent Stauen first beried was:
After a Castell ther schalt thou see,
That byght Abiera in this Cite:
Where our Lady knew be had, left her son;
A nether Church yete fyndest thou son,
Fast ther by them schalt thou bame,
The Walls of the Samaritan.
And the Cite Nebulosa, or Sichar men hit calle
In the wich the grace fynde thou schall
Of Ioseph, that is to fertile,
That to the Ilmalitez was folde.
After that, thou fyndest theene,
The Cite that byght Sebaliane.
Ther Ion Baptis in preson was don,
And after that brended full son.
Ther is the Castell of Ichenne,
Where the x. Lazarus were Ioue.
And Crispi hem helde of her gyenes,
Where in the body of Sent Katheryne was put.
Crispi did miracles in that stede,
In wher life and geyre.
In that Church to Moise,
When he kept Getro Madan schepes traile.
In middes of that Hull is a place,
Where dand his penance the Prophet Helias.
In the bys of that Hull, by Clerkes, Iawes,
God yaf to Moises boote the Lawe:
Written in Tabletes, wit ouen myffe,
Plener remission ther hit is.
A Garden ther is without distance,
Where Onorus dand his penance.
A nether Hull also is there,
To the wich a Angelenz dand here
The blessed body of Sent Katheryne,
Sche was a holy Virgin.
Fader that Hull trust thou me,
Thou remembre the Rede See.
At ichon of these places, that I haue tolde,
Is vij. yere, and vij. lentesme, be thou bolde.
Thou from Synai wall I skippe,
And telle of the Pilgrimages of Egypt.
These saue I nought, but by goddelle:
Written in a Tawill in the Hull:
Thefor I telle as I hit saie,
VWhere thou comest theder be maie saie.
In Egypt is a Cite faire,
That byght Massia, or ellez Kate:
In the wich many Churches be,
And oon is of our Lady:
De Columpnas calleth hit is.
And Sent Barbara beriet ther is.
Ther is a water of gret prife,
That cometh out of Paradis:
The wich is calleth Nilus.
Men of that Land list hit prife,
Also ther is a great Gardyn,
Where that the Bawm growth in,

And

And to Crispi sche saide full yere,
Blessed be the wambe that the bare.
At ichon of these places, leue thou me,
Is vij. yere, and vij. lentesme, granet the.
Then telle me of a nether place,
The wich is called Damafcus.
Beside Damafcus ther is a ware,
Wher left to Paule can saie:
Saul, Saul, why folowest thou me?
Also a wyndow ther maie thou see,
Where Paule went out when he hym heed:
Also in the same house is keede,
Where that Paule cristen was,
Of that holy man Ananias.
Also a place ther schalt thou fynde,
Where Sent George the Knight hynde,
Fought wit the Dragon for the Maide sake,
And delimeter her from wrake.
At alle these places, that I haue tolde,
Is vij. yere, and vij. lentesme, be thou bolde.
Now telle me of the Mount of Synai,
A full desert place, fevly.
The Cite of Gize, is in that place,
Where Sampson slay, and beriet was.
In that Mount upon hy,
Is a Myrther of our Lady:
The Myrther of the Byrche men calle hit,
Wher in the body of Sent Katheryne was put.
Also bygher the bee Antere,
In wher life and geyre.
In that Church to Moise,
When he kept Getro Madan schepes traile.
In middes of that Hull is a place,
Where dand his penance the Prophet Helias.
In the bys of that Hull, by Clerkes, Iawes,
God yaf to Moises boote the Lawe:
Written in Tabletes, wit ouen myffe,
Plener remission ther hit is.
A Garden ther is without distance,
Where Onorus dand his penance.
A nether Hull also is there,
To the wich a Angelenz dand here
The blessed body of Sent Katheryne,
Sche was a holy Virgin.
Fader that Hull trust thou me,
Thou remembre the Rede See.
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Is vij. yere, and vij. lentesme, be thou bolde.
Thou from Synai wall I skippe,
And telle of the Pilgrimages of Egypt.
These saue I nought, but by goddelle:
Written in a Tawill in the Hull:
Thefor I telle as I hit saie,
VWhere thou comest theder be maie saie.
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That byght Massia, or ellez Kate:
In the wich many Churches be,
And oon is of our Lady:
De Columpnas calleth hit is.
And Sent Barbara beriet ther is.
Ther is a water of gret prife,
That cometh out of Paradis:
The wich is calleth Nilus.
Men of that Land list hit prife,
Also ther is a great Gardyn,
Where that the Bawm growth in,

Also a Myrther ther is sette,
Of Sent Anton, and Paul: the first Heremite:
And of Macary, and other mo:
Theser from that Cite let vs go.
By the place of iij. daies Iornas,
Ther is a Contrite in that waie,
That men calle Mencilosa:
Ther is a Chirche byght Elmorana,
Where is a Chappell of our Lady.
Ther sche dwellet vij. yere truly,
Wit Iesher son so dore,
And wit Ioseph her Spous infere,
In that Chappell on Palme Sondae,
Of alle Cristen I you saie,
That dwellen in Egypt Lande,
Do ther her seruise I understande.
The Cite of Alexander in Egypt is,
Where Sent Katheryne was slay I wis:
And Sent Iolan Elemofinette,
That holy Parwarke is beriet there,
And Sent Mark the Apostell of Crispi,
Also he was Evangelist:
Ther was martyred, and to dede don,
And after was beriet ther sone:
And so from thence, to Venice translate.
At ichon of these places, and thou go ate,
Is vij. yere, and vij. lentesme, to pardon,
To alle dem that theder will come.
Pilgrimage, ther be no mo.
But ever any man dand gee,
But now as myn turning,
Hereth of our boome comen,
From Iherusalem forbe to synn,
Euen to Iaff we turnet ayen,
Here we schippel alle to geder,
In the Galias that brought vs theder.
ij. hundredes mile thou saild us,
Unto the Golf of Sattelle:
Wiche the Schippe four pardy,
That were the worth of Cristenry.
The Pilgrimes, here me gud reue,
For, thei tornet vs from bord to bord.
And vij. wikkis I der walk saie,
We myght not scape the Golf amay:
But so, and dand transeyt the See,
By alle the Cristen Tullys.
And on our liff band the Golf was,
As we from Iaff toke the rafe.
On Turkey side we saie there,
The bee Hull that byght Mount Clete.
And under that Hull hit maie be,
The cheff house of Synode:
That is a token to schippmen,
Wher they the Cofes keene,
And after fully fifty mile was,
Is a Castell, as I you saie,
The wich Marra calleth is,
And Sent Nicolas was beriet ther I wis:
And Bischop ther was be made,
And his last ende there be hade:
In his grane be was laid iboo,
And after translate to Ballo,
Ther in the Pole Lande:
And there he liff I understande.
And xx. mile that Castell gon,
Is a Flamen high Cacabo

His right depe, and faire of fide,
In alle valence his is guide;
For Chippes therein take her rest,
In alle Turkey side hit is the best.
That Hauen isore, as men said me,
Was some tyme a faire Cite,
And was cristen as men telle,
Tille gret vengeance upon him felle,
For sum that thei dud in the Towr,
Hem to amende thei were neuer don.
That Cite was deere, for the same cause,
Right as Solome, and Gonor was;
Some wyndowez, and wallez, yet ther be,
For I saw hem wit myn e.
From that Hauen of Cacabo,
On our right hand as we dud ge,
xxx. mile by Lond I was,
To the Castell Ruge he is:
We sailt therby toward Jerusalem,
And came therby toward weene,
And xxx. mile from that Castell,
Is a strong Ile wit me well:
The wich in the langage of that Lande,
Is called the vij. benedes, I understande.
What is the cause thei calle hit so,
For vij. poyntes go out ther fro:
Alle gret Roches, and lang ther ther be,
And terre in funder maner hem fere.
For a tyege men hold hem there,
By cause thei schuld by them faire.

And sixty long mile, and ten,
Vij. sailt to the Ile of Rodex then:
And vithed ther a lard place,
To confor vs in that place,
And euen from Rodex to Venice,
As I went I come home, I wis.
And come to Padua the Cite faire:
There I rested, and toke the aere.
And from thence to Castell Liminia,
And so to Bassian, there are Castell. tan.
From thence to Bononia full euen,
And there we were deere, foun.
And so forthe to Castell Sem Iohan,
And then to Miranula that faule Town.
And euen forthe so onto Hostia
Muche Marise ther schalt thou in ga,
Then so forthe to the Town of Veron,
The Veneyce be Lordes of iscon.
Then so forthe to Castell Solcin,
And the Bluffard is the money than.
From that place thou schalt to Trent,
That stony way most thou beent.
And so forthe to the Cite of Merane,
Vj. there way is plenty to money aere.
And then to Mount Sem Nicolas,
Vj. to him that waite gas:
For Montez, and Saon, and de elce,
Faster not there of alle the yere.
So draw the den to Nazare,
And whate the Pile he wold fere.

HONDIVS his Map of Germanie.



And from thence to Kempton,
For forthe that is a gad tour.
And then so forthe to Memmyng,
There is the Emperour money walking:
Like a barre of silver hit is,
And lasteth fere, that maie not mysse.
Then to the cite of Vime is the waie,
And at the Brugge the most thou gais.
And so from Vime to Orling
And after that to Kipping.
And so then den to Bruhull,
That muckit men her leggez to pull.
And from thence to Duron,
And then to Spire that riell town.
From Spire to Vornex are miles. xiiij.
And so to Mence thou schalt I weene.
And to Byng a town upon the Ryne,
And to Wetell, and Coulenze, there is gad wyne.
And so to Andernak that is the waie,
And then to Bun, I dar weill saie.
From thence to Colcyn that faire cite,
Ther most thou change thei money.
And so from thence to Acon,
There be bote bates in that town.
And then to Matrik I the ride,
And there new money most thou gette.
And so forthe even to Diffe,
That waie is wide, and his be myffe.

And so then schalt to Macheleyn,
That is a town beut gad and fyn:
There geite the money of Braban,
And that decennet many man.
And so from Macheleyn to Gaunt,
Into Flaundres most thou haue.
And so to Burgez that faire town,
And then to Newport most thou gan.
And after that to Donkerke,
And so Graunying most thou linge.
And to Calys a town full free,
Thise at the See-side he bee.
And for he is the comyn waie,
From England to Rome, I wil not saie:
Nether make of her governance,
For to all pilgrymes hit is we haunce.
Then prais us to the Lord of myghtes most,
That broughte this Pilgryme to Englund east,
His life to mayntene to his wille,
In his service bote lounde and stille.
And when we out of this word schall wende,
The ize of beuen be us sende:
That is my prair, and schal be ate,
We may be saved at Demeislaie:
And so to his kin be us bringe,
Isa that is beuen King:
And (scur therof, as we maie be,
Saie alle Amen for charite.

CHAP. VI.

The Churches Peregrination by this Holy Land way, and warre into mysticall
Babylon: or a Myserie of Papall Iniquity revealed, how the Papall Mo-
narchie in and ouer Christendome, was advanced in that Age and
the following, and principally by this Expedition
into the Holy Land.

§. I.

The Historie of the Normans, and their proceedings. Of VREAN and
BOAMYNDS policie, abusing the zeale of Christendome
in these Warres: and of Saxons loosing after one
thousand yeares.

HERETO you haue heard the Monke and the Priest Eye-witnesses of this Expedi-
tion: the one called Robertus Anglus, the other a follower of Robert the Nor-
man: and after them the Tyrann Archbishop, and an English Monke. Nether
let any maruell that in these Peregrinations, dedicated to the English name prin-
cipally, I omit not the Normans, whose Father and Brethren reigned hert, who
for the hope of the English Crowne forlooke that of Ierusalem being offered, who dyed in Eng-
land: and what shall I more say? What are Englishmen but in triple respect, Normans or North-
men: From the North parts adioyning came the first Angles, or Saxons: from thence also the
Danes, which made the next Conquests: and from these North parts, the scourge of the World,
Oswaldus ab Aquilone (as Saxons insula que erat quasi officina gentium, aut velut vagina Natio-
nis, the purgatorie fire) part fall subiect to the Crowne of Denmark) the fame Danish people
leaving themselves in France, and called Normans, that is, men of the North, after a French civil-
izing and Christianitie, made their third Conquest vnder Earle William. This three-fold Cord
cannot be easily broken, nor can any Englishman at this day separate his Norman blood from the
English, and indissoluble mixture euen from the last conquest remainyng in the tongue and peo-
ple,

Vid. Cant. Brit.

v. Gemis de
due Norm.

History of Normans.

Car. Sign. de Regis. 415.

Normans in Apulia.

Sons of Tancred.

Atala. Sirel. anno. R. 1145.

A wile Pope.

Robert. 1154. Duke of Apulia.

Occasion of the Normans entering Greece.

* Car. Sign. de Reg. Ital. 416.

* Boamund was fonsio to R. by a former wife. Roger by the daughter of Guaimar Prince of Salerno.

* W. Gemetie. how this Dorothea added to Sicilia became a Kingdom. here omitted. G. Malin. 416.

ple, the Conquerors vnto it inleuours being herein conquered. A great part of Earle Robert's Armie was English, and as *Eidemerus* and all the Historians of that time testifie, the monie which attracted his Armie was Englishe, *Normandie* remaying therefore engaged to King *William* his Brother. Yea, *Boamund* and *Tancred* were *Normans*: for tie of which Nation returning from a *Ierusalemite* pilgrimage, behaued themselues so valiantly at the siege of *Salerno*, against the *Saracens*, that *Guaimar* the Prince sent Legats with them into *Normandie*, to draw fowle-venturers into his part, where *Goffredo* a Nobleman, having slain *William*, and fearing the anger of *Robert* then Earle of Sicilie of *Normandie*, embraced the occasion, and with his Brethren *Raimund*, *Alfonsus*, *Osmund* and *Rudolph*, and their followers went into *Italie* to Prince *Pandolph* at *Capua*. Anno Dom. 1017.

Apulia and *Calabria* were then subiect to the *Greek* Empire, which rather tyrannizing then ruling, by the *Catapan* or *Deputie*, *Meliss* a principall man perfwaded the *Normans* to invade his Countrey, to shake of the *Greek* yoke, and fought foure times with *Bubagan* the *Catapan*, in the three first battels winning much, which in the fourth at that fatal place of *Canosa* hee lost againe: the remaying *Normans* betaking themselues to *Pandolph* and *Guaimar*. After this *Maniacus* the *Catapan* sent to *Guaimar* to lend him his *Normans*, to fight against the *Saracens* in *Sicilia*. Lately before (this was, Anno 1019) the fowles of *Tancred* (mitted by their Countreimen) had come thither with three hundred men at Armet, by whose helpe hee recovered *Syracuse*, and the most part of *Sicilia*, which after their departure the *Saracens* next year repofessed. Anno 1021. *Arduinus* a *Lombard* offended with *Maniacus*, for taking from him *Horatia* which hee had taken from a *Saracen*, incited Earle *Rudolph* a *Norman*, to assist him in the warre against the *Catapan*, wherein many fights overthrowing the *Greekes*, matters succeeded to prosperously, that *William* one of the fowles of *Tancred* was made Earle of *Alculum*, *Drogo* his Brother obayned *Venulia*, and the rest of *Apulia* was shared amongst the rest of the *Normans*. In this Expedition, *William*, *Drogo*, *Hamfrid*, *Richard*, *Roger*, and *Robert* the Sons of *Tancred* were renowned, of whom many Dukes and Kings in *Italy* after descended. *Henry* the Emperour was renouwed, of whom many Dukes and Kings in *Italy* after descended. *Henry* the Emperour confirmed to *Drogo* Earle of *Apulia*, and to *Rudolph* of *Aueria*, all which they had gotten. To *Drogo* succeeded his Brother *Hamfrid*, 1051, who invading the posselions of the Church, which Pope *Leo* seeking to recouer by battell, was beaten out of the field with exceeding slaughter on both sides, and besieged in a Castle whither he fled, was taken and forced to recieve the *Normans* into communion.

Baielard the Sonne of *Hamfrid*, by *Robert* called *Wiscard* (brother to the said *Hamfrid*) was expelled from his Countrey of *Apulia*. He added also *Regium* in *Calabria*, and *Troia* in *Apulidus* his conquests, killing himselfe Duke of *Apulidus* and *Calabria*. His brother *Richard* winning *Capua*, vexed the conlits of *Campania*, and both molesting the *Papal* Posselions were cursed by Pope *Nicholas*, who yett vpon their Oath of vassalage to the Church, recieued them and confirmed the one Prince of *Capua*, the other Duke of *Apulia* and *Calabria*, paying twelue penne year. on euery cooke of Oxen. Anno 1062. *Robert* with his brother *Roger*, warred against the *Saracens* in *Sicilia*. *Richard* invaded a great part of *Campania* neere to *Rome* it selfe, and fought to become *Patriarch*; whereupon *Henry* the Emperour entred *Italy*, and *Richard* forsooke *Campania*.

Anno 1078. *Nicorbornus* put downe *Michael* from the Empire of the East, who came and fought to *Robert* for ayle, who being compassed with *Jordan* which had succeeded his Father *Richard*, went into *Greece*, and prosperously succeeded. Hence he was called back by *Hildebrand*, or *Gregory* the Seuenth, which before had excommunicated him, to helpe him against *Henric* the Emperour, then hauing taken *Rome* by force; who hearing of *Roberts* coming with a strong Armie (leaving *Boamund* to pursue his *Grecian* affaires) went with *Clement* or *Gubert*, his new made Pope into *Etruria*. This was hee dreadful to the Easterne and Westerne Emperours at once. He dyed, Anno 1085. *Roger* his Sonne succeeded. This Historie both as of *Normans*, and as a preamble to the Expedition of the *Franks*, is not vnworthy recall.

Roger the younger brother succeeding in the Dukedome of *Apulia* and *Calabria*, as also in the quarrell of *Urban* successfull of *Gregory* against *Gubert* (who also confirmed his Dutchie to him as Vassall of the Church, the posselions whereof such good silling made he in troubled waters, hee had euen to *Tiber* and *Vulturne* gotten into his possession) his brother *Boamund* * began to thinke of another succellion, that as *Roger* had gotten the inheritance of *Calabria* and *Apulidus*, from the Easterne Empire, he might also obtayne the like in *Greece*. This was not vnknown to the wifer in those times, as *William Malinesbury* * our Countreiman testifieth, whose words are these.

Anno ab incarnatione 1095. Papa Vrbanus secundus, qui praesidebat Apostolicae curiae, cuius Alapibus uenit in Gallias. Aduenit consiliorum persequens, ut uisideret Gubertum Roma extrahere, circa montem ad iuxtauentum sollicitus Ecclesiam. Hanc repugnans propugnans in ista uulgata, quia Boamundus consilium uenit in Aftaticam Expeditionem moueret, et in tanto tumultu omnes provinciarum facile obrutus auulsiuibus, et Vrbanus Romanus, et Boamundus Illyricum et Macedonia peruenirent. Nam eis terras et quicquid praeterit Dyrrachio effugit. Theobaldus.

Theofaloniam pretenditur, Guiscardus pater super Alexium acquisierat: sicque illas Boamundus suo inter competere clamabat, inopie hereditatis Apulie, quam gentior Rogers filio minori delegauerat. Thus Vrbanus intent was to get *Rome* from the Antipope *Gubert* or *Clement*, whom the Imperials and some *Italian* followed; neither had hee any great partaker in *Italie* but *Roger*, who fought his owne battell.

Alfonsus Archbishop of *Cantebaria* was by King *Rufus* dispossefled of his reuenues, and liued in Exile for acknowledging him, as *Eidemerus* his companion in his *Italian* peregrinations to and with Pope *Vrban* testifieth: no Bishop in *England* then daring to acknowledge either of the *Popes* writtine the Kings leave, who also admitted no *Papall* power, but by his leave in this Kingdom (for his and his fathers power in a cates and but persons Ecclesiasticall. See *Eidemerus* and the Annotations of that learned and industrious Gentleman, Master *Skelton* thertoon, and therewith now published). And *Boamund* enjoying some Castles by his brothers Inducement, wanne many other, the more of ware following him. Nam ad patrem specie tenui Ducatu peruenirent (* *Malinesbury* addeth toward the end of this Booke) alterum bello meliorem fecit. Iam vero parui momenti fuit quod paterni propofiti sequas. Gubertum repellens Vrbanus ualidissimi afflicti, et canonicorum impulsu ut Gallias ad Concilium Clari Montis accederet, quo cum Raimundi Provincia Comitibus et Episcopis Caturicenis Epistola inuadit. Concilio celebrato libens occasione accitit et in Graeciam copias traiecit, subinde promouens exercitum modesti Raimundum et Godfridum operabatur. Quibus uenientibus sociatus magnum incitamentum ceteris et ad illiusmodi militum scientia et uirtute nulli fecundus.

This *Mysterie* hath beene little chieured of most Authors, and was left obscure in those times by the arduous Princes of Christendome, whose valour, wealth, deuotion, glory and lyes were engaged so deeply in this quarrell, most of all other deuices auiled the *Papacie*, in abusing the power of Princes Christian.

And well might *Vrban* vie the helpe of *Boamund* and the *Normans* in that designe, which not only forced to meet expected effect to settle him in *Rome*, then held by *Clement* his Coriunall, but to a further aduancement of the *Papacie* in after times, then either hee or *Boamund* could then diuiner dream of. For of the *Normans* disposition, *Henry Huntington* hath long since given testimonye that God had desired them to extirpate the English, because hee saw them eminent sinners to the utmost, that they then depresse them selues, and bring them selues and their Lands into poeuerie and waste: and alwayes the Lords of the *Normans*, when they haue trodden downe their enemies, seeing they cannot but be doing cruelty, they hastily trample vnder foot their own. Which plainly appears in *Normandie*, *England*, *Apulia*, *Calabria*, *Sicilia*, and *Antiochia*, very good Countreies which God hath subiected to them. Thus our Historian, and thus our *Mysterians Vrbanus* (then for this disposition called *Turbans*) and *Boamundus* vncharitably seeking their owne, abuled the charitie and deuotion of those degenerated times.

So it was necessary that *Mysteries* should be carried in mystic cloudes: which make mee not a little minde that Reuelation not fully reuealed, yet in some imperfect glimpses offering it selfe to view, this Historie vnmasking that *Mysterie*, or if it be not the iust interpretation of the Prophecie (a taske too great for me to determine) yet not vnfit to be waied in the ballance of the Sanctuary together, and to be propounded to wiser considerations, at left by way of Allegorical application, if not of Propheatical explication. Saint *Iohns* mysteriall Reuelation is deliuered in these words. Apoc. 9. 1. And the fifth Angel fell downe, and I saw a starre fall from Heauen vnto the Earth, and to him was giuen the Key of the bottomlesse pit. 2. And hee opened the bottomlesse pit, and there arose a smoke out of the pit, as the smoke of a furnace, and the Sunne and the ayre were deloued by reason of the smoke of the pit. 3. And they came out of the smoke Locusts vpon the Earth, and vnto them was giuen power as the Serpents of the Earth haue power, &c. 7. And the shapes of the Locusts were like vnto Horses prepared vnto battell, and on their heads were as it were Crownes like Gold, and their faces were as the faces of men. 8. And they had haire as the haire of women, and their teeth were as the teeth of a Lion. 9. And they had breft-plates as it were breft-plates of iron, and the found of their wings was as the found of Chariots of many Horses running to battell. 10. And they had rayles like unto Scorpions, and there were sting in their rayles, and their power was to hurt men like moones. 11. And they had a King ouer them which is the Angel of the bottomlesse pit, whose name is in the Hebrew Tongue, Abaddon, but in the Greeke Tongue, hee is named Apollyon. After theist Angel sounding, followeth the losing of the foure Angels bound in the great River *Euphrates*, for to slay the third part of men. And the number of the armie of the Horsemen were two hundred thousand thousand. And thus I saw the Horses in the Vision, and them that sue on them, having breft-plates of Fire and of Lacini, and of Brimstone, and the heads of the Horses as the heads of Lions, and one of their mouthes issued Fire and Smoke, and Brimstone. By these three was the third part of men killed, by the Fire, and by the Smoke, and by the Brimstone which issued out of their mouthes. For their power was in their mouth, and in their rayles: for their rayles were like unto Serpents, and bad teeth, and with them they did hurt.

Duers Interpreters will direct in the termes of these Visions, to behold the *Papish* Clergie, in

Eidemerus published by M. Seldem.

See how his cunning dissimulation doore menaced.

Item. 11. 2. 9.

in the other the Saracenicall cruelty: both which agree to our present business, where Papall superstition, and Saracenicall crudity begot in strange copulation such numerous innumerable deaths. As for the *Starre* is noteth an Ecclesiasticke Angell, or Bishop, as the Revelation it saith reculeth*. This *Starre* is not fixed, but falleth from heauen, the care of *Heavenly affliction*, *heavenly commolation*, and bringing foules by Pallorall vigilance to the *heavenly Jerusalem*, and *Church of the first borne*, whose names are written in *heaven*; and falleth to the earth, that is, to minde earthly pompe and secular glorie, *Whose God is their belly*, *whose glorie is in their flames*, *whose earthly things*. That the Pope hath suddenly done this, their owne Historie make mention: first by *Phocas*, obtaining a Monarchie ouer the Church, and since *Hildebrand*, exalting into Kingdomes, States and Empires, and now at this day exercising nothing of a Bishop, but the Title, leauing the Cure to his *Officio de Roma**, whiles his Cardinal Conclitorate are *negligentes Ecclesie*, but *Conducunt Orbem terrarum*, & *Principes mundi regum**, *similes, quasi mundi Cardines*, and himselfe hath turned *Papae uox* into *Rege*, and plays the King, and plays with Kings, making and marring Kings and Emperours, and wearing himselfe a triple Crowne: either detaining (as King *Iohn*) or depouing and disposing (as *Henries to Rudolph*) or with the foote striking off, (as *Celsus* to *Henrie* the sixt Emperour) or treading allo on the Emperours necke, (as *Alexander to Frederick*). All this power is challenged to the *Keyes of the Kingdome of heauen*, promised to *Peter*, *Matt. 16.* in the name of the rest of the Apostles, to whom the question had been asked, which he in their name answered; and that to shut out impenitents, and to admit those which beleue and repent, by Euangelicall ministry into the house of Gods Church and Family. But neither by word nor Sacraments, publickly, nor privately, by teaching, improving, exhorting, rebuking, doth he either open or shut, or exercise any proper Episcopall Function: so that the key of power which he hath, must needs be *the Key of the bottomlesse pit*, whereby Hell is opened, (as here in vision) and Heauen is hidden; both that supercellular Heauen of glorie, wherein is the *Sonne of righteousness*, and this inferior Ecclesiasticke heauen of Grace, and of the Church, which as the *Aire* borroweth her light from that *Sunne*, or else must needs abide in night and darkness.

And indeed what are Papall Dispensations and Indulgences, (as we call anone) but burrowing of Hell? What his Crusades to kill and destroy, interdicting of kingdomes, excommunicating and depouing of Kings, raising warres, seditions, treasons, prohibiting vulgar reading of Scriptures, and the like, but thrusting of heauen? These, these are the Papall keys so much gloried of, keys of the bottomlesse pit; yea, the key singular to open, and not plurally keys, as hauing no power to shut that Hell which once he hath opened. Hence arose (by this opening of the bottomlesse pit) that *Smoke of Ignorance*, which befuddled the world (so that in King *Affridi* daies not one Priest in *England* could vnderstand his Latine Service, or translate an Epistle out of Latine into English; and if any in the next Ages had his Grammer, it was a wonder to the rest of the Clergie) caused by *Barbarians*, which filled *Italy*, *France*, and other Countreies of Christendome before, with a *Smoke of Confusion* and combustion, whereby the Latine Language was lost in vulgar vie, which continued in their Holies: men in that smoke not able to see what God said to them in his Word, or they to him in their Prayers. Hence a *Smoke of blind zeale* ascending as from a furnace: but as the fire of Hell is fire without light, burning and not shining, such is eager importune zeale without discretion, which crucified Christ, and persecuted Christianitie; & in Papalls hath much changed them for Antichrist, and Antichristianitie. A *Smoke from the bottomlesse pit*, in all vnderdotted Conscience, alway fuming from Hell to Hell; *Bottomlesse* in the originall, without iust cause of beginning: Boordlesse in fine, without causing iustice in the ending; Pride, Couetousnesse, Envy, and other Hellish passions, are a *Smoke* which ascend, but by ascending vanish; which as in the Builders of *Babel*, letcke a *Name*, and make as they would build to *Heauen*, but get no other name but *Babel*, and after confused cloudie *Chymeras* (like pillars of smoke in the Aire) vanish to nothing.

Out of this smoke ignorance, and ignorant zeale, and zealous perturbations (the trauels and throwes of the bottomlesse pit) came *Locusts* vpon the Earth, the carrell and earthy minded Bishops, Priests, Cardinals, Abbots, Monkes, and innumerable religious Orders of inordinate Religion: these being who superstitious, degenerating into superstition, and turning their heavenly calling into earthly, estate and pompe, and the spiritual force of God, into beggerly, worldly, carnall rites and bodily exercises. Thus haue you the *Locusts* wrote then *Egyptian*, such to the foules as liue in *Aluaries*, and other the former Stories of this Booke mentioned to the bodie, (as that they are limited, and may not (as those) hurt the *Grasse* and *Trees*, and *greene things*, that is, such as haue a liuely Faith in Christ. Neither may they kill bodily*, but spiritually torment the Conscience with their Canons, Confessions, Penances, Purgations, Miracles, Visions, and (which most concerns our present purpose) Pilgrimages, and the like. The *Thursdays like to Hares*, for their courage and wilfulness, Kings and Kingdomes being forced to flooep both to their old *Momphians*, and to their new *Samphians*, even the most ridiculous of couragious, as *William Rufus*, and the two first *Henries*, conquered in Kirde immunities by *Askeles* and *Becket*, men of great worth in other kinds, but for this accounted Worthies, emi-

nent in the sanctitie of those times, for this honored and Canonized Saints. These the *Crownes* on their heads, as *Danitan*, *Edmund*, and if there were any more *Carterburie* Canonizations: and such *Crownes* had the heads of Religious Orders, and first Founders and Inuocators of Holies, as *Dominicke*, *Francis*, and others, (and now at last *Iguazio Loyola*) and all the Clergie were crowned with dignitie, in their head over-topping Kings, in the meanest Priest exempted from Kings, yea creating his Creator the King of Kings, (that I mention not their hairen crownes, nor the Maryns crownes which befall Priests or Laitye, dying in this *Terreformian* Flammation, or in fight against Christians, against whom the Pope had published his Crusades.) But their *Crownes* were like *Gold*, not of it, the Pope herein the best Alchymist, extracting true Gold out of Leadn Buls, but distilling and contracting shewes of Gold, seeming Canonizations, and sanctitie in shew and found of holy Church, rather then true holinesse: yea, the holy name of Church appropriated to these hairen crownes, by Popish Monoply. Yet were the shewes made faire, and in all their actions they had the faces of men, in remembrance of iust reason and resolution: inasmuch, that as when I looke on the Scripture onely, I wonder how there could be any Papist, so when I Historie and the courtes of times, I looke vpon the Church, especially after *Hildebrand*, I as much wonder that all were not Papists, the smoke had so taken away the light of the Sonne, and the Pope set vp so many Night-lights of humane reason, and Traditions in Canon Law and Schoole Diuinitie. Yea they had also the haire of Women, in insinuating impressions, and melting softnesses of flattering persuasions, promised pleasures of Paradise, dazzling pomps in the present, and for the future, Merits, Supererogations, delueries from Purgatorie, Reliques of Saints Reuelations, Miracles, & a world of the like; which this Historie of the Holy Land sheweth sufficiently, and a Map of which you may see in *Vrbans* elegant Oration, and in *Boamunds* cunning dissimulation. Their teeth were as *teeth of Lions*, in preying vpon Temporal Lands, Liberties, Iurisdiccions, and Spiritual deuorings of Soules. Their Iron Breast-plates were their defensive immunities and exemptions, whereby they were hardened and hardened against all contrary powers.

The sound of their Wings was their preaching of Indulgences, thundering Interdictments, and Excommunications, Penances in Confessions, and the like. Their *Tails*, were the consequences of their Doctrine and Actions, which promising satisfactions to God and Man, yea 30 Merit and Supererogation, the honoring of Saints and Angels, in the fore-part: in the end yung like a Scorpion, filled the foule of their most deuoted with disconsolation, the body with grievous bodily exercises in Fastings, Pilgrimages, (as here) selfe-whippings; *Ever learning, neuer coming to the knowledge of the truth*; giuing real possessions, and bequeathing true beggerie to their heires, for deliuerance from a Poesitical Purgatorie; crucifying themselves indeed before a painted Crucicifix, buying repentance at a deare rate, and making more iustice way to Hell (if Gods infinite mercy prevented not) than that by which many haue attained Heauen. Their King is the Angell of the bottomlesse pit, (you see whole Vicar he is indeed) and is named in *Hebrew* and *Greek*, as hardening the *Leues*, and corrupting *Christians*; so as restoring both *Leues* and *Gentile* superstitions, in both a *Destroyer*. The five moneths time interpreter of this life, some alluding to the *Grasse*-hoppers Summer season, some to *Noahs* flood, so long preuailing ouer the Earth: some to one hundred and fiftie yeares, taking a yuge propheticall for a yeare, and reckoning from *Hildebrand*, to the time to George the *Deuoutist*; some for an indefinite time, some for a short time: as if they should say, *It is not for you men to know the times or the seasons which the Father hath put in his owne power*. I haue rather fought to lay open their qualities then their dance: as for the time, Time will deliuer it.

Now for the other Vision of *four Angels*, bound in the great *River* *Euphrates*: is more vnderstand *Euphrates* mystically, for the meanes of vpholding and aduancing the Merchandize of mysticall *Babylon*, that is of *Rome* and her Poperie: Indeed foure hath bene a famous number, for the foure Gospels, for those foure first generall Councils, for the Ecclesiasticke Aristocracie by the foure Patriarchs, (the first was in manner titular) for the foure Doctors of the Latine Church: also foure hath bene notable in this Papall myserie and horrible in this *Terreformian* Supremacy; first in the ages thereof, the Child-bond from *Boisface* to *Hildebrand*, in a spiritual Monarchy, long growing vpon the Tomb from *Hildebrand* to *Boisface* the eight, in addition of power, ouer all powers Royall and Imperiall, with youthfull vigour trampling vnder foote the strongest Adulteries; the *Mans* age from thence till *Luther*, losing somewhat of that King-awing strenght, by Chisnes amongst themselves, and by Councils*, Kings and Kingdomes better opportunite and vigilance; but holding vp to the vpmost their spiritual, till *Luther* gave beginning to their declining age, and this their almost precarious and obnoxious power, which by leaue of Kings and States they hold, howeuer there be some in them. *Four* Courses haue aduanced and vpheld them, *Excommunications*, (to which all iurisdiccions of Kingdomes, and depriuations of Kings are annexed) *Decretall Lawes* and Constitutions to gouerne the Church: *Warres* by Confessions and Treasons, and *Inquisitions* against contrary opinions. *Four* sorts of men haue bene their Creatures and Creators: d-generated Monks of later ages, which vndermined the ancient sanctitie and discipline; *Canonists* which wholly corrupted it; *School-men* which ad-

* Ap. 1. vlt.
a Col. 3. 1.
b Ephes. 3. 10.
c Heb. 11. 31.
d Ph. 3. 19.

e *Sanctus* 1. 1.
* *Sacer. R.E.*
1. 1. 8.

Matt. 16.

Key of the bottomlesse pit, and kingdom of Hell.

Affridi published before *The Walsingham* *Mist. Sec. 19. 10.*
1. *Clericados*
2. *hieratice* *carbone*, *ut auctor*
3. *effectus* *quasi*
4. *gammaticus*
5. *delictus*.

Gen. 11.

* Priests had not power to kill, till they had subduged the foule power to them. See *Andreas* and *Walters* *Writers of thote times*.

* As those of *Constance*, *Basle*, &c. in the *Strasbourg* *measure* in *Kich*, &c.

mited the Philosophers to bee Masters in Divinitie, and *Friers* which occupied both Churches and Palaces in want and meerey Papall hypocrites and priuileiges. And the revenues of *Paprie*, as we shall by and by see, *fewer*, *Temporalities*, *Collations* of Benefices, *Indulgences*, and *Dilpenations*.

But I rather like their Interpretation, which apply these foure to the Angels of destruction, which literally haue beene looked from *Expreates* vpon the Christian world, and indeed destroyed the third part of Christian men with bodily death. For presently after *Boniface* the Pope had obtained his Supremacy of *Papae*, *Mahomet* arose with his new Sect in the East: the one with Locuts, (whereof *viva* haue heard) to corrupt the foules; the other with *Horfes* in his Successors, to destroy the bodies of men. And these Angels of destruction haue bene many 10 waies foure.

See my Pilg. l. 1. c. 1. & 2.

* See my Pilg. l. 1. c. 7.

For *Mahomet* hating taine *Meca*, created foure Generals, *Ebneseer*, *Omar*, *Ojfen*, and *Alti*, whom he called, the *four* *sharp Swords* of *God*, and commanded them to goe into the *four* parts of the world, to kill *such* as resisted. After *Mahomet*'s death, these foure successufully succeeded. They may be called foure Angels, as the *four* *Doctors* of the Mahumetan *Law*, (so they are usually titled by the *Mahumetans*) and reckoned Saints in their Kalender; whom they say *Mahomet* had prophesied should succeed him, who also aimed his Law received from the *Angel Gabriel*. These were Authors of *four* *Sects* also, *Alti* or *Heli*, of the Sect *Timian*; *Ojfen* of the Sect *Banefia*, *Homer* of the *Ansia*, *Ebneseer* of the *Melchis*. These foure in their following Generations haue bin sent out from neere the parts of *Expreates*: where before they may be said to be bound, because that howeuer *Chieftes* or some others at some flat, or aduantage 10 passed off, and did hurt to the *Romane* Empire, (then the most flourishing part of the Church) yet did they not continue any long space, or much preuaile on this side *Expreates*, that being the boundary, as it were appointed of God, betwixt the *Roman* and the *Partian*, and after, betwixt the *Roman* and *Persian* Empires. But after the *Mahumetans* had once appeared from *Arabia*, which *Expreates* walther, they in one Age ouer-ran *Egypt*, *Syria*, *Palestina*, *Perfia*, ouerwhelmed *Africa*, quite thorow to the *Streights*, and all *Syria*, with many other Countreys; neare after recovered to the Empire. And as they began with foure Angels in foure Sects, and conquering to the foure Winds: so there haue bene of them foure principall *Doctors*, each from *Expreates*, ouerwhelming the world. That we reckon the first, in that *Saracenicall* Age: the second, that of the *Turkes*, which vnder *Belphe* took *Digenes* the *Greeke* 10 Emper. for prisoner, and conquered in manner all the Countrey to *Constantinople*, the occasion of this *Ierusalemian* expedition, and consequently, of killing the third part of men, dwelling in remote Countreys which they had not seen, but came to the Holy Land as the publick slaughter place and Shambles of the Christian world: in which it is remarkable, that the two *Caliphs* of *Bagdet* and *Cairo*, one on the one side, the other on the other of *Expreates*, otherwise differing, contented yet like *Herod* and *Pilate*, to kill Christ again in his members, and to perpetrate those 40 butcheries, yet haue read of in the former Relations. And let the vnderstanding Reader examine the *Roman* Stories, and see if in aboute fixe hundred yeeres from *Romulus* forward, there was so much *Ethiopic* blood spilt on both sides, to purchase the *Roman* Monarchie, as here in much lesse then the third part of that time, was occasioned to be spilt by the *Romish* Hierarchie: on both sides hold I say: Or may I make the question, euen of that which was merely Christian of the Easterne and Westerne beleuers? And the third outflowing, was of the *Tartars*, at first not *Mahometan*, yea destroying *Bagdet* and the *Caliphs*, and enemies to mankind in generall, but after prouing, and still continuing in greatch part *Mahometan*. They did almost tore cut the Christianitie of the greater *Asia*, and erected the great Empire (now with best blood shed) that euer was yea, they not onely ouer-ran the Christians, as farre as *Poland* and *Russia*, *Hungaria* and *Germany* by themselves, but forced the *Cheremines* out of *Perfia*, (which as you haue heard gaue the fallest blow to the Christians in the Holy Land) and rooted out the *Turkys* Kingdom there, and forced them also to inuade the Christians, founding in the Christi- 50 an ruins the *Aladen* *Turkys* Kingdom in *Natolia*, and enforcing ouer *Expreates* the Progenitors of *Ottoman*, from whom begynth our fourth *Epocha*, and that fourth Deluge of the *Turkys* Nation, which hath deuoured rich worlds of Christian flesh. The Warres also of these people, haue bene principally by *Horfes*, neither do I thinke the number expressed of two hundred Millions is any way hyperbolical, if we consider the innumerable Armies of innumerable Horse-men, which they haue in diuers times burthened the World withall. That of the *Tartars* alone, if Authors report truly, easily makes credible that incredible number. The later expedition of the *Tartars* vnder *Tamerlane*, how monstrous doth it seeme?

Altho, These *Horfes* hauing power in their mouthes and tales, agrees to the manner of Warre vied by those Nations, which vied a conioyned fight and fight, as before we haue said, that euen then when they seemed to flye, they had *Serpent* headed tales, and did flee but incurring flight, to returne to greater mischief, shooting also as they fled, and wounding their pursuers.

And as the number of foure, to fitteth their foure *Doctors*, foure *Sects*, foure *Diluges*; so al-

to haue they had foure principall places of residence, neere to *Expreates*, *Meca* still hallowed in their profane Rites, the *Isle* of *Mahomet* and his first Successors. After that *Damofeu* (for *Ierusalem* continued not their Imperiall residence) and after that *Bagdet*, to which by a contrary faction was opposed *Cairo* (succeding heere to *Carsoon*, as that co *Tanis*).

Likewit, foure great Nations doe still observe their *Expreates* Angels, the *Turkys* (to whom the huge *African* tracts haue some reference) the *Persian*, the *Tartars* (the chiefe of which is now seated in *India*, the *Mogol* successor of *Tamerlane*) and the *Indus* (in many smaller and specially maritime Kingdomes) depending for their Faith and Scepter of the *Arabians*, which beginning with Trade proceeded to Conquest. But more then enogh of these things. Wherein 10 we see all plainly agreeing to this warring Religion, as in the former to the *Romish* Locuts; in both perhaps rather intimating the danger to Christians by both Angels (the one corporall, the other chieflly spiritual) then their time: both which we see haue continued to long a time, and spread so farre, that they thereby, the *Moore* aswell as *Papist*, plead Catholike from Vnauferality.

See before 1. 1. c. 10. l. 1.

Yet if we will weigh the time, when both were likely to doe Christendome most harme and like *Samsen* Foxes looking contrarie, held a *fiere* contention in their tales, to fet the World on fire; thus Angell of the bottomlesse pit, puts vs in minde of another Angell which came downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand. And bee laid hold on the Dragon that old *Serpent*, and bound him one thousand yeeres. And call him into the bottomlesse pit, 20 and shut him up, and set a seale vpon him, that he should deceiue the Nations no more till the thousand yeeres should be fulfilled, and after that he must be loosed a little season. This is not a *falling* *fiere*, but an Angell which defende: euen Christ himselfe (which is called the *Angel* *Vris* (Cruentat) and hath the keyes of Hell and Death, which entreth into the strong mans house and binds him: as *Primasius*, *Andreas* *Cesarionis*, and other interpreters doe agree) that hee should not seduce the Nations or Church of the *Gentiles*, as before in a generall defetion and idolatrie. But after that thousand yeeres expired, he should be loosed, not so long as in the *Gentile* superstitions, nor all so farre, but exchanging thot prophane Idol names (with greater wrong to Gods Holy Angels and Saints) should in holier Names and shewes restore those *Heathen* Rites, Lights, Images, and other will-worships of Angels and dead men. Now, for a thousand yeeres after Christ, the state 30 of Christ Church, though it were still after the primitive golden Age somewhat declining, as the Fathers and Ecclesiasticall Histories shew: Yet in substantiall and fundamentall points it continued sound, as Bishop *Iewel* in the mayne points of Controuerse hath shewed for fixe hundred yeeres, and Bishop *Usher* for the foure Ages following, although these were much more corrupt then thot former. *Nemo repente fuit turpissimus*: and it is true of myttical *Rome* also, that it was not leant in one day. But I had rather the Reader should examine this point in Bishop *Usher* his learned worke, de *Christ. Eccles. Success. & Status*. I am more then enogh busied in our Holy Land pilgrimage.

See D. V. 1. 1. c. 10. l. 1.

Cedemon mentions diuers flames fallen, one *An* 1013, which made a noise in the fall (*cum Janus & Frago*) and another the next yeare, which in the night made to great a light, that 40 people thought the Sunne had risen. He mentions also terrible Armies of Locuts, which brought miserable famine ouer those parts: as if God by visible signes would then warne men to observe these myttical predictions, when they were to worke their most complete effects. The like is mentioned in the West by *Floriensis* and others. An earthquake at *Ierusalem* destroyed many buildings, and men, continuing fortie daies. The Temple of the Sepulchre had a little before beene razed by *Azum*, whose loone permitted the reedifying thereof, and presently there restored innumerable numbers; first of the meanest; after of the more sort, after of Kings, Prelates, Earles; and lastly, of women both noble and laie. And when some questioned what this might signifie, it was answered, the coming of Antichrist. Once: from the thousandth yeere after Christ, till *Hildebrand*'s time, *Anno* 1073, hapned more frequent and prodigious 50 signes in Heauen, Locuts, Famines, &c. on earth, then euer we read of, as *Glaber* and other Historians haue recorded.

And for thot *Ierusalemian* Pilgrimages in such numbers, what did they else but make way to these bloodie expeditions, after that *Peter* the Eremit had received a reuolation thereof. Neither is it likely, that this reuolation was from any but the Deuill (so many superstitious reuelations, then more plainly arguing this loosing of Satans) which is a *tyr* and murderer from the beginning, and can turne himselfe into an Angell of light, as appears by his fore-mentioned vantage, by the monstrous impetue of his followers, in sacrileges and all abuses to God and men, in almost idolatrie to himselfe. Whose attempts at *Ierusalem*, whatsoever lastre they sparkle forth, yet wanted not some sparke of Hell, in that they were to feed in blood, corrupted with 60 spoiles, corrupting with superstition, and with neglect of their economick and politick calling. Christ himselfe had said, the true worshippers would worship the Father, not at *Ierusalem*, nor in this *Ierusalem*, but in spirit and truth: for God seekes such to worship him. And although I thinke not that a place dignified with holy actions or passions, may bee a Place to the memorie and affection exciting holiness, yet for Religion of place to leaue or neglect our place: is a thing

Gl. 1. 1. c. 10. l. 1.

a The Pope
can make his
Cardinals rich
and himselfe
by their crea-
tion, both by
money for that
dignity, and
by all other for-
mer Benefices
falling to him.

These N. 1.
c. 7. §. 1. 10. c. 6.

b The words
of P. Alexander
treading on
the Emperors
neck.
Super Alphen
& huiusmodi
anathematis.

See the Honor
before released.

Ground and
reason of Dis-
pensations.

Visitators by Bishops and Abbots of the Apostles flattery by his Cardinals. * (which in this Age first grew to be Giants and men of revenue, and as I said, Kings following, before but Bishops, Priests, & Deacons) able to carry it out in support and assistance to bestir the spirit of Curia Pueri and by reaching his kindred Countrymen, Officers, and Favorites with the best Benefices and Prelates in every Country, (whereof let the Reader informe himselfe in Matthew Paris, of that Augustinian Regulars) in this time, as also of his imposing summes of money to be given out of the, and if they had it not, to be taken up of the Cambrise (Our landish Papall Vicers, at abominable rates) Tenets, First-fruits, Tithes, Fines, and I know not what Annuities and Pensions, yea, the open and shamefull sale of these at Rome (read Thersd. a Nemo a Courtier to many Popes, of Arts beyond what Simon or Magus, or the Devil himselfe had ever heard of, if it could be to Simon) which the Popes did, who forsooth could not fine as their flatterers said) and lastly, by making Lawes in all these and other Ecclesiastical offices to remove to all Generations, whereby the Clergie was exempt from Kings, not Kings from their Clergie; yea, forced out of their means and Lands, to maintaine the subjects of another Sovereignty; thereby Monasteries being a Cattle, every Cathedral a spiritual exempt Citie, every Prelate the Popes Captaine, and to whom also they were particularly sworn. Consider this legge of the beast, and consider Manum horrendum, informe, conceived long before, in receiving Appeals from all parts, but borne in that Snake from the bottomlesse pit, when Satan was loosed; nor euer could haue growne to full age, if Indulgences had not (strengthened) the Popes, to tread under foote all. b Alpes and Basilisks (so they esteemed gaine-saying Kings and Emperors) nor were Indulgences of any force at all in this kinde before this Ex-piation, when and whence spring their vnexpected puissance, and thence the Popes, as shall anon appeare.

Besides, the Eastern Patriarchs which before their warres, held of long time in many Ages no communion with the Popes of Rome, by this means became subject to him, Antiochia first, then Jerusalem, and after that Constantinople it selfe (Rome Corrupted) being subiect and subdued by these Excommunications from the West; and I know not what Genus, both in the East and West, making the Bishops in seeming most religious, make this a part of their Religion to quarrell with their Kings, (and one with another for superiority of their Seas) and goe to the Pope for refuge, as is seen in the decline of Constantine, Theodosius of Turkey, and others; and especially Thomas Becket, whose murder in that quarrell, committed to a Martyrdom, and rewarded with a Canonization, did super-exceedingly advance and aduantage the Popes power over Kings; furthered by the emulation of the French King against the English, which instigated the Bishop first, after the Pope; lastly, his owne fionnes against him, honouring the new Saint also with perillous Visitation, Offering and Pilgrimage. Also Daubert the first Westerne Patriarch of Jerusalem, taught his Successors this Lesson, who went to Rome to complain of his King; William an Englishman, first Laming Archbishop of Tyre, and William the Author of the Holy Land History, with others must needs teach their power from Rome; and the Eastern Empire being before weakened by the Saracens and Turkes, now enight on both sides by the Westerne Frankes, the heart and bowels being all by ciuill diffusions embroyed, it must needs follow that by the fall of her Competitor, Rome must arise, fit alone and reigne as a Queen; Whose ambitious neglects, hath since betrayed that whole Empire to the Turke.

§. III.

Of Dispensations.

BVt Temporalties and Benefices were but the hinder legges, of this Babylonish Beast, for stabilitie Dispensations and Indulgences were the two fore-legs, more aduise for prey and pittance. And these also now began to bee of vigour and strength in the 50 Church to Papall Monarchical intents and purposes. As for Dispensations it is true, that there was some vse of them in the ancient Church: it being necessary that as in the Temporal, so in the Ecclesiastical Republique, there should be according to conuenient circumstances, a qualification of rigid (which differing times may euen rigorous) Canons. Euen the Ceremonies of Diuine Law yielded to the necessity of Charitie, as in Daniel setting the Shew-bread, iustified by Christ himselfe, who preferred Mercie to Sacrifice. How much more in the milder times of the Gospell, and in the Canons and Constitutions Ecclesiastical, not giuen immediately by minister of Angels; nor to a Jewish Pinfold, or one compendious people, and that for a few little till Shilo came, but to a Sea of peoples, by ministry of men, without limitation of time; may the difference of times, manners, and men require a dispensing by conuenience for conuenance, making the best harmonie of Mercie and Indulgence. No man put new wine into old vessels: nor were later, weaker times forced to the feruencie of the Ancients, which were both more holy, and by necessity were hit for want of the Temporal Sword, to what the Spiritual sharpe. Neither can men see all circumstances which may arise, nor are all men of times

times of one constant tenor. Summum ius, summa iniuria: The winning of the Keye bringeth forth blood: the forcing of warre bringeth forth fire. Charitie conuerts a multitude of offences: it is the strength of them that are weak, and strength when others are offended, maketh us all things to all: yea, casteth the whole into the fire, or to present supplicie, notwithstanding a promise of denurance. Hence new Parliaments, Statutes, Edicts; hence later Councils, Synods, Canons.

But what is this to the Popes Nye oblation? a plenitude of power to dispense with Oathes, Vowes, and whatsoever Diuine or Humane, standing in the way of his Monarchie? True it is, that about four hundred yeares before this time, Gregorie Bishop of Antioch did dispense with the Oath of the Arme, which said, they had sworn not to admit Philippius their Commander, till he should be crowned with the Crowne of the Kingdom of Jerusalem: but this was to present, not to future Treason to reduce to and not release from loyalty & subiection to their Emperor. In these times first were the Keyes of the kingdom of heauen, pretended by Peter pretended Successor, to excommunicate the Kings of the earth, with Peter deus Petri, Petrus Diadema Rodolpho, setting vpon e & putting down another Emperor at Papall pleasure. Little did Dispensations before auale the Papacie (except in enlarging the Phylacteries of his spiritual power, in admitting Appales, and making himselfe a Bulle-bodie, and Interloper, Magnus Ecclesie ardeat) but now the Cedars of Libanus quaked with feare of fire from the bramble, when Dispensation with the Oathes of Subjects, had depolled Henry the victorious Emperor, by the Minister of his owne Sonnet. In vaine did that Sonne seeke afterwards to stop the current in taking the Pope Prisoner: Sero mouetur parauit; his Fishers Example might teach him to feare some. Absoluit, to imitate himselfe.

And especially Dispensations were brought into request, by the quest of the Holy Land: when large Merit and larger Indulgences, Priuileiges, and the Vow, and taking the Croffe on the one side; and larger summes fill the Popes Coffers on the other side by the Popes dispensing: when some Friars goe before to preach the Crusado and Holy Warre; other Friars are sent after with Facultates to dispense for so much money, as the Expedition would cost; yea, leaving you no leffe merite with a good deale more fidelity, care and pleasure at home: when the Pope can thus profane the zeale of Christians, to let and let it to Farmers and Vnder-takers, as to Richard Barle of Cornwall, (whose summes this way gotten were incredible, able to make way to his Imperiall Election) when the like Dispensations are bestowed as Papal fauours to repaire the broken state of others: when Dispensations raise vpon new Leuies from the bottomlesse pit; not only exempting some principal Monasteries from Episcopall Iurisdiction, as the Popes peculiar vnder Saint Peters immediate protection (and hee thus obliged the chiefe Colleges of the chiefe learned men of those times, to maintaine that power which priuileged them) but Chapters of Cathedral Churches, whole Orders of Religion, as the Cisterciensian and Cisterciensian Congregations; and after that the Orders of Friars in their severall societies, dispensing to them, not only Exemptions from Bishops, but power to build Churches, to receive Confessions, to preach in all places, to be Bishops in every Diocese, and Curates in every Parish; at one Papall Lords by Dispensations, and Mendicants by Vow and Profession. Yea, every Priest might obtayne by his Purse an exemption from Episcopall power. And lastly, new Dispensations, and new Priuileiges haue hatched a new Ignatian Societe of parti-coloured Leopards, Regular-Secular-Clergie-Lay-Fathers-Friars-all-things-nothing.

Thus Dispensations made way to get monies by Sales, Friends by Gifts, Patrons by patronizing (Forrest and Armies of Learned men in Abbies, Collegiis, Congregations, Orders) yea, they robbed the Church of her Officers and Labourers: it being now a necessary vertue for Bishops and Priests to forsake their flocks, and in stead of Spiritual warfare against the Deuill, (by preaching to cast down, with weapons not carnall, imaginations; and every high thing exalted against the knowledge of God) to embrace this carnal against the Turke, walking in and warring after the flesh: yea, they were dispensed with for non residence, mean-while, and to receive or lay to pawne the fruits of their Benefices for that three yeares, no leffe then if they were resident. So Baldassare Archbishop of Cantuery, made a Pilgrimage thorow England and Wales, to winne Pilgrimes for this warre. Pope Gregorie had excommunicated Fredericke the Emperour, for not going to the holy warres, as he had vowed: hee went and did this gloriously, as you haue read already: but the Hospitalitars and Templars pursuing the Pope a parrell fight, to betray him to the Seldans, (a perfidious odious to that Inbell) and in his absence the Pope fees John de Brames, to conquer and subiect his Sicilian Dominions. For quarrels of those Templars, and others, he is againe excommunicated; and the third time by Innocent in the Council of Lions: Omnesq; (saith the Pope therein) qui ei iuramento fidelitatis aliquo modo affuerit vel obligati iuramento huiusmodi perpetuo absolutum & liberatum, auctoritate Apostolica firmiter & strictim inhibendo ne quiquam de cetero sibi tanquam Imperatori vel Regi parent, vel quando libet parere intendat. Decretum quoddam quod dicitur in, contra Imperatori vel Regi, consilium vel auxilium prebuerint (could the Deuill haue roared louder against Charities?) seu famorem, ipso facto excommunicatiis vinculo subiacent, &c.

To pollute this Dispensation of Oathes, and electing a new Emperour, the Holy Land suffi-

Frango c. 18.
1. cor. 9.
Adia.

Eccl. 6. c. 11.
In nota prouit.
su. iustitie p. 10.
de iura. d. 10.
tam.

Id. 10.

Numerus d. 10.
n. 10. c. 10.
n. 10. c. 10.

See h. 10. c. 10.
1. 10. c. 10.

1. 10. c. 10.
Concil. Sec. 10.
3. 10. c. 10.
Mat. 10. c. 10.
1. 10. c. 10.
1. 10. c. 10.
1. 10. c. 10.
1. 10. c. 10.

ers or penances; also for such patronage of more Benefices. Excommunicate from vicarage in Moro Contentio; for Clerges in both Courts, with retention of Benefices and Dispenfations for more. The like for Simonie; for Exile, moreover from an Oath for the effect of the operation, from false Oaths, commutation of Vows; and Licences from observation of any humane Law, and especially of Regulars from any Chapter (or Article) of the Lawes of their Rules. He gives Indulgences to places and persons; and moreover, infinite Commissions in forme of Law, as namely, the Declaration of the Nullitie or Invaliditie of Marriage, which are called Declaratorie: and in many other things which are knowne to them that practise in the Ecclesiastick Courts.

They doe every day demand the Subscriptions from the Pope of such things as come from his voluntarie and proper liberalitie, as the grants of Benefices and other things, which are also generally committed to the Great Penitentiarie, and all matters which pertaine to Iustice in things Ecclesiasticall throughout all parts of the World, as also in things profane of the temporall patrimonie of the holy Church of Rome, and of any other place of the World which have recourse to the Court of Rome, by reason of the person being Ecclesiasticall, or by Princes sending it, or by consent of the parties. The Pope for the more easie dispatch of Sutors in all these things, hath ordain'd two Audiencies, in one of which they demand matters of Grace, in the other those of Iustice.

But for these and the like Officers, the Vice-chancellor, the Audience of the Chamber (as is termed his priuie Councill) the priuie dispatches by the Secretarie, the Chamberlan (which hath power in the Temporall State) Treasurer, Advocate, Proctor, Commissaries, Marshalls (to one of which the Whores of the Citie pay a yearly Taxation, which they call Tribute) I omit and referre the Reader to the Author. The last he mentions is the Vicar of Rome, who hath the same authority which the Pope hath ouer the Priests in all things, in Rome and in the Diocese, hearing all Clergie cases as Ordinarie; impositions Penance, consecrēt Sacraments, calleth Congregations, visits Churches and Monasteries, makes Inquisition, correcteth, punisheth, remoueth and giueth Benefices: his authority extends tottie miles out of Rome, in some cases. The Pope hath also giuen him all those Pontificalia, which euery Ordinarie exerciseth in his Diocese, as to consecrate places profane, to reconcile such as are profaned, to promote to holy Orders, to punish Blasphemies, Vsuries, Perjuries, Incests; and in case of corporall punishments to send them to the Secular Iudges. He hath foure Notaries or publick Scribes, and two Vicars substitute. So farre is the Pope degenerated from a Bishop in any thing but Title, and vnting that onely, that through comenitnesse with sayned words he might make merchandises of men, as turpitudinis, aluener of filthy game (even that of Cortizius Iudithelle) yea, of the soules of men, which are reckoned among the Babylonian wares of these Merchants of the earth. And what else are these dispensations thus abused, but false-fals, which is made more euident (is any thing more impudent then a Wore?) by their *Taxa Camera*, a Booke published in print, whereby men may know the prices of their Abolutions for Simonie, Sodomie, Incest, Homicide, and other the Maister and Monster finnes and degenerations of mankind. In which maile also, by these breaches of the Law of God, an inferior Penitentiarie by his Booke of Taxation can abolute, but those crimes against humane Lawes require the chiefe Penitentiarie to turne the Law into a Net, and become a good Sponge-man to exenterate his purse more thorowly.

And as Rome by Dispensations is made a Merchants shop, *Litium officina captiuitatis, improbarum*, where are kept perpetual Mats of Sacrilege, which make finnes not onely Veniall but Venall; and Golden Canons become *Leibens* Rules by Papall *Leaden Bulls*, flexible and pliant according to the price and banks of the Romish money changers: so by Indulgences hath the bene indigent to all her Chapmen (except they wanted money) and hath made them the foundation of the Tower of Babylon; in this, Indulgences and Dispensations agreeing that nothing hath more rayf'd, nothing more razed in gorgeous and glorious Fabriques; Henrie the eight, vpon the one occasion forsaaking wonted commerce with Rome, and Luther by the other procoued to open his mouth to wide and loud, that he awakend all Europe to behold her filthy whoredomes. And if any thinke the later times either more *Cassa*, or more *Canta*, let him obserue what *Nonus Homo*, an vnknowne Suppliant of Rome, hath reuealed touching the mysteries of the Datarie (the Office where matters of Benefices are dispatched) where the bestowing of Benefices is deferred, that inquirie may be made of the richest Competitors; each Liuing is charged with a pension of halfe, or a third, or two thirds of the worth, and then by another Ordination by present payment of five yeeres purchase extinguished. As if the Benefice be worth three hundred crownes a yeere, a pension is impoed of two hundred, leauing one hundred for the Incumbent; who paying one thousand crownes and a hundred more for Seales and Expedition, buyes repentance at a deere rate. The *Regressus* and *Expeditus* forbidden by the Council of Trent, are deluded with *Coadiutorships*, sold for a yeeres profit in colour of expediting Bulls, with assurance of future succession; by which and like means (you may not call that Simonie which the Pope doth; and it is disputable amongst them, whether the Pope can commit that sinne, although the very name comes from *Simon Magnus* his leeking to contract with *Simon Peter*) Paul the fifth is reported to haue extracted out of his Lead twentie hundred thousand Scutes, to buy Lands for his Nepheue (or sonne) *Borghesius*. The truth of which, by the Registers

Officers and Councillors of the Popes state.

Vicario di Roma.

2 Pet. 2.3.

Apoc. 18.13. Soules sold, whiles their fin remaynes, though their money be gone; yea is increased with boldnesse and frequency in Dispensations: finnes being thus made both veniall and venall. *Beale Afflictio.*

Nonus homo, in a Supplication by a Romish Catholicke to his Maiestie, Englished by M. Cr.

(with the Author) in the Office of *Beatus*, a pious Italian, secret, appeareth.

of Indulgences.

Hus haue we seene the Popes Temporalities, arising from Courtiours, his Collations from the spoile of all Kings and Princes in pretence of Simonie, to further intentions and extension of penitions, Factors and Bawls for Compensations, by the Court thus finned and kept a Trade, Shop, Mart, Sale, and game of Sinne: a shew of reason, and yet was the right fore-ledge of the beall, whereof it whereby he had secureth holding his prey, wherewith he made thronge the uerfaries, was Indulgences. And whereas the Ruer of the Popes *Edmundo* this first compasseth the whole Land of Hauila, where there is Gold, and the good. Of which the Author of the Historie of the Council of Trent, doth of gaining Money was put in practise, after Pope Urban the second had giuen all that should make war in the Holy Land; initiated by his Successors, some that maintained a Souldiery, if they went not in person. And after, the same were giuen, for taking Armes against those that obeyed not the Church of Rome Christians: and for the most part, infinite exactions were made under those greater part were applied to other uses. This Pope Leo the tenth, 1517, in all Christendome, granting it to any which would give Money and extending to his will was, that when the disbursement was made, they should be delivered to him: giuing also power to rate Eggs and Whittens on fasting daies, to rate of and other such like abluties. And although the exaction of this enterprise of a lar neither pious nor honest, notwithstanding many of the Grains made by causes more vniust, and were exercised with more America and Extortion. He Harneist before it was reaped or well sowne, giuing to donors perforce the Raze, and referring some also for his owne Exchequer. The Indulgences of Saxe and the Sea, he gave to Magdalene his Sister, Wife unto Francischo Cabo, he cent the eight; by reason of which marriage, this Leo was created Cardine 10 years. She to make the best of it, committed the care of preaching the Law Money unto Aremboldus, a Genoa Merchant (now a Bishop and Mercantaster) the vnto himselfe, who aymed at nothing but gaine: which would ouer had bene the custom of Saxome in this case) but Dominican, who had many strange things; and in Tauerne, games, and other things not fit to be the people shared from their necessarie expenses, to purchase the Indulgences. By this means Martin Luther an Hermite Friar, first began to shake the set; and after being inuoked by the Pardowers, he set himselfe to shake the fer the routes and foundations of the Doctrine of Indulgences. He published herein, to be disputed on in Wittenberg, which none accepted: but Iohannes trarie in Frankfort of Brandeburg. Luther proceeded to write in defence of appoe; and these Writings being gone to Rome, Syluester Prician, a Dominican Luther: which conuention enforced both the one and the other parties to poster importance. For the Doctrine of Indulgences being not bene well examined, and causes of them were not well understood. Some thought they were made by Authority of the Prelate from Penance, which the Church made by way of Discipline vpon the penitent, (which imposition was assumed on shop onely, after delegated to the Penitentiary Priest, and in conclusion left to suffer) and that they delivered us not from paying the debt: due to the Justice that they freed from both. But these were diuised: some thinking that they were giuen in recompence, others said, that by reason of sinfull participation of holy Church, the Penance of one might be communicated to another as Compensation. But because it seemed that this was more proper to men: as the authority of Prelates, there arose a third opinion, which made them: as the authority was necessary for them; and in part a Compensation. But because such sort as they could spare much of their Merits to others, there was made full of the Merits of all those who had more then would serve their owne need of is committed to the Pope, who when he giueth Indulgence, recompenseth affigging so much in value out of the Treasure. It being opposed that the more this treasure might be diminished; they added the Merits of Christ which

[illegible]

The Regulars also infected with the poyson of Riches, and incrased with poffessions beyond measure, contemned their Superiours, and not only became irkome to the Ecclesiastikes, but enuied and detatched each other to the grievous scandall of Christendome, to con- 30-
tumelies, open hatreds, conflicts, violences, battells. For hauing begonne to build the Tower of Babel, with diuised Tongues, they not only disagreed amongst themselues, but bandying factions procured discords amongst others. And howeouer many of them as graines
of wheat, were sowne in the field of Calues, and grew up to beare the sheaf, were sowed
their rules, and *inquit et dominus in the Chyrche of popellence*, yet the ympetic of the woful
waled, and their iniquitie superabounded, that in contempt of Ecclesiastical discipline,
they receiued to their Holies thof which by name had beene excommunicated: Abbots,
Priors, Monkes, their miserable and mercenarie Chaplens, thrust their Sickles into others
Harrets, made vnlawfull marriages, visited and howelled the sickle for gayne, not for god-
lineffe; binning and loosing against God and holy Canons, the Soules which belonged not
to their charge; admitted the dead to burials (their Fathers contradicting, and viurped Pa-
rachurch right. Nimes also leaped out of their Cloysters, frequenting publicke Baths with
women. And as any were great in the Law, or in the Lincen, they were peruenally
corrupted theyr wayes: a corrupt Generation, the Lees of the Wine, Cockle of Wheat,
and Rutt of Sugar.

The *Philæni*, delicate wanton, effeminate, more accustomed to Baths than Batells, given to volucrescence and lecherie, curiously drest after womens wont, were contemned of the *Saraceni*, and (if they had none of the Western people with them) more despised than Women. They made league with the *Saraceni*, and quarrelled with themselves, for light matters rayving kill warres, and often borrowing aid of the *Infidels*, spending the Treasure and Stocke of Christians against Christians. They were deepe Dissemblers, not easily to be knowne, and they will kill you if they will, and will be killed if they can. They were, that their owne Believers, and neeref Kindred might fearfully haue accesse; and keeping them from the Churches, and Sermons, and other things nearely to their tooles, hardly often in the yeere admitted into the Church. The richer sort led double Allice neere their wifes beds, and by some wretched Chaplains and vnlearned *Sir Ieha*, procured Masses to be said, that they might feede Christians. And how much closer their wiuies are kept, so much more they whet their wits with a thousand deuises and infinite plots to finde flaring holes; furnished by the *Saraceni* and other women, with forceries, mischieues, and innumerable abominations. They were very craftie, and very cunning, and very subtle, and very malicious, and very more partiall to their side, with great labours and intolerable expence, in taking better their ease and carnall pleasures, than warres with the *Saraceni*. These Pilgrims they entertaine at immoderate charge, defrauding and impoverishing them in buying, and bartering to their owne

exceeding enriching ; afflicting them with reproaches and wrongs, and calling them * *Sonnes* a Be'or of *Hernaad*, as it were Fooles and Ideots.

There are also in the Holy Land and the East parts *Jacobites*, so called of one *Jacob*: a Disciple of the Patriarch of *Alexandria*. Theſe of long time have inhabited the greater part of *Aſia*, ſome among the *Sarmatians*, ſome among the *Scythians*, ſome among the *Indians*. They baptiſe and circumciſe their children, and obſerve not Auſtine's Confeſſion: ſome make Croſſes with fire in their cheekes or temples; and they maintain but one nature in Chriſt. Some of them vſe the *Chaldean* Language, others the *Arabicke*, that is, the *Saraceniſh*. There are in the Holy Land, and in the *Arabia*, others the *Armenians*, ſo called of *Armenia*, and ſometimes the *Jacobites*; are ſaid to be more then the *Latines* and *Greeks*; and beſides thoſe which dwell by themſelves entire, there are ſaid to be more of theſe *Chaldeans* ſubject to the *Indians*, then are of *Saracens* themſelves. They diſide the perforn of Chriſt; making the *Virgin Mary* Mother of the humane Perſon, & the Son of God another diſtinct Perſon. *Nicetas* and *Chryſoſtom* ſay, that theſe are the ſame as the *Egyptian* Comenians. They vſe the *Chaldean* Language, and ſometimes the *Arabicke* dooe.

2 The *Armenians* are divided from all other Christians in Rites; having a Primate of their
 own, whom they call *Catholicos*, obeyed by all of them as another Pope. They have Letters
 and Language proper, and Lyturgies in their own. At their Feasts, and on Twelfth
 days they fasten on Lent, and on Ascension, and on the Feast of Nativity, as the other people I speak
 of. Their fast is so strictly, that they not only abstain from Fleish, Eggs, Wilt-meats, but
 also from Fish, Oyle, and Wine, yet fast not at eare fruits, and as often as they please. On
 some Fridayes they eate fish. They mixe no water with Wine in the Sacrament. The *Armenians*
 promised obedience to the Pope, when their King received of Henry the Emperors his Land,
 and the Crown of the Archbishop of *Menez*; but theyne their old Rites now withstanding, There
 is also a warlike people dreadful to the *Saracens* and *Armenians*, the *Georgians*,
 who are called *Patrids*, because they are as their Engine beart above other Saints, and being the *Greek*
 Holies. Their Priests have round crownes, the Lay-men square: and when they come to *Jerusalem*
 on Pilgrimage, they enter with Banners displayed and without Tribute: the *Saracens* for-
 bearing them, left they should after their returne be reuenged on other *Saracens*. Their noble
 women vse Armes in Battels, as *Armenians*.
 6 The *Moslems* are *Latine* Christians, and therefore the *Romish* Rites, dwelling amongst the
Armenians, theye have kept the same, and therefore theye diuide the Sacrament into four parts, others
 into nine, whereas the *Romane* Church doeth in two. There are other properly Easternne
 rites, as *Ethiops* of *Ierushalem*, *Adioss*, and *Saducenes*, and *Samaritanians*.

Force of Ex-communicati-on against contracts.

c *Jacobites*.

c See of this ou
: former *Abafim*

Relations.
Nestorians.
Monks.

Y bassine, but in
s: *Asian India,*

where the *P. m.* *lucifera* found
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Eodem modo mandatum est subscriptis: videlicet; Carpentis Perfarum & Meliorum Imp.
Imperatori de Cathay.
Divers others of Richard the Second, Henry the Eighth, &c. collected to this purpose. Thauz omitted.

TO THE READER.

I like that Scribe which brings one of his Treasures new and old: so have I here done, and so our Author following. To wit: these Stories and Records I have added this later Voyage to Ierusalem and Constantinople: and He, besides his Travels, hath added his Studies, the Voyage of his Mind: to describe, as well as of his body: Pergrination; as a Learned Argus, seeing with the Eyes of many Authors, and comparing things old and new. Pardon me, that I have here much pruned his sweet Poetrie, his force-ful Antiquitie, and other fruits of his Learning: I would not have his owne Work out of request. I present men rather as Travellers, then as Scholars; and in this Historiall Stage produce them, telling what they have seen, not what they can say, or what other Authors have written: not that I despise this (for what else is a whole Pilgrimage?) but that I hold us here another course; whereof many men should say all, no man could have his part, and where even brevity is selfe almost tedious (as you see) by Multitude. The other parts of Master Sandys are not simply superfluous, yet are these to our present purpose sufficient.

CHAP. VIII.

A Relation of a Journey begonne, Anno Dom. 1610. written
by Master GEORGE SANDYS, and
beere contracted.

§. I.

His journey from Venice to Constantinople, and Observations by the way.

Marriage of the Sea.

From Venice we departed on the twentieth of August, 1610, in the Little Defence of London. The Venetians are Lords of this Sea, but not without contention with the Papacie. On Ascension-day, the Duke accompanied with the *Classifimons* of that Signiory, is rowed thither in the *Bucentoro*, a triumphall-Galley, richly, and exquisitely gilded: about a roome (beneath which they row) comprehending the whole length and breadth of the Galley; neere the poopethrough, the rest accommodated with seats, where he idelently epouseth the Sea: confirmed by a Ring thrown therein, the Nuptiall Plea'ge and Symbol of Edition. This Ceremonie recited a beginning from that Sea-battell fought and wonne by the *Venetians*, under the conduct of *Sebastiano Zani*, against the forces of *Frederick Barbarossa* in the quarrell of Pope *Alexander* the Third. Who flying his furie in the habit of a Cooke repayed to Venice, and there long lured disguised in the Monastery of *Charitie*. *Zani* returning in triumph with the Emperours Sonne, was met by the Pope, and saluted in this manner: Here take, O *Zani*, this Ring of Gold, and by giving it to the Sea, oblige it unto thee. A Ceremonie that shall on this day be yearly observed, both by thee and thy Successors, that Posterity may know how you have purchast the Dominion thereof by your valours, and made it subject unto you, as a Wife to her Husband.

Sclavonia.

We layd all along in the sight of *Dalmatia*, at this day *Sclavonia*, of the *Sclavi*, a people of *Sarmatia*. They differ not from the *Greeke* Church in their Religion. Throughout the North part of the World their Language is understood and spoken, even from thence almost to the Confines of *Tartaria*. The men wear halfe-lencued Gownes of Violet cloth, with Beggones the linc. They nourish only a locke of haine on the crowne of their heads: the rest is shaven. The women wear their not long, and dye them blacke for the most part. Their chiefe Cite is *Pagusa* (heretofore *Episcopia*) a Common-wealth of itselfe, famous for Merchandize, and plenrie of shipping. Many small llands being thereunto, but little of the Continent. They pay Tribute to the *Turks*, fourteen thousand Zechins yearly: and spend as much more upon them in gifts and entertainment, sending the Grand Signior every year a ship laden with Pitch for

for the use of his Gallies. Whereby they purchase their peace; and a discharge of duties throughout the *Ottoman* Empire.

Corsica, the first lland of note that we pass by, lyeth in the *Ionian* Sea; stretching East and West in forme of a Bow: foure and fiftie miles long, foure and twentie broad, distant about twelue from the mayne of *Egytus*, called formerly *Cyperus*, adorned with Groves of Oranges, Limons, Pomegranates, Fig-trees, Olives and the like: enriched with excellent Wines and abundance of sheepe grazed on a high Rocks, which ioyneth by an Isthmos to the Land, and impregnably strongly fortified. The *Turkes* have testified as much in their many repulles. It is the Chaire of an Arch-bishop, inhabited for the most by *Grecians*, as is the whole lland, and subject to the *Venetians*.

Saint *Mama* lyeth next unto this, once adjoining to the Continent, and separated by the labour of the Inhabitants: yet no further removed then by a bridge to be past into. Called it was formerly *Lemnos*, of a white Rocks which lyeth betwixt it, toward *Cephalonia*. On which stood the Temple of *Apulo*. In this lland they have a Cite inhabited for the most part by *Ionians*: recited by *Strabo* the Second; at such time as they were expelled *Spain* by King *Ferdinand*.

Pal de Compara, a little beyond presenteth her rookie Mountaines, containing in circuit about fiftie miles, now inhabited by Exiles and Pirates. Once called *Ithaca*, so celebrated for the birth of *Ulysses*: Betwixen this and the mouth of the Gulph of *Lepanto*, (once named the Gulph of *Corinth*) lyeth certain little llands, or rather great Rocks, now called *Caradars*, heretofore *Echinades*, made famous by that memorable Sea-battell there obtained against the *Turks* by Don John of *Austria*, in the year 1571. and sung by a crowned Mule.

We sayled close by *Cephalonia*, triangular in forme, one hundred and sixtie miles in circumference: the Mountaynes intermixed with profitable Valleys, and the Woods with Champian. Vnwatred with Rivers, and poore in Fountaines, but abounding with Wheatte, Honey, Correnes, Manna, Cheefe, Woolle, Turkeys, excellent Oyle, incomparable (though not long lasting) Mustardines, and Powder for the drying of Scales: This growes like a blisier on the leafe of the holy Oke, a little lank, yet producing Acornes being gathered, they rub out of it a certaine red dust, that converteth after a while into wormes, which they kill with Wine when they begin to quicken. Amongst her many harbours, *Argosoli* is the principall, capacious enough for a *Nauie*. The Inhabitants of this lland are *Grecians*, the *Venetians* their Soueraignes. Having past through the Streights, that diuide this lland from the next, (vulgarly called *Canale del Lion*,) on the second of September we entred the Haue of *Zagynthus* and saluted the Caste with our Ordinance.

This lland (nine hundred miles distant from *Venice*) is called *Zagynthus* the Sonne of *Dardanius*, all at this day *Zeu*; containeth in circuit not past threelooke miles. On the South and South-west fildie rocks and mountaynous, but plaine in the midst, and vnspcakably fruitful, producing the best Oyle of the World, and excellent strong Wines, both white and red, which they call *Ribella*. But the chiefe riches thereof consisteth in *Corentes*, which draweth hither much traffike (especially from *England* and *Holland*, for here they know not what to doe with them) inasmuch that whereas before they were scarce able to free themselves from importunate famine, they now (besides their private gettings), amounting to one hundred and fiftie thousand *Zechins* do yearly pay unto Saint *Mama* eight thousand *Dollars* for Customes and other Duties. It is impossible that so little a portion of Earth, so employed, should be more beneficiall, the mountaynous part being barren, and the rest comprised within two or three not very ample Valleys, but those all our husbanded like an entyre Garden. They low little *Corn*, as employing their grounds to better advantage: for which they sometimes suffer, being ready to starue, when the weather continueth for any season tempestuous: and they cannot feede their poultrie, which they have as well of Flesh as of *Corn*, from *Mare*, being ten leagues distant. They have Sale-pits of their owne, and some of fresh water, but little or no wood, though celebrated for the abundance thereof, by *Homere* and *Virgil*.

They have a custome strictly observed (as also else-where within the Streights belonging to the Christians) not to suffer any to traffike or come ashore before they have a *Pratticke* from the Signiors of Health, which will not be granted vntill forre dayes after their arrival, especially if the ship come from *Turkie*, and bring not a Certificate, that the place from whence they came is free from the infection: if so, perchance their restraint may be thortened, desiring which time they have a Guardian fee over them. They will not suffer a Letter to be deliuered, if it led with them, before it be opened and syne, if they shall be forced to ascend, and remayne there for the time limited: it being death to him that shall come ashore without licence. Notwithstanding, they vpon request will carrie you to the *Lazaretto* (which is the nature of a Pest-house) there to abide vntill the date be expired. But if any fall sicke amongst them in the mean season, their *Pratticke* is accordingly prolonged. A great inconvenience to the Merchants, but at *Venice* is so tolerable, where when they have *Pratticke*, they are enforced to vllade at the *Lazaretto*. So

Corsica.

Zagynthus, or Zeu.

Source of Correnes.

Pratticke of health.

as far as new and old: so have I here done, and so our Au-
Records I have added this later Voyage to Ierusalem and
hath added his Studies, the Voyage of his Minds In-
as a Learned Argus, seeing with the Eyes of many An-
in me, that I have here much pruned his sweet Poetrie,
is Learning: I would not have his owne Worke out of re-
as Scholars; and in this Histori- cally Stage produce them,
ay, or what other Authors have written: not that I dis-
(?) but that I hold on here another course; where if ene-
ver, and where even breuities it selfe is almost tedious (as
after Sandys are not simply superfluous, yet are these

A P. VIII.

unne, Anne Dom. 1610. Written
GEORGE SANDYS, and
e contracted.

B. I.

to Constantinople, and Obserua-
ns by the way.

on the twentieth of August, 1610, in the Little Defence
are Lords of this Sea, but not without contention
on-ion day, the Duke accompanied with the Claf-
crowd thither in the Bucentoro, a triumphall Galley,
ed: about a rowme (beneath which they row) com-
ing and breadth of the Galley; neere the poope a
where he solemnely espouseth the Sea: confirmed by
ge and Symbol of Libeation. This Ceremonie re-
nght and wonne by the Venetians, vnder the com-
of Fredericke Barbaro'a in the quarrell of Pope A-
in the habit of a Cooke repayed to Venice, and there
harvie, Zani returning in triumph with the Empe-
rated in this manner: Here take, O Zani, this Ring of
vnto thee. A ceremonie that shall on this day bee
cessors, that posteritie may know how you haue
ours, and made it subiect vnto you, as a Wife to her

matia, at this day Sclauonia, of the Sclauis, a people of
ke Church in their Religion. Throughout the North
ritud and spoken, euen from thence almost to the
life-bleued Gownes of Violet cloth, with Bonnets of
aire on the crowne of their heads: the rest all shaven,
aue them blacke for the most part. Their chiefe Cite
non-wealth of it selfe, famous for Merchandize, and
along therunto, but little of the Continent. They
and Zee-boles yearly send good as much more vpon

in forme of a Bow: to the North and North-west, as
from the mayne of Epirus, called formerly Coreyra, adorned with Groves of Oranges, Limons,
Pomegranates, Fig-trees, Oliues and the like: enriched with excellent Wines and abundance of
Honey. Vpon the North-side stands a Citie that takes the name of the Iland, with a Castle
strongly seated on a high Rocke, which ioyneth by an Isthmos to the Land, and impregably
fortified. The Turke haue testified as much in their many repulles. It is the Chaire of an Arch-
10 bishop, inhabited for the most by Grecians, as is the whole Iland, and subiect to the Venetians.

Saint Maury lyeth next vnto this, once adioyning to the Continent, and separated by the
Labour of the Inhabitants: yet no further remoued then by a bridge to bee past into. Called it
was formerly Leucadia, of a white Rocke which lyeth before it, toward Cephalonia. On which
stood the Temple of Apollo. In this Iland they haue a Citie inhabited for the most part by
Iewes: receiued by Balazet the Second; at such time as they were expulsed Spaine by King
Ferdinand.

Val de Compare, a little beyond presenteth her rockie Mountaines, containyng in circuit a-
bout fiftie miles, now inhabited by Exiles and Pirates. Once called Ithaca, so celebrated for the
birth of Vlysses: Betweene this and the mouth of the Gulph of Lepanto, (once named the
20 Gulph of Corinth) lyeth certaine little Ilands, or rather great Rockes, now called Curzolari, here-
before Echinades, made famous by that memorable Sea-battell there obtayned against the Turke
by Don Iohn of Austria, in the year 1571. and sung by a crowned Mule.

We sayled close by Cephalonia, triangular in forme, one hundred and sixtie miles in circumfe-
rence: the Mountaynes intermixed with profitable Valleyes, and the Woods with Champian.
Vnwatred with Rivers, and poore in Fountaines, but abounding with Wheate, Honey, Co-
rents, Manna, Cheefe, Wooll, Turkeyes, excellent Oyle, incomparable (though not long lasting)
Muscadines, and Powder for the dying of Scarlet: This growes like a blister on the leafe of the
holy Oke, a little shrub, yet producing Acornes: being gathered, they rub out of it a certaine red
dust, that conuerteth after a while into wormes, which they kill with Wine when they begin
to quicken. Amongst her many harbours, Argosoli is the principall, capacious enough for a Na-
uie. The Inhabitants of this Iland are Grecians, the Venetians their Soueraignes. Hauing past
through the Streights, that diuide this Iland from the next, (vulgarly called Canale del Zani,) on the second of September we entred the Hauen of Zacynthus, and saluted the Castle with our
Ordnance.

This Iland (nine hundred miles distant from Venice) so called of Zacynthus the Sonne of Dar-
danni, and at this day Zani: containeth in circuit not past threescore miles. On the South and
South-east sides rockie and mountaynous, but plaine in the midst, and vnspeakably fruitfull,
producing the best Oyle of the World, and excellent strong Wines, both white and red, which
they call Ribella. But the chiefe riches thereof consisteth in Corents, which draweth hither much
40 traffike (especially from England and Holland, for here they know not what to doe with them):
inasmuch that whereas before they were scarce able to free themselves from importunate famine,
they now (besides their priuate gettings, amounting to one hundred and fiftie thousand Zec-
chins) doe yearly pay vnto Saint Marke fortie eight thousand Dollars for Customes and other
Duties. It is impossible that so little a portion of Earth, so employed, should be more beneficiall,
the mountaynous part being barren, and the rest comprized within two or three not very ample
Valleyes, but those all ouer husbanded like an entyre Garden. They sow little Corne, as em-
ploying their grounds to better aduantage: for which they sometimes suffer, being ready to
starue, when the weather continueth for any season tempestuous: and they cannot fetch their
prouision, which they haue as well of Flesh as of Corne, from Morea, being ten leagues distant.
They haue Salt-pits of their owne, and store of fresh water, but little or no wood, though cele-
50 brated for the abundance thereof, by Homer and Virgil.

It is here a custome strictly obserued (as also else-where within the Streights belonging to the
Christians) not to suffer any to traffike or come ashore before they haue a Practicke from the
Signiors of Health, which will not be granted vntill fortie dayes after their arriuall, especially
if the ship come from Turkie, and bring not a Certificate, that the place from whence they came
is free from the infection: if so, perchance their restraint may be shortned, during which time
they haue a Guardian set ouer them. They will not suffer a Letter to be deliuered, if sealed with
thred, before it be opened and ayred. If such as come to speake with them doe but touch one of
the ship, or sometimes but a rope, they shall be forced to ascend, and remayne there for the time
60 limited: it being death to him that shall come ashore without licence. Notwithstanding, they
vpon request will carrie you to the Lacaretto (which is the nature of a Pest-house) there to a-
bide vntill the date be expired. But if any fall sicke amongst them in the meane-season, their
Practicke is accordingly prolonged. A great inconuenience to the Merchants, but at Venice in-

Curzolari.

Zacynthus, or
Zani.Store of Co-
rants.Practicke of
health.

the end of September, at which time they gather in. Noot suffered to come amongst them during the interim, it being death to have but a pond of new Masticke found in their Woods. The wood thereof is excellent for tooth-picks. By reason of these trees they have the best House of the world, which intermingled with water, is not much inferior in health to the costly Suetts of *Constance*. The land produceth Corne and Oyle in different plenty. Some like they make, and some Corne grows here, but there is worth vnto those of *Syrina*. It hath also quarries of excellent Marble, and a certaine gentle earth, like the rust of Brass, which the *Turks* call, *Terra Chia*, but not that so reported of by the ancient Physicians. The coast, especially towards the South, is set with small Watch-towers, which with smoke by day, and fire by night, doe give knowledge vnto one another (and so to the vp-land) of suspected enemies. The enuironing Sea being free from concealed Rocks, and consequently from perill. On the East side of the Island, four leagues distant from the Maine of *Aha*, from that part which was formerly called *Iona*, stands the Citie of *Sh*, having a secure Hauens (though daily decaying, yet with a something dangerous entrance, freightened on the North side by the sea-runne wall of the Moult, incroaching neerer the Diamond, which stands on the other side of the Mouth, so called of the fish, rising out of the Sea, and supporting a Lanterne, erected by the *Graues*,) inasmuch that ships of the greatest force doe anchor in the channell: but ours thrust in, when going ashore, I was friendly entertained of the *English* Conill. The Towne freethrinks along the bottom of the Hauens, backe on the West with a rockie Mountaine, the building manner the Streets no larger then Allies. Vpon the Caste hill there is a Bannia, which little declines from the state of a Temple; paved with faire tables of marble, and supported with Colammes, containing several rooms, one hotter then another, with Conduits of hot water, and natural Fontaines. On the North side of the Citie stands the Caste, ample, double walled, and enuironed with a deepe ditch: manned and inhabited by *Turkes*, and well stored with munition. This not many yeeres since was suddenly falled in a night by the *Flamencians*, who chocking the Artillerie, and setting the *Turks* into a corner, were now almost masters thereof: when a violent storme of wind, or rather of feare, enforced their companions to Sea, and came to a composition; which was, to depart with engines displayed. But the Governour having gotten them into his power, caused their heads to be struck off, and to be piled in mortar on the Caste wall; where as they yet remayne, but not vntouched. For the Captaine *Bassa* vpon his coming, strangled the perfidious Governour, either for dilbouring the *Turks* in his breach of promise, or for his negligence in being so surprized. Since when, a watch-word every minute of the night goeth about the walls, to perfesse their vigilance. Their Orchards are here enriched with excellent fruit: amongst the rest with Oranges, Limons, Citrons, Pomgranats, and Figs. Vpon these Fig-trees they hang a kind of vnsauory Flige: out of whose corruption come small wormes are ingendred, which by biting the other (as they say) procure them to ripes. Partridges here are an ordinarie food; whereof they haue an incredible number; greater then ours, and differing in hue, the beaks and feete red, the plumbe all-colour. Many of them are kept, these feeding abroad all day, at night vpon a call returne to their fennall owners.

Seylan the Magnificent, picking a quarrell with the Governour for the *Genois*, for a suspic-
ed correspondence with the great Master of *Malta*, during those warres, and discouery of his deluges; having beelines neglected accounted presents, with the payment of two yeeres tribute, sent *Paul* the Captaine *Bassa* to seize on the *Har*, who on the latter day in the year 1566. presenting himself before *Sh*, with fourscore Gallies, so terrified the Inhabitants, that before they were summoned, they quietly surrendered both it and themselves to his disposi-
tion. The Governour, together with the principall families, intending to depart for *Italia*, hee sent vnto *Constance*; and suffered the common people to stay or remove at their liking: So that the whole land is now gouerned by *Turkes*, and desiled with their superstitions: yet haue the Christians their Churches, and vnreproued exercise of Religion. Besides impiously vpon the land, and vpon commodities arising from thence, the Great *Turke* receiues yearly for euery Christian about the age of fixteene, two hundred Aspers: but the husbandmen are exempted from marriage. The Inhabitants for the most part, are *Turkes* and *Graues*; those living in command, and loosely: the other husbanding the earth, and exceeding them infinitely in number. They are in a manner releast of their chardome, in that vnsensible of it: well meriting the name of *Merric Graues*, when their leisure will tolerate. Neuer Sunday or holiday passes ouer without some publicke meeting or other: where intermixed with women, they dance ouer the day, and with full crownd Cups enlengthen their iollitie. Frequented by foraine Merchants, *Natolia* affording great store of Chamolets and Crogrames, made about *Aggra*; and a part brought hither, before last time as the *Goats* (whose haire they pull, white, long, and soft) were destroyed by the late Rebels, consisting for the most part of the expelled Inhabitants of burned Townes: who having lost all that they had, knew no better how to recouer their losses, then by preying vpon others; and so iyned with their vnderloes, led by *Calender Oghy* and *Zid Arab*: and growne to so fearefull a head, that the Great *Turke* (some say) had once a thought to haue forsaken the Imperial Citie, they being fifty thousand, but deterr'd of Artillerie.

Artillerie. After foyled by *Maria Bassa* the great *Pier*, who for that seruice (but chiefly for the out-crowd of *Lambada* the *Tassa* of *Alippo*, and natural Lord of therich Valley of *Achille*) was called by him his Father and Deluuer. They besieged this Citie, and were by certayne English seruice. Cotton.
English ships that lay in the Roade, vnfriently saluted. In the end, burnt a part thereof, and took a ranfome for sparing the rest. But their principall commoditie is Cotton wool, which here groweth in great quantitie. With the seeds thereof they doe flow their Fields, as we see ourswich Corne. The flake is bigger than that of *Wheat*; but tough as a Beanes' seed, and round and bearded, in size and shape of a Medler: hard as a stone; which ripening breaks, and is delisted of a white soft Bombast intermixed with seeds, which they separate with an instrum-
ment. You would thinke it strange, that so small a seed should contayne such a quantitie; but admire if you saw them flue it in their thips: enforcing a Sacke as bigge as a Wool-packe into a room, at the first too narrow for your arme; when extended by their instruments: it is that oft they make the very decks to stretch vnder it.

Taking with me a *Graue*, that could speake a little broken *English*, for my Interpreter: for the twentieth of November, I did put my selfe into a Bark; a *Primate* of *Smyra*, a little land here by the *Rhodes* (the *Petron* a *Graue*, as the rest) being laden with Spunges: That night we came to an anchor, vnder the South-west side of *Myrica*. This land, not past fenten miles distant from the Continent of *Phrygia*, contayneth eight score and eight miles in circuit. The South and West parts Mountaynous and barren, the rest lowly and fruitful, producing excellent Corne.

On the one and twentieth of September, the Windes grew contrarie: and the Seas (though not rough) too rough to be brooked by so small a vessel, no bigger; and like in proportion to a Grauel-ed Tilt-boate, yet rowing vnder the shelter of the Land, we entered the Gulfe of *Calles*, they hoping to haue found some seruice about a ship call there away but a little before: but as they then leapt into the Sea, and dining vnto the bottom, stayed there so long as it were, being their habitable element. And without question, they excited all others in that facultie, trayned thereto from their child-hood, and hee the excellentest amongst them that can best performe it. Inasmuch, that although worth nothing, he shall be proffered in marriage the best endowed, and most beautiful Virgin of their land. For they generally get their lining by these Spunges, gathered from the sides of Rocks about the bottom of the Stright: sometimes fifteen fathome vnder water. A happie people, that live according to nature, and want not much, in that they count but little. Their apparel so other then linen breeches, over that a smocke doth put vnto them with a Towell it putting on sometimes when they goe ashore, long flow-
erle Coates of home-spun Cotton. Yet their Backs need not enue their Bellies: Biscor, Olives, Garlick and Onions being their principall sustentance.

Vpon the two and twentieth of September, the winds continuing contrarie, we but a little shortened our iourney. Descrying a small Saile that made towards vs; and thinking them to be Pirates, we fled backe by the shoare with all possible speed. In the evening we returned to the place that we fled from. When going thither, one layred like a woman, lay gliding on the Sand, whilst the rest kept about him in a ring, muttering certayne words, which they would make me beleue were present Charmes to alter the weather to their purpose. On the three and twentieth we continued weather-bound, remouing after it grew darke vnto another anchorage; a custom they held, lest obscured by day from Sea or Shoare, they might by night be surprized. I lay in a little Bay, and vnder a Cliff, where not one of vs but had his sleepe interrupted by fearefull dreames, he that watched affirming, that he had seene the Demill, so that in a great dismay we put from shoare about mid-night. But whether it proceeded from the nature of the vaporous place, or that infected by some spirit, I leaue to decide. It is reported of a little Rockie land hard by, named formerly *Acha*, and fauall vnto *Nippon* (whereof we haue spoken something already) that none could sleepe vpon it for being disturbed with apparitions.

On the foure and twentieth the Sea grew calme, and we proceeded on our voyage. Towards evening we went ashore on the firme of *Asia* for fresh water, and came that night vnto *Tender*. With the morning they renewed their labour, rowing along the chalkie shoare of the lesser *Phrygia*. Now againe Cape *Licaria* (desirous to see those celebrated fables, where once flood *Iann* the glorie of *Asia*, that hath afforded to rarett wits so plentiful an argument) with much importunitee and promise of reward (it being a matter of danger) I got them to let mee ashore. When accompanied with two or three of them, we ascended the not high Promontorie, lowly above, and crowned with a ruined Citie, whose imperfect walls doe shew to the Sea their antiquitie. Wherein are many iocuous Vaults and ample Chiffers for the recit of water. The foundation hereof should feme to haue bene laid by *Constantine* the Great, who intending to remove the feare of his Emptie, began here to build; which vpon a new resolution he erected at *Byzantium*. This is that famous Promontorie of *Sigama*, honoured with the Sepulchre of *Achilles*, which *Alexander* (visiting it in his *Asian* expedition) couered with flowers, and ranne naked about it, as then the custome was in Funerals: facinoring to the ghost of his Kinsman, whom he reputed most happy, that had such a Trumpet as *Homer*, to resound his vertues.

English Conill.

English seruice.

Cotton.

Myrica or Len-
ten.Cunning Di-
uers.

Spunges.

Charmes.

Tender.
C. Licaria.

Sigama.

130. Aspers
amount to a
Suldaus.

Turkish Rebels.

Merrie Greeks.

bought vs some victuals, at night we returned to our Boate, which lay in an obscure Bay, where they spent the next day in wallowing the residue of their Sponges, whale I and my Interpreter spent our times on the top of the Mountaine in the Vineyards, in that so tumultuously re-edified by the Empe-
 (for no Pirate dares venture to come within the Gallies) which had conquered their expedition. In the evening we were discomfited, where we found the Patron lying on his backe vpon a Rocke, all dropping wee; I speecified, and struggling with death to our leeming. The Greekes together by the care, cury one with his fellow; some in the Boate, and some vpon the Shore. Amongst the rest there was a blinde man, who had married a yong wife, that would not let him lie with her; and thereupon had vnder-taken this journey to complaine vnto the Patriarch: hee hearing to his brother arise out at the receipt of a blow: guided to the place by the noise, and thinking with his staffe to haue strucke the stranger; laid it on with such a force, that meeting with nothing but Ayre, and not able to recouer himselfe, he fell into the Sea: and with much difficulty was preferred from drowning. The clamour increased with their contentions, and anon the Patrone starting vp, as if of a sodaine remorse to life, like a mad man skips into the Boate, and drawing a Turkish Cymiter, begetteth to lay about him (thinking that his Velicll had beene surprized by Pirates,) when they all leapt into the Sea; and diuing vnder water like so many Diue-dappers, ascended without the reach of his furie. Leaping ashore, hee pursues my Greeke, whom hee had made too nimble for him; mounting a steepe Cliffe, which at another time hee could haue hardly ascended. Then turning vpon me onely armed with stones, as God would haue it, hee stumbled by the way, and there laid like a stone for two houres together, that which had made them so quarrelsome being now the Peace-maker, hauing cast the fetters of strepe vpon their distempers. For it being proclaimed death to bring Wine vnto Constantinople, and they loth to poure such good Liquor into the Sea, had made their bellies the ouer-charged Vellie. When the Patron awaked, and was informed by my Greeke how he had vied me, and withall of my resolution (which was rather to retire vnto the Towne, and there escape a passage, than to commit my selfe vnto such people) he came vnto me, and killed me, as did the rest of his companions, (a testimony amongst them of good-will and fidelity) and so enforced mee aboard. The winds the next day blew fresh and fauourable. That night wee came to anchor a little below the seven Towers; and betimes in the morning arrived at the Custom-house. Then crossing the Hauen I landed at *Galata*, and so ascended the Vines of *Pera*; where by Sir Thomas Glouster, Lord Embassador for the King, I was freely entertained; abiding in his house almost for the space of foure monethes. Of whom without Ingratitude and Detraction I cannot but make an honourable mention.

Galata.
Sir T. Glouster.

§. II.

Constantinople described. the Turkes Seraglio, Pera; the Turkish Empire and Government: Some Observations of the Turkish Religion.

This Citie by destiny appointed, and by nature seated for Soueraignty, was first the seat of the *Romane* Emperors, then of the *Greeke*, as now it is of the *Turkish*; built by *Constantine* the Sonne of *Helenus*, and lost by *Constantine* the Sonne of another *Helenus* (a *Gregorie* then Bishop, whose first Bishop was a *Gregorie*) to *Mahomet* the second, in the year 1453. with the slaughter of her people, and destruction of her magnificent structures. The like may be obserued of the *Romane* Emperours, whose first was *Augustus*, and whose last was *Aurelianus*.

It stands on a Cape of Land neere the entrance of the *Bosphorus*. In forme triangular, on the East-side walled with the same, and on the North-side with the Hauens, adioyning on the West to the Continent. Walled with bricke and stone, intermixed orderly, hauing foure and twentie gates and posternes; whereof five doe regard the Land, and nature the water, being about thirteene miles in circumference. Thus this there is hardly in nature a more delicate Obiect, if beheld from the Sea or adioyning Mountaines; the left and beauefull Cypric Trees so intermixed with the buildings, that it seemeth to present a Citie in a Wood to the pleased beholders. Whole euen aspiring heads (for on so many hills and no more, they lay it is located) are most of them crowned with magnificent Mosques, all of white Marble, round in forme, and coupled aboue; being finished on the top with gilded Spires, that reflect the beames they receive with a marvellous splendor; some hauing two, some foure, some fixe adioyning Turrets, exceeding high, and exceeding slender; Tarraff aloft on the out-side like the mayne top of a ship, and that in several places equall distant, from whence the *Taslimanni* with elated voices (for they vse no Sels) doe congregate the people, pronouncing this *Arabische* Sentence, *La Allah ilaha*

ilahu *Mahomet* re sul *Allah*: viz. There is but one God, and Mahomet his Prophet. No Mosque can haue more then one of these Turrets, if not built by an Emperour. But that of *Santa Sophia*, once a Christian Temple, (twice burnt, and happily, in that so tumultuously re-edified by the Emperour *Justinian*) exceedeth not only the rest, by whose patterne they were framed, but all other Fabrickes what soeuer throughout the whole Vniuersie. A long labour it were to describe it exactly, and hauing done, my eyes haue bene it, would but condemne my defective Relation. The principal part thereof is in an Ouall, surrounded with Pillars, admirable for their proportion; matter and workmanship. Over those others, through which ample Galleries, curiously paved, and arched aboue, haue their prospect into the Temple, dignified with the presence of the Christian Emperours at the time of Diuine Seruice, ascended by them on Horse-backe. The roofe composed, and adorned with *Mosaicke* Painting: an Antique kind of worke, composed of little square pieces of Marble; gilded and coloured according to the place that they are to assume in the figure or ground, which set together, as if embossed, present an vnexpressible variety of linell, and are of a marvellous durance: numbered by *Pancollus* amongst things that are lost, but diuers in *Italy* at this day excell in that kind, yet make the particles of Clay, gilt, and coloured before they are neiled by the fire. The rest of the Church, though of another proportion, doth ioyne to this with a certaine harmonie. The files and floore all ragged with excellent Marble, vaulted vnderneath, and containing large Cisternes, replenished with water from an Aqueduct. Before the entrance, there is a goodly Portico, where the Christians that visit it vpon curiositie, as well as the *Turkes*, doe leave their shooes before they doe enter. Within on the left hand, there is a Pillar covered with Copper, euer sweating, (I know not why, vnlesse in being past through by some Conduit) which the *Turkes* wipe off with their Handkerchers, through a vaine Superstition perwaded, that it is of sacred and iouissance vertue. The doores are curiously cut through, and platey the wood of one of them faimed to be of the Arke of *Noe*, and therefore left bare in some places to be kissed by the deuotest people. *Enagius* that liued a thousand years since, affirmeth this Temple to haue bene from East vnto West, two hundred and threescore feet long, and in height one hundred and fourescore; and *Antonius Menasimus*, that in the dayes of *Babylon*, it contained at once fixe and thirtie thousand *Turkes*. Perhaps the ancient Fabrick then standing entire, whereof this now remaining, was little more then the Chancell. Better to be beleued then *Belonius* a moderne eye-witnesse, who reports that the doores thereof are in number equall to the dayes of the year: whereas if it hath beene, it hath more by one, then by me was diuined. *Mahomet* the Great, vpon the taking of the Citie, threw downe the Altars, defaced the Images, (of admirable workmanship, and infinite in number) conuerting it into a Mosque. To ouerjoy the principal Mosque belong publicke *Bagnies*, Hospitals, with lodgings for *Santons*, and Ecclesiastical persons, being endowed with competent Reuenues. The inferior are built for the most part square, many penthoold with open Galleries where they accomme to pray at times extraordinarie: there being in all (comprehending *Pera*, *Scutari*, and the Buildings that border the *Bosphorus*) about the number of eight thousand.

But of this *Sophia*, is almost euery other Friday frequented by the *Sulans*, being neere vnto the fore-front of his Seraglio, which possideth the extremest point of the North-east Angle, where formerly stood the ancient *Byzantium*; diuided from the rest of the Citie by a lotise wall, containing three miles in circuit; and comprehending goodly Groues of Cypric intermixed with Planes, delicate Gardens, artificiall Fountains, all variety of fruit-trees, and what not: Luxurie being the Steward, and the Treasure vnexhaustable. The proud Palace of the Tyrant doth open to the South, hauing a lotise Gate-house without light on the out-side, and ingrauen with *Arabische* Characters, set forth with Gold and Azure all of white Marble. This leadeth into a spacious Court three hundred yards long, and about halfe as wide, on the left side whereof stands the round of an ancient Chappell, containing the Armes that were taken from the *Grecians*, in the subuersion of this Citie; and at the far end this Court a second Gate, hung with Shields and Cymiters, doth leade into another full of tall Cypric Trees, less large yet not by much then the former. The Cloysters about it, loaded aboue, and paved with stone, the Roofe supported with Columnes of Marble hauing Copper Chapters, and Bases. On the left hand the *Dinawo* is kept; where the *Bassas* of the Port doe admittier Iustice, on that side confined with humble buildings, beyond which Court on the right hand there is a street of Kitchens; and on the left is the Stable, large enough for five hundred Horses where there is now to be seene a Mule so admirably breake, and dappled with white and blacke, and in such due proportion, as if a Painter had done it, not to imitate Nature, but to please the eye and expell the Curiosity. Out of this second Court there is a passage into a third, not by Christians ordinarily to be entred, surrounded with the Royall Buildings, which though perhaps they come short of the *Isclaw*, for contriement and fineness: of workmanship yet not in costly curiositie, matter, and amplitude. Betweene the East wall (which also serueth for a Wall to the Citie) and the water, a sort of terrible Ordnance are planted, which threat destruction to such as shall attempt a violent entrie or prohibited passage: and without on the North-side stands the *Sultans* Cabinet, in forme of a sumptuous Sommer House, hauing a priuate passage to the Court.

Mosaicke painting.

Sweating Pillar.

Sulley is in Temple of the place to be seen in the Office, lib. 4. cap. 26.

Turkes Palace, or Seraglio.

Streake Mule, perhaps a Zebra, of which the former Booke in Asia drew much.

Ottoman Monuments.

time, of waxed Linnen, from his *Serraglio*: where he often solaceeth himselfe, with the various Obiects of the Hauen, and from thence takes Barge to passe vnto the delightful places of the adjoyning *Asia*. This Palace howsoever enlarged by the *Ottomans*, was first erected by *Iulianus*, who named it *Sophia* of the Emperre.

Now next to this the *Ottoman Mausoleum* doe require their regard, built all of white Marble round in forme, and coupled on the top: having facely Porches, within each is the Tombe of a seuerall *Sultan*, with the Tombes of his Children, that either haue dyed before him, or haue after bene strangled by their tyrannicall Brethren, according to the *Turkish* pietie. The Tombes nor longer, nor larger then fitting the included bodies, each of one Stone; higher at the head then feet, and compact aboue: without other ornament then covers of Greene, and *Turk* bants laid vpon the vpper ends, at the four corners of those of the *Sultans*, there stand four Tapers of Waxe as bigge as a thigh, but not lighted. The floores of the Monuments are spread with Carpets: and some there are that doe continually lue therein, performing such duties of Prayers and Lamentations, as agreeth to their customes; at certaine times besprinkled also with the teares of their Oile-spring.

The Tower, Obelisk Serraglio.

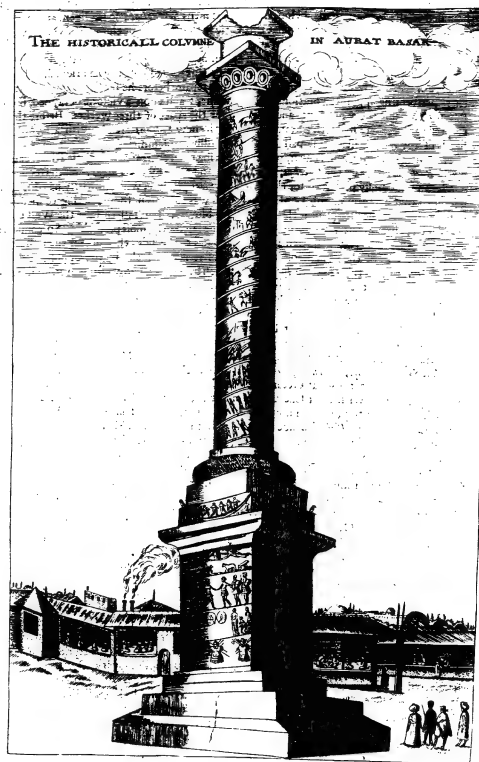
The South-east Angle of this Citie is taken vp by the *Green Towers*, called anciently *Ianicula*: employed, as the Tower of *London*, for a Store-house of the *Sultans* Treasure and Munition, being also a Prison for capitall Offenders. We omit to speake of the great mens *Serraglios*, that of the women belonging to the deceased Emperours; and that of the Virgins: the *Alleges* of *Ianicarius*; the seuerall Seminaries of *Spachies* and *Giamoglans*: the *Befestians* (where finer sorts of Commodities are sold,) Hospitalls; Markets of men and women, &c. since hereafter we are to treat of mozt of their Orders; the buildings themselves not meriting a particular description: conuerting our Discourse to those few remainders of many Antiquities, wherof the Aqueduct made by the Emperour *Valentinian*, and retraying his name, doth principally challenge remembrance. This hath his heads neere to the Blacke Sea, not farre from a Village called *Domus-dere*, of the abundance of wilde Hogges thereabout, the place being woodie and mountaynous, where many Springs are gathered together, and at sundry places doe ioyntly fall into great round Cisternes, from thence conueyed to conioyne with others (amongst which, as supposed, is the Brooke *Cydariu*) led sometimes vnder the Earth, now along the leuell, then vpon mightie Arches ouer profound Valleys, from Hill to Hill, for the space wel-nigh of thirtie miles, vntill arriving at the Citie, and surmounting the fame, it falleth at length as from a head-long Cataract into an ample Cistern, supported with neere two hundred Pillars of Marble; and is from thence by Conduits conducted vnto their publike vifes. This was repayed by *Solyman* the Great, great-grand-father of this now reigning *Achmet*: whole wilkes and meadows are said to haue aymed at three things; which were, the re-edifying of *Ponte Piccolo*, and *Ponte Grande*, (which crosse two armes of the Sea, and the restoring of this Aqueduct; the last accomplished: but the third, which was the expugnation of *Pescara*, he could neuer accomplish. Not farre from the Temple of *Sancta Sophia*, there is a spacious place surrounded with buildings, like to that of Smith-field; and anciently called the *Hippodrome*, for that there they exhibited their Horse-races, as now *Amusemen* by the *Turkes*, a word of like signification, where the *Spachies* 40 of the Court play every Friday at *Guecko* & *Comey*, which is no other then Prison Bace vpon Horse-backe, hiring one another with Darts, as the other doe with their hands; which they neuer throw Counter but at the backe of the Flyer. Nor is it the least contentment to the Christian to behold the terrible falls that they often get (not rarely coling them their lues) whilst by the wreathing of their bodies, or a too hasty turne, they seek to auoid the Pursuer; and sometimes the Darts not lighting in iust on their naked neckes, and reuerfed faces. In this place there standeth a lately Hieroglyphicall Obeliske of *Theban* Marble.

A Brazen Colonne and an Obelisk are admired.

And in *Constantinople* (that is, the Market of Women) there is an Historiall Colonne to bee ascended within, first surpassing both *Tiaris*, and that of *Antoninus*, which I haue seene in *Rome*, the Workman hauing so proportioned the Figures, that the highest and lowest appeare of owne bignesse.

And right against the Mansion of the *Germane* Emperours Embassador (who onely is suffered to lodge within the Citie) stands the Colonne of *Constantine*, about the top wherof, you may reade this Diction, TO EION EPTON ENOAAE OAPEN XPONQ NEOI MANOHA BUXEBH AVTOK PATOP. These are all the Remaines that are left (or all that are by the Christians to be seene, besides the Reliques of the Palace of *Constantine*, now made a Stable for wilde beastes, in times past is adorned; and with them are their memorie perished.) For not a *Greece* can satisfie the Inquirer in the History of their owne Calanities. So supine negligent are they, or perhaps to wile as of passed evils to endeavour a forgetfulness. But to say something of *Constantinople* in generall: I thinke there is not in the World an Obiect that promitteth so much affare off to the beholders, and entred, so decereath the expectation. The best of their priuate buildings, inferior to the more contemptible sort of ours. For the *Turkes* are nothing curious of their houses, not onely for that their Possessions are not hereditary; but

Dise buildings.



but esteeming it an egregious folly to erect such sumptuous Habitations, as if he were to lue for euer. None being about two stories high, some of rough Stone, some of timber, some of Sunne-dryed bricke: their Rooves but rising a little, covered with fish Tiles as are layd on the Ridges of ours, one contrary to another; yet some part of some of them flat, (those belonging to men of principall degree) planted with flowers and trees of the rarest colours, and productions. Many vacant places there are in the Citie, and many rows of buildings, consisting of shops onely, all belonging to the *Grand Signior*, who lets them out vnto Trademen, into which their wares come not: prohibited by *Mehmet* that women should buy or sell (though now not seldome they doe) or shew themselves publicly. The freets for the most part are exceeding

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but his bounty extendeth no further vnto his Progeny, (the rest reputed as naturall *Turkes*) nor is a *Janizarie* capable of other preferments then the command, of ten, of twentie, or of an hundred. They haue yearly giuen them two Gownes apiece; the one of Violet cloath, and the other of Stammel, which they wear in the Citie, carrying in their hands a great rough Reede, some leuen foote long, tipped with Silver, the weight whereof is not fildone fild by such as displease them. Who are indeede as will, that Iustice dare not proceede publickly against them (they being only to be judged by their *Age*) but being priuately attached, are as priuately chrowne into the Sea in the night time. But then are they most tumultuous (whereo they doe give the name of affliction) vpon the dangerous sicknesses of their Emperours, and vpon their deaths commit many out-rages. Which is the cause that the great *Bassa* as well as they can, do concale it from them, vntill all things be provided for the preferment of the next for them to salute. Whereupon (besides the present larges) they haue an Alper a day increase of pension: so that the longer they liue, and the more Emperours they out-live, the greater is their allowance.

But it is to be considered, that all these before named, are not onely of that tribute of children. For not a few of them are captiues taken in their child-hood, with diuers Renegadoes haue most wickedly quitted their Religion and Countrey, to fight against both, who are to the Christians the most terrible Adversaries. And withall they haue of late infringed their ancient customes, by the admitting of those into their orders that are neither the Sonnes nor Grand-sonnes of Christians; a naturall *Turke* borne in *Constantinople*, before neuer knowne, being now a *Bassa* of the Port.

Tartars.

Achings.

Agi.

Our and about these, and besides the auxiliary *Tartars*, whereof there are lightly three thousand (who lue on spoile, and ferre without pay) there are six thousand *Grand Spahis* hath other Forces, whom they call *Achings*, who haue nothing, but what they can get by foraging, being Hordes of the Countrey, and tyed to ferre on Horse-backe, for certaine priuiledges that they hold, in number about thirtie or thortie thousand; but small in value, as the *Asapi*, who ferre on foote (yet properly belonging to the Gallies) better acquainted with the Spade then Sword: thrust forward with purpose rather to weary, then to vanquish the enemy, whose dead bodies doe ferre the *Janizaries* to fill vp ditches, and to mount the walls of assaulted Fortresses; besides many voluntaries, who follow the Army in hope to succede the same *Spahis* and *Janizaries*, now without curious at such a time to receive those that be not the Sonnes of Christians into the Order. Such are the *Turkish* Forces, both in qualitie and proportion, and bee that shall see these hundred thousand of the in an Arme (as he might haue done this last Summer in *Buloyne*) so disciplined, so appointed, and so daringly resolute: whose onely repute consists in their valour; and whose detests are punished in their Commanders as offences, furnished with such abundance of great Ordnance (much whereof they call according to their occasions, carrying with them the Metall vpon the backs of Camels) will not onely not wonder at their victories, but rather how the rest of the yet vnvanquished world hath withstood them. I haue heard a Prince (and he of no small experience) impute the sundry ouerthrowes giuen them, by a small number of Christians, to the pacitie of Commanders, and their want of experience, some one *Sancjack* haue vnder his conduct five thousand *Timariots*; and he perhaps not onely crept out of the *Sultans* Service, exercised onely in speculatiue conflicts. So that their numbers pouer often but cunning, and the advantage losse, encountered by the many expert Directors of few, who are also farre better defensibly armed. But he that hath bounded the Sea, hath also limited their furie. And surely it is to be hoped, that their greatnesse is not onely at the height, but neere an extreme precipitation: the body being growne too monstrous for the head, the *Sultans* vnwarlike, and neere accompanying their Armies in person; the Soldier corrupted with ease and libertie, drowned in prohibited Wine, enfeebled with the continual consuetude of Women, and generally lapped from their former austeritie of life, and simplicitie of use of Women, their valours now meeting on all sides with opposition, haue of late giuen no increase to their Dominions, and Empire to goe, when it ceaseth to increase, do begin to diminish. Lastly, in that it hath exceeded the obsequed period of a Tyrannie, for such is their Empire. Now when they march, the *Tartars* doe scour the Countrey two daies iourney before, then follow the *Achings*, after them the *Timariots*, next those few *Imogians* that be, next them the *Janizaries*, the *Chausis* follow on horse-backe, (who carrie Bowes and Arrows, besides their Mafes and Cyminters) then comes the *Sultan* with the Officers of his Court, and Archers of his Guard, who are foot-men: the spendarid *Spahis* marching on either side of him. An hundred Coaches covered with red, with foure Horses apiece, are drawne after, which carrie the *Hicbagians* (his Pages) and Eunuchs; about these the *Imogians*, called *Balgogers*, are placed. The carriages of the Army ensue, followed by voluntaries, whoope in hope (as before said) to be entered in the rooms of the flaine, with the Seruants of the *Spahis* of the Court, and certaine *Janizaries* Att-*agians*, *Laplers* and *Denglers*. The *Janizaries* haue the models of Elephants, Boats, Swords of Wood, and the like, borne before them for their Ensignes; and the Royall Standard is no other then a Horse taile tied to the end of a flaffe.

Colours.
Royall Standard.

As for their forces at Sea, they are but small in comparison of what they haue bene, and compared to those of particular Christian Princes, but contemptible. Approved by the *Florentine*, who with fixe ships onely hath kept the bottom of the Streights for these three yeeres past in despite of them: inasmuch as they haue not dared to hazard the reueneue of *Aegypt* by Sea, but haue sent it over Land with a Guard of Soldiers, to their no small trouble and expences: the whole *Armada* coming off in view, yet not so hardie as to aduantage the onset. The Admirall hauing thought it a safer course to employ the Pirates of *Tunis* and *Alger* in that seruice, who haue many tall ships (the spoile of Christian Merchants) and workily appointed: now growne expert in Navigation, and all kind of Sea-fights, by the wicked instruction of our fugitive Pirates, and other Renegados. But those Pirates haue no heart to such an enterprise, where the victorie would proue so bloudie, and the bootie so worlleslie. The Naue that is yerley set forth in the beginning of May, to annoy the Enemie, suppress Pirates, collect Tribute, and reforme disorders in the Maritime Townes that belong to the Admirall, consists of not about three score Gallies, which are all that can be spared from their other places of employment. During the Winter the Gallies are dispersed, and the Gallies are drawne into their drie Harbours, in which time the Pirates, both *Christian* and *Mohometan*, doe rob on the *Aegyan* and *Mediterranean* Seas vncontrolled, but by the defense strength of the Assailed. So much the continuance of honors in Families are avoided, that when a *Bassa* is giuen (for so I may terme it) to the Sister or Daughter of a *Sultan* for an husband, the children begotten on them, doe most rarely rise above the degree of a priuate Capitaine. But more seuerer are these Tyrants to their owne, who lop all the Branches from the Bole: the vngnatall Brother inheriting his Fathers funerals, with the slaughter of his Brothers. So fearful are they of risallitie, and so damnable politike; making all things lawfull that may issue the perpetuities of their Empire. Yet they mourne for those being dead, whom they murdered; honoring them with all sorts of buriall, and customary lamentations. Now if the *Ottoman* Line should faile, the *Crim Tartars* is to succeede (both being of one Familie, and of one Religion) as the *Turke* the *Tartar*: who hath at this day the election of the *Tartarian* Emperours: but with this limitation, that hee is to be one of the sonnes of the deceased.

They are commanded seven times a day to resort vnto publicke Prayers: the first assembling is called *Tinzi* *namaz*, which is two houres before day: the second *Sabah* *namaz* at day break: the third *Yusuf* *namaz* at noon: the fourth *Kyud* *namaz* at three of the clocke: the fifth *Akshum* *namaz* after Sunne-set: the sixth *Gibeg* *namaz*, two houres within night: and the seventh *Gumma* *namaz*, at ten of the clocke in the morning: the last also on Fridayes observed by all, at other times but by the more religious. Congregated (as aforesaid) by the chanting of the Priests from the tops of steeples: at which times lightly, though they be in the fields, they will spread their vpper garments on the earth, and fall to their deuotions. Moreover, I haue seene them conjoinly pray in the corners of the streets, before the opening of their shops in the morning. Friday is their Sabbath; and yet they spend but a part thereof in deuotion, and the rest in recreations: but for that time they observe it rigorously, that a *Turke* here lately had his eares nayled to his shop-board for opening it too timely. Before they pray, they wash all the Organs of their senses; they legs to their knees, and their armes to their elbows; they their priuities after the purgings of nature; and sometimes all ouer from toe to toe: for which there are houses of office with conduits belonging to every principall Mosque. Where water is wanting, they doe it with dust. At the doore of the Mosque they put off their shoes; and entering, sit croste legged vpon reues of Mats, one behind another, the poore and the rich promiscuously. The Priest in a Pulpit before them, not otherwise distinguished in habite but by the folding vp of his Turbant. When they pray, they turne their faces towards *Mekca*: first standing vpright, without any motion of their bodies, holding the palms of their hands upward; sometimes they stoop their eyes and eares and off pull the haire on the sides of their faces, and smite thence their faces in their salutations; and as often prostrating themselves on the earth, do kisse it. Doing this andrie times, they will looke backe vpon no occasion, vntill they come vnto the *Glaxation* of *Mekca*: at which time they reuerie their faces, first ouer the right shoulder, and then ouer the left; doth sometimes reade vnto them some part of the *Alcoran* (holding it, in reuerence to the booke, as high as his chin) sometimes some of their fabulous Legend, intermixing Expositions and Instructions, which they hearken vnto with heede attention, and such steepe postures of body, done, they stoke downe their faces and beare with lookes of devout grauitie. And when all is Lyrguie, Paper in the streets, they will thrust it in some Crucie of the adorning wall; if they finde a

Their Sabbath

Their Prayers.

Lyrguie.

whom

Caliphists.

master of his debts, though they be but trifles. He much delighteth in Clockes and Watches, whereof, as some say, he hath not so few as a thousand.

Next in place to the *Caliphists*, are the *Caddefehiers*, that are Judges of the Armies, (but not to meddle with the *Janissaries*) and accompany the *Belegieries* when they goe into the field. Of these there are only two: one of the *European* part of the Empire, and another of the *Asian*. These are also elected by the *Grand Signior*, as the *Cadets* by them, (yet to be allowed by the other, and to kill his Veto): of whom there is one in every Towne, who besides their spiritual Functions, doe administer Justice between partie and partie, and punish offenders. Of infinite Priests, there be some particularly appointed to sing at the tops of their steeples, and to congregate the people: some to look to the Ceremonies, and some to read and interpret the *Alcoran*. There are also other religious Orders, which I omit to speak of, being of their owne taking, yet neither commanded nor commended, and rather to be esteemed Vagabonds than religious persons, consider we either their life or their habits.

Testimonies.

Among the *Turkish* Commandments, one is that drawne originally from our Saviours, *Thou shalt not do what thou wouldst not have done to thee*: whereupon for the most part their Civil Justice is grounded, not disagreeing greatly from the Lawes of *Mosin*. All evidences there, as elsewhere depend upon Witnesses: yet will not the oath of a Christian or a Jew be received against a *Turke*, as will a *Turke* against them, and theirs one against another. But the kindred of *Mahomet* have their single testimonies in equal value with the testimonies of two others: notwithstanding the oath of a *Mahometan* will not be taken, if impeached for a drinker of Wine, or a eater of Swines flesh.

The Divan.

Every *Basha* keeps a *Divan* (so they call the Court of Justice) within his Province: but the highest of all, and to which they may appeal from all other, is that, which is kept four daies of the weeke in the *Grand Signiors Seraglio*, from whence no appeal is admitted but to the person of the *Mesfir*. Here the *Visier Bassa* of the Port, who are nine in number (or as many as there are not otherwise employed) doe sit in Justice (where also they confide of matters of State, and that publicly, not excepting against Embassadors, Doges-men, lightly always present: to presume they of strong hand) assisted by the *Admirall*, and *Chancellor*, (the *Treasurer* in the same room keeping his Court) where all causes whatsoever that are heard, within the space of three daies are determined, the Great *Visier Bassa* being President of the rest. But Briberie, not knowne untill lately amongst them, hath so corrupted

They were formerly but four, to whom Mahomet the third added five.

Caputis in Basha.

Riseitish.

Teflak.

Assurances and writings.

their integrity, that whole causes (if they beare but a colour of right) doe seldom miscarrie where gifts are the Advocates: yet this is the best of the worst, that they quickly know their success. But many times when the oppressed subjects can have no Justice, they will in troops attend the coming forth of the Emperor, and by burning Straw on their heads, or holding up Torches, provoke his regard: who brought vnto him by his Mutes, doth receive their petition, which oftentimes turnes to the ruine of some of those great ones. For assurances of Purchases, they have no Indentures, no fines and recoveries. The omitting of a word cannot frustrate their estates: nor Quirks of Law prevaile against Conscience. All that they have to shew, is a little Scedule, called a *Hodger* or *Sigil*, only manifesting the possession of the Seller, as his of whom he bought it, or from whom it descended vnto him, which vnder-written by the *Cadets*

Punishments.

Now the punishments for offenders, be either Pecuniarie or Corporall. To impose the former, they will torge all the flanders that they can, to eat upon the little circumspiced Christians, but the other are seldom vniuersally inflicted. Their formes of putting to death, (besides such as are common else-where) are impaling upon stakes, ganching (which is to be let fall from on high upon hookes, and there to hang vntill they die by the anguish of their wounds, or more miserable famine,) and another invented (but now not here vied) to the terror of mankind, by some deuillish *Peridun*, who defended to have first tasted of his owne inuention, vntill they twitch the offender about the wrist with a Towell, enforcing him to draw vp his breath by often pricking him in the body, vntill they haue drawne him within the compass of a spanne; then tying it hard, they cut him off in the middle, and setting the body on a hot plate of Copper, which seareth the veines, they lo vp-propping him during their cruell pleasure: who not only retaineth his sense, but the faculties of Discourse, vntill hee be taken downe, and then departeth in an instant. But little faults are chastised by blowes, received on the soles of the feet with a bastinado, by hundred at a time, according to the qualitie of the misdemeanor. A terrible paine that extendeth to all the part of the body, yet haue I seene them taken for money. The Master also in this sort doth correct his Slave; but Parents their Children with stripes on the belly. The *Sudabie* is as the Constable of a Citie, both to search out, and punish offenders.

Their persons and Manners.

It remaineth now that we speake of the persons of the *Turkes*, their dispositions, manners and fashions. They be generally well complexioned, of good stature, and full bodies, proportionably compacted. They nourish no haire about them, but a Locke on the crowne, and on their faces only: effeminate it more cleanly, and to be the better prepared for their superstitious wallings. But their Beards they weare at full length, the marke of their affected grauitie,

and token of freedome, (for slaves haue theirs shaven) in somuch that they will coiffe at such Christians as cut, or naturally want them, as if suffering themselves to be abused against nature. All of them weare on their heads white Shashes and Turbants, the badge of their Religion, as is the felding of the one, and fize of the other, of their vocations and qualitie. Shashes are long Towels of Callico wound about their heads: Turbants are made like great Globes of Callico too, and thwarted with Rols of the same haue little copped Caps on the top, of Greene or Red Velvet, being onely worn by persons of ranke, and he the greatest that weareth the greatest, the *Mesfir* excepted, which ouer-fines the Emperours. And though many Orders haue particular Ornaments appointed for their heads, yet weare they these promiscuously. It is an

Their Turbans. Shashes.

10 especiall fauour in the *Turky* to suffer the Christian Tributary Princes and their chiefe Nobles to weare white heads in the Citie: but in them, what better then an Apostaticall Infimation? But to beginne from the skinnie, the next that they weare is a Smock of Callico, with ample sleeves, much longer then their Armes: vnder this a paire of Calcons of the same, which reach to their ancles, the rest naked; and going in Yellow or Red Slip-shoes, picked at the toes, and plated on the sole: over all they weare a halfe-leased Coat girt vnto them with a Towell: their necke all bare, and this within doores is their Sommer accompaniment. Over all where they goe abroad they weare Gownes, some with wide half sleeves, (which more particularly belong to the *Gresians*), others with long hanging sleeves, and the Gownes buttoned before, and a third sort worn by the meaner sort, reaching but a little below the knee, with hanging sleeves not much longer then the arme, and open before; but all of them vngartered in the shoulders. In the Winter they add to the former, Calcons of Cloth, which about the small of the legge are lewed to thore smooth Buskins of Leather without soles. As for the foote as a Glove for the hand, lining their Gownes with Fur, as they doe their Coats; hating then the sleeves (or quilted Waist-coats) reaching close to their wrists. They weare no Garters. At their necke they weare long Handkerchers, of some them admirable for value and workmanship. They neuer alter their fashions, not greatly differing in the great and vulgar, more then in the richnesse. Cloth of Tissue, of Gold and Silver, Velvet, Scarlet, Sartin, Damask, Chamolets, lined with Sables, and other costly Fures, and with Martins, Squirrels, Foxes and Conys-skins: wore according to their seuerall qualities. But the common weare is Violet Cloth. They re- 30ayne the old Worlds custome in giuing change of Garments, which they may sely do, when one Vest fitteth all men, and is of every mans fashion.

Callico smocks.

Gownes.

The Clergie goe much in Greene, it being *Mahomet* colour; and his Kinmen in Greene Shashes, who are called *Emers*, which is Lotus: the women also weare something of Greene on their heads, to be knowne. There liues not a Race of ill-fauoured people branded perhaps by God for the sinne of their seducing Ancestor, and whose wicked affluence of hereditary holiness. But if a Christian out of ignorance weare Greene, hee shall haue his clothes torne off from his backe, and perhaps be well beaten. They carrie no Weapons about them in the Citie: onely they thrust vnder their Girdles great crooked Knives of a Dagger-like fize, in sheathes of leathell; the Hatts also. Situations of many being fitt with fones, and some of them worth five hundred Sultanes: they be their bodies wright, of a flately gate, and elated countenance. In their familiar salutations they lay their hands on their bowles, and a little decline their bodies: but when they salute a person of great ranke, they bow almost to the ground and kisse the hemme of his Garment. The ornaments of their heads they neuer put off vpon any occasion. Some of them perfume their Beards with Amber, and the in-fines of their Turbants: and all of them aff- & cleanline so religiously, that besides their custumarie Lotions, and daily frequenting of the *Bannias*, they neuer lo much as make water, but they wash both their hands and feettes with such businesse they leg after themselves, and couch to the Earthy trailing the Christian whom they see passing against a wall, and sometimes striking him. This they doe to preuent that any part of either extremities should touch their Garments, esteeming it a pollution, and hindering the acceptation of Prayer, who then are to be most pure in heart 50 and habite.

Clergie shashes. Emers discoloured.

Their Kinnes.

Gace.

Ciesnoetes.

Offices of nature.

So slothfull they be, that they neuer walke vp and downe for recreation, nor vfe any other Sloth. exercise but shooting, wherein they take as little paines as may bee, sitting on Carpets in the shadow, and sending their Slaves for their Arrows. They also shoote against Earthen wallscuer Shooting: large mylls in floops and priuie houses for that purpose, standing not above fixe paces from the marke, and that with such violence, that the Arrow passes in a feldome through: nay, I haue seene their Arrows shot by our Embassadors through Targets of Steele, pieces of Brasse two inches thicke and through wood, with an Arrow headed with wood, of eight inches. Their Bowes are for forme and length, not unlike the Lath of a large Croffe bow, made of the hardest of Bulloes, intermixed with sinewes, of admirable workmanship, and some of them exquisitely guided. Although there bee Wastlers amongst them, yet they be such as doe it to delight the people, and to make it their profession; as do those that walke vpon Ropes, wherein the *Turkes* Wastlers, are most expert; going about when they haue done, to euery particular Spectator for his voluntary beneuolence. Of Cards and Dice they are happily ignorant; but at Chess they will play all Games, the

the day long: a sport that agreeth well with their sedentarie vacancie; wherein notwithstanding they avoyde the dishonest hazard of money.

[illegible]

Reuerence to
Superiours.
Let hands be-
fore right.

The *Turkes* do greatly reuerence their Parents, (so commanded to doe by their Law) as the Inferiour his Superiour, and the young aged, readily giuing the priority to whom it belongeth, (the left hand as they goe in the streets preferred before the right, in that made Matters thereof by the Sword of the other, and the chieftest place the farthest from the wall) liuing together as if all of a Brother-hood. Yet giue they no entertainment vnto one another, nor come there any into their houses but vpon speciall occasion, and those but into the publike parts thereof: their wo-

When being neuer ſene but by the Nurfes and Eunouchs which attend on them. Ye a, fo iſouſt they
 Houſhold, that their Sonnes when they come to groweth are ſeparated from them. As their houſes
 are meanſe, fo are their furnitures: hauing nothing on the in-side but bare white walls, valletts to
 be ſeene of ſome ſort of high quality. But the Roofes of many of
 them are curiouſly ſclid with ſome kind of wood, adorned with Gold and Azure of an excefſiue col-
 our: ſpecifick the greater part of the floor, and that a little aduanced, being couered with *Turkey*
Carpets, whereon when they tread they doe put of their flip-ſhoes. Many of their
 rooms haue great ow windows, where they ſit on Cushions in the heart of the day. They lie
 vpon *Mattreſſes*, fome of Silke, ſome of ſtayed Linen, and ſome of ſea and Oiles
 that are futable, but ſuch in the night as the caule perſuads that they are fo louiſt, *Non Nam*
 they ſleepe, many ſhall you ſee fit publickly a louing themſelues in the Sunne; and choſe no
 ſhadow.

me. They haue neither Tables nor footles in their houſes, but fit croſſe-legd ¹⁰ on the floor at their ¹¹
 ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰

Coffa-houses. Although they be destitute of Tavernes, yet have they their Coffa-houses, which something resemble them. There sit they chattering most of the day; and sippe of a drinke called Coffa (of the Berrie that it is made of) in little *China* dishes, as hot as they can suffer it: blacke as soote,

and eating not much unlike it (why not that blacke broth which was in vogue amongst the *Laccemonians*?) which helpe, as they say, digestion, and procureth alacrity: many of the Coffemen keeping beautiful beards, who use as tales to procure their customers. The *Turkes* are also incredible takers of *Opium*, whereby the leifer *Afflu* floods them plente: carrying it about them both in peace and in warre: which they say is a great helpe to them in their countries: but I rather thinke they growe blacke and ruddie, and dreamers by them, as those who are taken with the faile religiously affected. And perhaps for the like-faine cause they are deluged in Tobacco: they take it through trade: haue ioyned into them great heads of wood to containe it, I doubt not but lately taught them, as brought them by the *Englishe*: and were it not sometimes looke into (for *Morav* *Bells* not long since commanded a Pipe to be thrust through the nose of a *Turke*, and so to be led in derision through the Cities, no question but it would procure a principal commodity to the *Englishe*: they take care to be content with the *Englishe* pipe, that whar which in *England* is not saleable, doth passe here amongst them for good excellent.

They are by their sin in general exalted to marriage, for the propagation of their Religion: and hee'll reputed of, that forwarth he doth vntill the age of nūc and twentie. Every man is allowed foure wines, who are to be of his owne Religion, and as many Conscience flues as hee is able to keepe, of what Religion soeuer. For God (sayth the *Alcoran*) that is good and gracious, exalteth not vs what is harsh and burdesome; but permits vs the nightly company of women, well knowing that afluēty in that kind is both grieuous, and impoliticke. And thus you see, how the women are by their sinnes exalted to marriage, and how they drowne, and the manthey ganneth. They buy their wiues of their parents, and record the contract before the *Cada*, which they offer folemme in this manner. Many women are inuited by the mother of the Bride, to accompany her the night before the marriage day, whereof they spend a great part in feasting, then leade they her into a Bath, where they anoint and bathe her: lo breaking company they depart vnto their feuerall refts, and in the morning returne to her chamber, where they cricke her in her richest ornaments, tying on her filken Buskins with golden and vnyuersall yellowe laces, and soe she is presented to the company. In the morning they also repaire to his house, in their best apparel, and gallantly moue, and soe she is carried forward by two and by two, to fetch home the Bride, accompanied with *Mutike*, and conducted by *Sagidie*, who is the nearest of his kindred; vnto whom the Bride is deliuered, with her face cloose couered. Who last asseeth on horse-backe, hath a Canopie carried ouer her, in such fort as no part of her is to be discerned. So the troope returning in order as they came, after them are carried in Serpents (a kind of baskets) their prebents and apparel; then followeth she, and fillly her flues, and a bayle of golden rings. The Bride-groome standeth at his doore to receiue her, who hee who hee nōmōth hee giueth her, and shee giueth him a kisse before her departure. If he be of qualitie, she is led to the Bride-chamber by an Eunuch, and the women stand prepared to vndreife her. But the Bride-groome himselfe must vnytie her Buskins (as amongst the *Romanes* they did their Girdles) to which hee is fayne to applye his

Q: i n t

**Tobacco ta-
king punished.**

Marriage.

Punishment of Adulterers.

After the first,
sayth Laonic.
Chalaocon-L3.
pp. 237.

Jealousie.

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to meet, if naturally they doe not) so doe they the haire of their heads, as a foyle that maketh the white femes whiter, and more becoming their other perfections. They paint their nayles with a yellowish red. They wear on the top of their heads a Cap not unlike a Sugar-loaf, yet a little flat, of paft-board, and covered with Cloth of filuer or Tiffue. Their vnder-garments (which within doores are their vppermost) doe little differ from thofe that bee worn by the men, which wee will prefent to the eye to auoid repetition.



The better sort about the upper part of their armes, and smalls of their lege wear bracelets, and are elsewhere adorned with Jewels. When they goe abroad they wear one all long Gowns of violet cloth, or earler, tyed close before, the large lables hanging out their handes hauing Buckins on their legs, and their heads and faces so muffled in fine linnen, that no more is to be seenne of them then their eyes: nor that of some, who looke as through the sight of a Beuer. For they are forbidden by the *Alcoran* to disclofe their bodies; vnto any, but vnto their fathers and husbands. They neuer rise forth, but (then and alwayes in troupees) to pray at the graues, and to the publicke *Banias*: which for excellency of buildings are next to their Mosques. But hauing in part alreadye describ'd some of their formes, I will a little treatte of their vice; which haue bene in times past, and are at this present, in such requett with these Nations; as (as toucheth the *Remanes*, as may appaer by their repaireable ruins) that few be free from them twice in the weeke, as well for their health, as for delight; and cleane contrary to the Remanekes conduct, proceeding from their idleness, and want of exercise, and drinking of water, the thomeless concudities; which also after exercise and trauell requireth to the wearied body a wonderful alacritie. The men take them vp in the morning, and in the afternoon the women. But both amongst the *Remanes* did ordinarily frequent them together: a custome, as they say, continuall in *Switzerland* at this day, and that amongst the most modest. The men are attended vpon by men, and the women by women; in the outermoor roome they put off their clothes, and hauing Aprons of stayned linnen tyed about their waistes, then entring the Baths to what degree of heate that they please, (for seuerall roomes, and seuerall parts of them are of seuerall temperatures, as is the water let in by cocks to walke the [sweet and filth of the body] the seruitors walk them, rub them,

them, stretch out their inyoats, and cleanse their skins with a piece of rough Groggram; which does, they shake the heads and bodies of men, or take away the hair with a composition of *Bufo* (a mineral of *Cyprus*) and vallekett Lime; who returning to the place where they left their clothes, are dried with fresh linen; and for all this they pay not more than three or four *Aspers*; so little, in that ended with such a variety of things. Foundries, but the women do not amuse themselves with it; extending that on the face, and freeing it from wrinkles. Much unnatural and filthy lust is said to be committed daily in the remote corners of the *darike* *Barbaros*: yea, women with women; a thing venerable, at former times, but given up to the lusts of the present age and punishment. They are also very frequent in adultery, and often get it law; partly from the frequent adulteries, and affected cleanliness. As we bear ours in our arms, so they do theirs afloat on their shoulders.

In they do not think their sin on their consciences, for little difference is there made
 between them: the Christians are either the Wages, or purchased with their Money. Of
 the one being: the weekly Markets in the City, they are to be sold as Horses in Fairs: the
 men being rated according to their faculties, or personal abilities; as the Women for their
 youth and beauties, who are let out in both Begging and Attires, and with their aspects of pitie
 and affection, endeavour to allure the Christians to buy them; as expelling from them a more
 easie Imitation, and continuance of Religion: when being thrall to the *Turks*, they are often
 outward perfection; and when the buyer hath agreed of the price (but yet conditionally) they
 are carried aside into a room, even to the fourth of the month, and assurance (if so be he had
 to be) of her virginity. Their Masters may live with them, chaffle them, exchange, and sell
 them at their pleasure. But a Christian will not lightly sell her whom he hath taught with, and
 give her his liberty. If any of their Slaves will become *Mohamets*, they are discharged
 of their bondage: but if a Slave to a *Turk*, he hardly is the better treated. The *Turks* do value their
 Bond-women with little less respect than their Wives, and make no difference between the
 Children begotten both of the one and the other: who live together without jealousy, it being
 allowed by their irreligious Religion. Notwithstanding, their Wives do only receive,
 as proper vassal them, their Sabbaths celebrated. The old and most deformed, are put to most
 disgrace.

The Men-folks may compell their Masters before the *Cadues*, to limit the time of their bondage, or sale for price of their redemption, or else to sell them unto another: but whether of the two, they lightly referre to the *Slaues* eddict. If they be only fit for labour, they may accept of the time; but if skillfull in any craft, of the price: which expired or payed, they will returne into their Countries. The *Cadues* and *Slaves* are much valued by the *Indians*, and are much desired, as much more than men which they buy for them; nor shold that are *Slaues* unto great ones, to whom the *Cadues* authority extends not. Many of the Children that the *Turkes* Golden Eas
doye buy (for their Markets doe afford of all Ages) they castrate, making all smooth as the much
backe of the hand, (whereof dyes doe dye in the cutting) who supply the Vesses of Nature with a Silver Quill, which they wear in their Turbans. In times past, they buy not only great men, but being sold to the *Indians* for their servants. In times past, it was offered by some, that they more then willingly delighted in their lotities.

But others say, that *Selima* the second, having seen a Gelding cover a Mare, brought in amongst them that inhumane custom. The first that ever made Eunuch, was *Semiramis*. They are here in great repute with their Masters, trusted with their State, the Government of their Women and Houses in their absence; having for the most part been approved faithful, wife, and courageous; inasmuch as not a few of them have come to sit at the Reme of State, (the second Vicer of the Port being now an Eunuch,) and others to the Government of Armies.

50 ment of Armes.
 51 And to make we of their Funerals. After their death, the Men by the Men, and the Women by the Women, are laid out in the midst of the roome. When diuers of their Priests do assemble, and hauing performed certaine idle ceremonies, as in wrapping their beades about it, and in the often turning it, iuoking God to haue mercy on the departed; which done, they waite it, shauet it, and thrust it in Linnen, which they leaue vntill both at the head and feet. Then lay they the Corfe on a Beere, placing a Turbant at the vpper end, and carrying it to the Graue with the head forward. Some of these going barefoot, and some in shoes, and some in cloathes, and lastly, his friends and acquaintance. But persons of principall qualitie haue their Horfies led before them, with Ensignes traileed on the earth, and other rites of that nature; diuers of the Saan-
 60 goes going before, naming of God, and flaking of their heads, and turning about vntill they fall downe giddy. The fides and bottome of the graue are boorded, and a boord laid ouer the Corfe, to keepe the earth from it, leauing a sufficient compass to kangle in. For they are of opinion, that two terrible Angels, called *Mengor* and *Ganagor*, doe presently repaue vnto the graue, and

poor the foule againe into the body, as if (saith the *Alcoran*) a man should put on a shirt, and
 rasing him on his knees, with his head vncouered, (the windings thereof being like vnto
 that purpose) denims him of man in particular, how he hath abused his minde in this life; which
 if now well, the one thrims him on the head with a banner more flammie then the last, and
 tearing him with an iron hooke; and to continue to torment him vntill the day of his iudgement
 A purgatory to feared, that in iron hooke, the tortures of the Ombre, and their last dayme? But he
 satisfied them in his reply, they vanill away, and two white Angell come in their place; the
 one laying his arme vnder his head; the other sitting at his feet, and they doe thus vntill the
 daye. The Emperours, and some of the great *Barres* (whereof we haue spoken fully before) haue
 haue their particular *Majesties*. Those of a second condition are beheaded in their Churches, in
 pulchers without count, filled with water, and set on fire. The *Emperours* and *Barres* haue
 the common role are buried in high wayes, and their bodies are set on fire. Flowers, and the
 wayes of the world, which hee will come there, and feede, and drink, and beate, and beate
 with *Turke* Characters, erected at the head, and smothered the feet, the giant beastes being
 low like a trough. To these the women flooke vnder Thursday in midnightes, weeping out their
 Children, Husbands, Kinsfolkes, and deare Progenitors, often killing the Stones, and beating
 their deliuey from the afore said Tormentors; many times taking bread and meate
 and relieue the poore, (a common alme of the Pagans) for Dogges and Beastes, as well as to
 in the night, and in the daye, neuer law it worne by a *Dogge*, and but for a little feare. And
 the Women are not to marry by their law, vntill foure months aday, ten dayes after the death
 of their Husbands.

**White and
Black**

Phyſicke.

Poetry.

Musicke.

Liberal Arts.

Printing revised.

Language.

Paper.

Painters

Every man
hath a Trade.

other, to speak a word of two of their Sciences and Trades : some of them have some little knowledge in Philologic. Necessitie hath taught them Physicke, rather than from experisence take the grounds of Art. In Astronomy they haue some in-figne; and many there are that vnderstande the celestiall Figures. They frequently sit in the streetes of the Citie, reformed vnto such as are to take a journey, or goe about any businesse of importance. They haue good gift in Poetry, wherein they chant their *Armours in the Persian tongue* to vile *Musicks*; yet are they forbidden so to doe by their Law: Citizens, rather than Merchants, are the chiefest instruments. But their lowly and simple life, is chiefly sufficient, when they see the principall Instruments, and their lowly life is rewarded to haue some choice *Italian Musicks*; but the foolish Musicians (whom wit lay only in the ends of their fingers) spent so much time in vnsensible training, that he commanded them to acoid, belike esteeming the soft time to be anawfuller. They studie not Rhetoricke, as sufficiently therein instructed by Nature; nor Logicke, since it serves as well to delude as informe; and that wisdom (according to the opinion of the Epicures) may be comprehended in plaine and direct expressions. Some there be amongst them that write Histories, but few reade them, thinking that none can write of times past truly, since none date without the truth of the present. Printing they releege, perhaps for feare lest the vniuersitallite of learning should subuert their false groundes of religion and policie, which is better preferred by an ignorant obedience. Moreover, a nation that can write, and writing should be vndone, who are for the most part without the least thought. The *Twilight tongue* is loose in found, but poore of it fallie in substance. For being originally the *Phrygian*, who were niente inferior Patitors , they were constrained to borrow their Termes of State and Office from the *Persians* , (vpon whose ruines they erected their Greatnesse) of Religion (being formerly *Pagans*) from the *Arabians*; as they did of Maritime Names (together with the skill) from the *Greekes* and *Indians*. In *Materia* it is most generally spoken. They vie (as the *Persians*) the *Arabique Character*. In writing they leaue out the vowels, vntlesse it be in the end of a word, so that much is contrained in a little room. They curiously lesse their Paper, which is thicke, made of it being made and daped like Glametts, done by the hand of their kind, (for they are not to draw by their Law, nor to haue the figure of any thing lining) yet now many priuately begin to infringe that precept, and the *Grand Signior* himselfe hath a banner, whereon the battels of *Hungarie* are painted. Colours also they haue, nor leffe rare then durable.

also they are not, nor leffe farre then durable. And yet they use one hath more Trade or other, not so much as the *Grand Signior* excepted, their Trades are lighter, and they are not so much as the *Grand Signior* neither much favouring farraine Marrs, nor frequenting them. A lazy people, that worke but by fits, and more oftentimes of their ease then their profit, yet are they excelsse covetous. And although they have not the wit to deceiver (for they be groffe-headed) yet have they the will, breaking all compacts with the Christians that they find inconvenient, so that they feldome will deale with them. But with one another they buy and sell freely, and have no other hindrance, but that they are not so much as the *Grand Signior* so few fautes doe happen among them. I have spoken sufficiently, at least what I can of this Nation in general, now I convert me to the *Prison* and Court of this *Sultan*.

He

He is, in this year 1610. about the age of three and twenty, strongly limbed, and of a iust stature, yet greatly inclining to be fat: inſomuch as ſometimes he is ready to choake, as he feeds, and ſome doe purpoſely attend to free him from that danger. His face is full and full proportioned, only his eyes are extraordinary great, by them ſeemed (as is ſaid before) an excellency in beauty. Flame hath the predominancy in his complexion. He hath a little haire on his upper lip, but leſſe on his chin, of a darkiſe colour. His aſpect is as haughty as his Empire is large, he begetteth alſo to abſtaine from exerciſe; yet are there pillars with inſcriptions in his *Serraglio*, between which he threw a great Iron brace, that ſometimes ſheweth ſtrength and actiueſſe. Being on his knees, he ſaid to his Father, that he might be ſatisfied for ſome ſin he committed, he made him reply: That now he was too old to beguine to learne, inſtead whereby, that his life was to determine with his Father, whereas the *Sultan* went bitterly. For he then had two elder Brothers, of whom the eldeſt was ſtrangled in the preſence of his Father upon a falſe ſuſpition of treaſon, and the other by a natural death did open his way to the Empire. Perhaps the conſideration thereof hath made him keepe his younger Brother alone, contrary to their cruell nature; yet ſtrongly guarded, and kept within his *Serraglio*. For hee is of no bloody diſpoſition, nor otherwiſe notoriously vicious, conſidering the auteritie of that government, and immunities of their Religion. Yet is he an vneleuting puniſher of offences, even in his owne Houſhold. He ſaid to his eight ſons, as they ſtood, as they were to be thrown into the Sea for ſome ſin: An ordinance which if eſteemed ſerious, it ſhould be ſerious, yet ſome, being leaſe to know by the report of a Canon, that his will was fulfilled. Amongſt whom it was ſpoken out that the Vice-roy natural Sonne of *Saiſa* was one, (a youth lately taken Priſoner, and preſented vnto him) he ſo ſaid to be, to diſheren ſuch as ſhould praſe his eſcape. His valour reſts yet vndrayed, hauing made no war but by diſputation, nor is it thought that he greatly affects it, departing of long life in regard of his compulſery. Whereupon he is now building a magnificent Maſque, for the health of his ſoule, all of white Marble; at the Eaſt end, and Southſide of the Hippodrome, where he firſt broke the Earth, and wrought three houres in perfome. The like did the *Bigas*, bringing with them preſents of Money, and Slaues to further the building. His occaſion (for they are all they ſay to haue one) is the making of a new King, which they wear on their Thumbs when they thoye, whereupon he works daily. His ſons are ſixteen, three ſons to a Pompon, but three as great. His vnder and upper garments, are lightly of white Satin, or cloath of Silver Thiced with an eye of Greene, and wrought in great branches. Hee hath not now as four as thouſand perfous that feede and liue within his *Serraglio*, beſides *Captiues*, of whom there are five hundred attired like *Lamians*, but only that they want the ſocket in the front of their Bonnets, who waie by fittes at euerie gate. The chief Officers of his Court are the *Maſter* (as we may terme him) of the *Requits*, the *Treſurer*, and *Steward* of his *Houſhold*, his *Captaine* of the Sea, the *Admirall*, the *Comptroller* of the *Immunes*: who alſo ſeeth by Burges, and is the ſecond chief Gardiner. There are ſixty *Regiments* marching before the *Grand Signior* at ſeleme thence, in a vaine ostentation of what hee can do. Hee vnder the Lord, gathering up the ſkinne of their Temples to thruſt Quills through, and thicke the ſkinne of their heads for a greater brauery, fo wearing them to their no ſmall trouble, vntill the plate putrefie ſome when the old breaks out, cutting new holes cloſe to the broken. Yet the Standard-bearers of this Cruce, thruſt the ſtates ſometimes under their Sandaſhs through the ſkinne and fat of their bellies, reſting the lower end on a ſtrip of Leather, and fo beare them through the Citie. Finally, *Mutes* he hath borne deaf and dumbe, whereof ſome fewe he has daily companions; the reſt are his Pages. It is a wonderful thing to ſee how readily they can apprehend, and relate by ſignes, the ſeverall ſortes of garments that hee uſeth to ſpeake of, the multitude of *Eunuchs*, the Foot-men of his Guard, Cookes, Sherbet-men, (who make the ſweeteſt ſauces) Gardiners and Horſe-keepers. Relate we now of his Women, wherein we will include thoſe as well without as within his *Serraglio*.

50 And first begin we with his *Virgins*, of whom there feldome are so few as five hundred, kept in a *Servage* by themselves, and attended on only by Women, and Eunuchs. They all, of them is his Slavee, either taken in the warre, or from their Christian Parents, and are indeed those which he most esteemes; they are not to be preferred to the Emperour, untill certaine months be expired after their entrance into the Palace, and then they are according to the custome of the ancient *Persians*. When it is his pleasure to take one, they land in a Gallery, and the preparer for him be to whom he giueeth his Handkerchiefe, who is delivered to the forefard *Age* of the Women, (a *Negro* Eunuch) and conducted by him into the same *Magdalen*, where he himselfe, in his first Sute, is honoured with the Title of *Sultana*. But for all multitude of Women, yet he hath but one wife, and three Daughters, though he be that way variatiously given, (perhaps the cause that he hath so few) because of foods that may enable performance. He cannot make a free Woman his Concubine, nor haue to doe with her whom he hath freed, unless he doe marry her, it being well knowne to this deadly wretched *Rasoola*; who pretending deuotion, and desirous for the health, forthwith, if her husband be dead, she must needs be married againe.

2 *Sultan* described.

- Cruel policy

His AA:

His occupati-

02. 11. 2019

His Court

His Wom.

Saltzman

Revelation story:

are of diuers Trades in Cities, and in the Countrey doe till the Earth (for the *European Turkey* doe little meddle with Husbandry) and distill their Vines, by them selfe planted. They haue a Ceremonie of baptizing of their Wines, which is the reason that the *Laines* will not drinke thereof: performed in the memorie, and on that day wherein Christ conuerted water into wine: the Priest in the midst of his Oraisons powring thereto a small quantitie of water.

Drinking.

And although the *Greekes* doe now for the most part imitate the *Turkes*, (I meane beere in *Turkey*) in sitting at their meate, yet retaineth they still that vice of immoderate drinking. They pledge one another in order; and he that calls for wine out of his turne, is reputed vnciuill. Their Glasses are little, but at euery draught emptied; and when they haue once drunke had, they observe no Rule, but provoke one another to exceffe. Neuer silent; and euer and anon kissing those that sit next to on the cheeke and forehead: and so likewise they doe in their salutations after a long absence, and to those to whom they would give an assurance of their good will. Videl of long, as appeareth by the Scriptures, amongst these *Eastern Nations*. But to kisse their women is an vnvaluable wrong: vnlesse it be betwene the Resurrection and Ascension; vntill allo this greeting, that, *Our Saviour is risen*. The women for the most part are browne of complexion, but exceedingly well-fauoured, and exceedingly amorous. Their Garments differ little from theirs amongst whom they liue. They couer not their faces (the *Virgins* excepted) vnlesse it bee with Painting: vntill allo the suppliment of a sophistical beuie. And without cause, for when they grow old, they most grow contemptible, being put to doe the drudgerie of the house, and naye that to waite on their children. They are colly in their attire, and will complaine to the Patriarke, if their Husbando maine tyme they not according to their substance. The *Greekes*, as the *Turkes* doe vs little household stuffe; and lye vpon Mattresse.

Their language.

Now the *Grecians* themselves, (except some few) are ignorant in the ancient *Greek*, it being called the *Laine Greek*, and is a Language peculiar to the Learned. Yet the vulgar *Greek* doth not differ so farre from the same, as the *Italian* from the *Laine*, corrupted not so much by the mixture of other Tongues, as through a speech wretchednesse. In some places they speake it more purely than in others. For the Boyes of *Pera* will laugh, when they heare the more barbarous Dialect of other natiue *Grecians*. And there be yet of the *Lomans*, that speake a good *Greek*, (though not Grammatically) that they vnderstand the Learned; and vnderstand not the vulgar. Their Liturgie is read in the ancient *Greek*, with not much more profit perhaps to the rude people, than the *Laine Service* of the *Romish* Church to the illiterate Papists.

The foure Patriarkes.

They haue foure Patriarkes: One of *Constantinople*, another of *Alexandria*, the third of *Ierusalem*, and the fourth of *Antioch*. He of *Constantinople* hath vnder his Iurisdiction all *Polanias*, *Greece*, *Thrace*, *Thacia*, *Masia*, *Macedonia*, *Epirus*, *Albania*, *Dalmatia*, *Iberia*, a great part of *Asia*, *Russia*, the Lands of the *Armenick* Sea, and of the *Archepaglus*, with *Candia*, *Rhodus*, *Cos*, almost all the lesser *Asia*, *Cyprus*, not a few that inhabit about the Fennes of *Maria*, and Northernne shore of *Euxinus*; as *Sicilia* and *Calabria* were, vntill they returned vnto the Sea of *Rome*. Vnder the Patriarke of *Alexandria*, are those of *Egypt* and *Aethia*. The *Greekes* of *Palestine*, and of the Countries therabout, doe obey the Patriarke of *Ierusalem*. And he of *Antioch*, who hath his seate in *Damascus*, (for *Antiochia* is now desolate) hath subiect vnto him the *Grecians* of the lesser *Armenia*, *Celicia*, *Beritis*, *Tripoly*, *Alippo*, and other places of the greater *Asia*. In all these parts they haue the free exercise of their Religion: with publike Temples, and numbers of strong Monasteries. If a Patriarche dy, another is elected by a Synod of Bishops. But the Patriarke of *Constantinople* hath the Supremacie of the rest assigned him by the Council of *Chalcedon*, as Metropolitane of the Imperiall City: whole Diocesse exceedeth the other so much, in that most of those Northern Nations were wonte to Christiansitie by the Industry of his Predecessor, and reduced to their Government. So if we doe consider, the *Grecian* Religion both in extent and number exceedeth the *Romane*. And as the Papists attribute an extraordinary holinesse to *Rome*, so doe the *Greekes* vnto *Athos*, a Mountaine of *Macedonia*; so named of *Athos* the Sonne of *Nepseus*, deckt with full-flourishing Trees, and abounding with Fountaines: called allo the Holy Mountayne by the Christians. A place from the beginning dedicated to Religion; lying directly West from *Lemnos*; and so high, that though it be from hundred furlonges distant; yet it is said to lye before the setting of the Sunne, to cast a shadow on that land.

This stretcheth out into the Sea, and ioynes vnto the Continent by an Isthmus, about a mile and halfe broad: which was cut through by *Xerxes*, (as hath bene intimated before) and made circumnauigable. But time hath left now no impressions of his barbarous labour. It is well right three dayes journey in length, considering the difficultie of the way, and halfe a dayes coor. The top thereof resembleth the forme of a man, stretched on his backe from West vnto East; and formed (according to *Strabo*) to the similitude of *Alexander*. This Mountayne is only inhabited by *Grecian* Monks, whom they call *Calistors*, vn-intermixed with the Latine of whom there are there residing not so few as in some Monasteries throughly manned against the Incurious of Robbers and Pirates. Of these there be in number twentie foure. The

Calistors.

Calistors

Calistors were Gowites of blacke, of a homely stufe, with Hood of the same, and their haire attill length. They drinke marie, abstaine from flesh, and often (especially during their Lent) from fish that hath blood in it. They lue hardly, feeding on Bifcor, Onions, Olues, Herbs, and such like as they take in the adioyning Sea. For they all of them labour for their subsistence, leaving their Monasteries betimes in the mornings; and employing the day, some in tillage, some in the Vineyards, some in making of Boats, some in fishing, others at home spinne, weaue, sew, and doe all the Offices that belong vnto women: so that none but are busied about one thing or another, to the behoofe of their particular Counts: and men they bee that are only meete for such Idleness. For amongst so many, not past thirtie or foure can write or reade; throughout a whole Monasterie: insomuch, that at their Leuities, that is read to them first, which they are to sing. In these Monasteries many excellent Manuscripts haue bene preserved, but those that now are, be only of Diuinitie, all other Learning (as amongst the *Turkes*) at this day detested by the Religion. The *Calistors* of this place haue a repute aboue all others: and for their strictnesse of life, and obseruance of Ceremonies, are in their federall Monasteries relieved from secular Nations. The Patriarke of *Constantinople* is held to pay yearly for the Priests and *Calistors*, that are vnder his Iurisdiction within the *Turkish* Dominions, twelue thousand *Solmans*.

The Patriarchs of *Constantinople* were heretofore men of singular grauitie and learning; but now nothing left: rather their time and temporal respect, then either for their knowledge or devotion. They are admitted to the place at the age of forty, though prohibited, if vnder thirtie, by an ancient Canon. Although elected by their owne Bishops, yet often appointed; and euer to be allowed by the *Grand Signor*: frequently displaced, and banished vnto the *Rhodes*, by the enuie of their Successors. Some few of their Priests are learned. For them it is lawfull to marrie, but Bigamie is forbidden them, and Trigamie detested in the Laitie. There are no other Orders amongst them besides the foresaid *Calistors*, and certaine Nunnes whom they call *Calistors*. Yet of the laik but a few, who are for the most part poore old Widdowes, that exercise themselves in sweeping of the Churches, attending on the sick, and actions of like nature. Their Churches are many of them well set forth, and painted with the sepulchers of Saints, but they haue no carued nor imbossed Images. Lamps they haue continually burning. Their ordinarie Lyurgie is Saint *Chrysostomes*; but on Festiual Dayes they doe read Saint *Basilis*, and then attend in their Pontificalls. Their behaviour therein expresseth their, by so vnderstanding no great either deuotion or deuotion. They administer the Eucharist in both kinds: if the bread be not leuened, they thinke it not allowable; and they drinke of the cup very liberally. On *Ascension* they hold against the Catholike Creed; which is, that the Holy Ghost proceeded only from the Father.

Fourie Lenten they haue in the yere, and then a distastable fime it is to este flesh, or fish that hath blood in it (except in the Lent before Easter, when all sorts of fish may be eaten by the Laitie) but fish that they eate, and the Curtle: whose blood, if I may so terme it, is like Inkes; a delicate food, and in great reuerence. They fast on Wednesdaies, Fridaies, and on holy Eues: but on Saturdayes they feast, in regard that it was the old Sabbath. They compute the yere as we doe. They yeeld no Supremacie to the *Romane* Papacie, but hold that Church for Schismaticall. And although many times out of the necessitie of their Affaires, and to purchase reliefe, they haue treated of a Conciliation; and sometimes it hath bene by their Agents concluded: yet what they haue done hath bene generally reiected vpon their returne, both by the *Greekes* and those other Nations that profess their Religion. Of their Marriages I haue elswhere spoken, and now conclude wee will with their Funerals: wherein they retayne not a few of their ancient and Heathen Ceremonies. Their lamentations are the same that they were, and beyond all ciuilitie.

The women betimes in the morning doe meete at appointed places, and then cry out maine-ly; bearing of their breasts, tearing their haire, their faces and garments. And that the clamour may be the greater, they hire certaine *Sensib* women, that haue lowdest voyces, ioyning therewith the prayes of the dead, from the house of his Natiuitie vnto the house of his dissolution: and keeping time with the melancholike Musike. Nor want they fere of Spectators, partly drawn thither to delight their eyes, and partly by iellousie. For then the choice, and prime women of the Cite (if the necessitie were of none) doe all fit their Obsequies with becomes display, and their haire dishevelled: glad that they haue the occasion to manifest their beauties, which at other times is secluded from Admirers.

The reason why the *Grecians* did burne their dead, was, because that part which was diuine in them, should as it were in a sere Chariot againe re-ascent to the Celestiall Habitations, as vnto Earth the Earthly returned. They vied to quench the fire with Red Wine, and gathering the bones together to inclose them in Vrnes as the Vrnes in Sepulchers, (which had no title, vnlesse they were flaine in fighting for their Country) exhibiting games, and prizes for the Victors in honour of the dead. Nowwithstanding all were not burnt, but some buried in their apard, as now being Christians they are: who vie Extreme-vntion, as indited by S. Iames; yet

Gaza.

massacre, and turned his furie vpon their accusers. They are so well skilled in lamentations, that the *Greeks* doe hire them to crie at their funerals.

But now retorne we vnto *Gaza*. It stands vpon a hill surrounded with valleys; and those againe well-nigh enuironed with hills, most of them planted with all sorts of delicate fruits: The building meane both for forme and matter the best but low of rough stone, arched within, and flat on the top including a quadrangle: the walls furnouring their roofes, wrought through with post-heads to catch and strike downe the refreshing winds, hauing spaces of the same, in colour, shape and sight, resembling great Ordnance. Others couered with mats and hardnes; some built of mud; amongst all, not any comely or conuenient. Yet there are some reliques left, and some impressions, that testifie a better condition: for diuers simple roofes are supported with goodly Pillars of *Parian* marble, some plaine, some curiously carued. A number broken in pieces doe serue for thresholds, iambes of doores, and sides of windowes, almost vnto every beggarly Cottage. On the North-east corner, and summite of the hill, are the ruines of huge arches funke low in the earth, and other foundations of a stately building. From whence the last *Sauvick* conveyed marble Pillars of an incredible biggnesse, enforced to saw them slender ere they could be remoued: which hee employed in adorning a certaine Molque below in the valley. The Castle now being, not worthe that name, is of no importance: wherein lieth the *Sauvick* (by forme termed, a *Balla*) a sickly young man, and of no experience, who gouernes his Province by the aduice of a *Moore*. His Territories begin at *Arifia*. On the West side of the Citie, out of sight, and yet within hearing, is the Sea, seven furlongs off; where they haue a decayed and vnsafe Port, of small aduantage at this day to the inhabitants. In the valley on the East side of the Citie, are many firling buildings; beyond which, a hill more eminent then the rest, on the North side of the way that leadeth to *Babylon*, laid to be that (and no question the same described in Scriptures) to which *Samson* carried the gates of the Citie: vpon whose top there standeth a Molque, enuironed with the Graues and Sepulchres of *Mohamets*. In the Plaine betwene that and the Towne, there stand two high Pillars of marble, their tops much worne by the weather: the cause of their erecting vnknowne, but of great antiquitie. South of this, and by the way of *Egypt*, there is a mightie Cistern, filled onely by the fall of raine, and defended into by large staires of stone: where they wash their clothes, and water their Cattle.

Reason of low doores.

Slauery of the Inhabitants.

Saturday sorrow.

Iheros.

The same day that wee came, wee left the Carauan, and lodged in the Citie, vnder an Arch in a little Court, together with our *Alles*. The doore exceeding low, as are all that belong vnto Christians, to withstand the sodaine entrance of the insolent *Turkes*. For they heere doe lye in a subiection to be pined: not so much as daring to haue handsome houses, or to employ their grounds to the most benefit: so dangerous is it to be esteemed wealthy. During our sojourn here, there came a Capitaine with two hundred *Spahies*, sent by *Murat Rasle* to raise thirtie thousand Dollars of the poore and few Inhabitants of this Citie. The *Grecians* haue certaine small Vineyards: but that they haue Wine, they dare not be knowne, which they secretly preste in their houses. They burye their Corne vnder ground, and keepe what they are to spend in long vessels of clay: in that it is subiect to bee eaten with worms (as throughout *Egypt*) and will not last if not so preferred. In the principal part of the Citie they haue an ancient Church, frequented alway by the *Spahies*. The *Greeks* women (as the elsewhere refused) heree see their faces, dying their handes blacke, and are apparelled like the *Moors* of *Cairo*. Every Saturday in this Church-yard vpon the Graues of the dead, they keepe a miserable howling; crying of cutome, without teares or sorrow. The *Sauvick* would haue extorted from vs well-nigh as much money as wee were masters of: which wee had hardly auoyded, had not the sick *Sauvick* (in that admittit vnto by our Physician) quitted vs of all payments. So that there is no travelling this way for a *Frank*, without special fauour.

Thrust out of our lodging (as we were about to leaue it) by the vnciuill *Spahies*, who seized on diuers of our necessities: on the eighteenth of March wee returned to the Carauan. We so payed halfe a Dollar apiece to the place for our Camels: and for their hire from *Cairo*, for thoe of burthen, fixe *Sulanes*; for such as carried passengers, eight. Wee gaue them more, two *Sulanes* apiece to proceed vnto *Iherusalem*. Here the Carauan diuided: not a small part thereof taking the way that leadeth vnto *Babylon*. The next day wee all diddodge: leaving the *Leues* behind vs, who were there to celebrate their festiual. The Capitaine of the Carauan departed the night before, taking his way through the mountainous Country by *Hebron*: out of his deuotion to visite the graves of the Patriarchs; a place of high esteeme amongst them, and much frequented in their pilgrimages. The ancient Citie (the seat of *Dania* before hee tooke *Sin* from the *Isabellites*) is vnto us very mistimed. Hard by there is a little Village, seated in the field of *Helopeth*, where standeth a goodly Temple, erected on the Cane of their buriall, by *Helopeth* the 60 mother of *Constance* conuerred now into a Molque. Wee past this day through the most pregnant and pleasant valley that euer eye beheld. On the right hand a ridge of high Mountaines, (whereon stands *Hebron*) on the left hand the Mediterranean Sea, bordered with continued hills, beset with varietie of fruits: as they are for the most part of this dayes journey. The

Cham-

Pleasant champaine.

Champaine betwene about twentie miles ouer full of flowry hills ascending leasurly, and not much turmouring their ranker valleys, with groues of *Olives*, and other fruits disperisely adorned. Yet is this wealthy bottom (as are all the rest) for the most part vnnhabited, but onely for a few small and contempnable Villages, possessed by barbarous *Moors*; who till no more then will leaue to feed sheepe: the *Graue* waite-high, vnwooded, vnwatered, and vntilled byshearing. Barbales doe deloat in that infested by the often recourse of Armies, or murtherall *Spahies*, who before they goe into the field (which is fildome vntill the latter end of Iamett, left they should flauie themselves by defroying of the Corne) are billeted in their rich pastures, for the benefit of their Horses, lying in Tents besides them; committing many outrages on the adioyning Townes and distressed passengers.

Ten miles from *Gaza*, and neere vnto the Sea, stands *Ascalon*, now a place of no note; more then that the *Turke* doth keepe there a Garrison. Ten miles North of *Ascalon* along the shore stands *Astuta*: and eight miles beyond that *Ascham*, now places of no reckoning. About two of the Clocke wee passed by *Cane Sade*, a ruinous thing, hardly a small Village, and not a quarter of a mile from the Sea: the Carauan lying in deepe valleys without controule of the Villagers. The next day wee departed two houres before Sun-rise: descending into an ample valley, and from that into another; hauing diuers Orchards towards the Sea. The Country such (but that without trees) as wee past through before. No part so barren, but would proue most profitable, if planted with Vines, and fruits; made more then probable, by thole that grow about *Gaza*. Passing through a spacious field of *Olives*, about noone wee pitched on a little hill, lying East, and within a furlong of *Rama*, called *Ramla* by the *Moors*; which signififieth sandly. It is seated in a plaine, so a little rising of the earth, stretching North and South, built of stone, the streets narrow, the houses contemptible. Yet are there many goodly runnes, which testifie farre better building, especially thole of the Christian Churches. Here is a Monastirie, much of it flauing; founded by *Philip* the good Duke of *Burgundie*, in that place where sometimes stood the house of *Nicodemus*: built for the edifice and safety of Pilgrims in their passage to *Iherusalem*: and although q uieted by the Friers, yet at this day ieruing to that purpose, called *Sin-boufe*, and belonging to the Monastirie of Mount *Sion*.

Ascalon.

Cane Sade.

Ramla.

Sion house.

Toppe was called the Port of *Lory*; the only one that it had. Then more conuenient then now: much of it choked with sand, and much of it worne with the continual assaults of the waters. Of the Citie there is no part standing, more then two little Towers, wherein are certain barbales scrolls, for the safe-guard of the harbour. Under the cliffe, and opening to the Haven are certaine spacious Caves, hewn into the rocke some vied for Ware-houses, and others for shelter. The merchandizes here embarked for Christendome are onely *Cottens*, gathered by certaine *Franchmen*, who reside at *Rama* in the house of *Sun*. The Western Pilgrims doe for the most part arrive at this place, and are from hence conducted to *Iherusalem* by *Aslada*, a *Greeke* of *Rama*; and Dragman to the *Pater-guardian*, paying Ieuen *Sulanes* a piece for his Mules, his labour, and discharge of *Caphor*. The like rate he hath for bringing them backe againe: a great expence to poore Pilgrims for so foule a journey; which must be payed although they accept not of his cond. Yet by this meane they doe passe safely: hee being in fee with the *Arabians*, that possesse the Mountaines. Now the Carauan did againe diuide, the *Moors* keeping the way that leadeth to *Damafus*. Here wee should haue payed two Dollars a piece for our heads to *Sheek* of the *Arabs*. But the *Sauvick* of *Gaza* had sent vnto him that it should be remitted. He came vnto our Tent, and greedily fed on such viands as we had set before him. A man of a tall stature, clothed he was in a Gambolocke of scarlet, bordered vnder the chin with a boffe of gold. He had not the patience to expect a present, but demanded one; wee gaue him a piece of *Sugar*, and a poire of *Shoes*, which hee earnestly enquired for, and cheerfully accepted. On the twentieth of March with the rising Sunne wee departed. A small remainder of that great Carauan; the *Nyfranes* (so name they the Christians of the East) that rode vpon Mules and *Alles*, being gone before. Amongst whom were two *Armenian* Bishops: the first rode vpon Mules and *Alles*, but when (alighting themselves) they were mounted by some of their Nation. Before wee had gone farre wee were stayed by the *Arabs*, vntill they had taken *Caphor* of the rest. The *Sauvick* of *Rama* besides had two *Med nes* vpon every Camell. The day thus wasted did make vs misdoubt that we should not get that night vnto *Iherusalem*: but the miiting of our way (for the *Arabs* had left vs contrary to their custome) turned our feare to delight. Some fixe miles beyond *Rama* the hills grow bigger and bigger, mixed with fruitfull valleys. About two miles further wee ascended the higher Mountaines: paying by the way two *Medines* a head; but at several places. The passage exceeding difficult; streighted with wood, and as it were paved with broken rocks: which by reason of the raine then falling, became no little dangerous to our Camels. At length wee came to a small Village, where we first discovered our erring. Some counfelled to stay, others to proceed; both dangerous alike, the way vnknowne, vnsafe, the inhabitants theues, as are all the *Arabians*. Whillett we thus debated, the night stole vpon vs, and bereft vs of the election. The much raine enforced vs to flee for shelter into a ruinous Chappell, where distrust left the watch, which we carefully kept till the morning. Betimes

So call they their Leaders for the most part *Satons*. A kind of riding Gowne. Perhaps the *Armenians* call them *Armenians*.

Rrrrrr

we

15y) when he appeared vnto her. On the North-side, and without the limits of the Temple, stands the Chappell of the Apparition: so called (as they say) for that Christ in that place did shew himselfe to his sorrowfull Mother, and comforted her, pierced with anguish for his cruel death, and agonising sufferings. This belongeth to the *Laines*, which serueth them also for a Veltre; from whence they proceed vnto their pompous Processions. On the East-side there stand three Altars, that in the middle in a Closet by it selfe, dedicated to God and our Lady. That on the right hand is called the Altar of the holy Crosse, whereof a great part was there (as they say) reuered.

Pillar whereto
Christ was
bound.

But when *Sultan Solymen* imprisoned the Friars of Mount *Sion*, (whom hee kept in durance for the space of foure yeares) the *Armenians* stole it from thence, and carreyd it to *Subatia*, their principall Citie. That on the left hand in the corner, and neere vnto the entrance, is called the Altar of the Scourging; behind which there is a piece of a Pillar, of that (as they say) wherunto our Saviour was bound when they scourged him. This stood on Mount *Sion*, and there (supported the Portico to a Church in the dayes of Saint *Ierome*, when broken by the *Saracens*, the pieces were re-collected, and this part here placed by the Christians. The rest was distributed by *Paul* the fourth, vnto the Emperour *Ferdinand*, *Philip* King of *Spain*, and the Signorie of *Venice*; in honour whereof they celebrate the fixe of April. It is (as I remember) about three foot high, of a duskie black-veind Marble, spotted here and there with Redd, which they ascribe to be the markes of his blood wherewith it was besprinkled. Before it there is a grate of Iron, in somuch as not to be toucht but by the mediation of a piece prepared for the purpose; whereas at the end with Leather, in manner of a Foyle, by which they conuey their kisses, and besseit their lips with the touch of that which hath touched the Relique. Through the afore-said Veltre, a passage leades into certaine Roomes, heretofore a part of the Colledge of the Knight-Templers: by a generall Councell held in *Vienna*, in the yeare 1312, this Order was extinguisht, and their Lands for the most part conferred vpon the Knight-Hospitallers of Saint *Iohn* of *Ierusalem*, of whom wee shall speake when wee come vnto *Malta*. The Temples in *London* belonged vnto them, wherein the Church (built round in imitation of this) duers of their Statues are to be seene, and the possums writ in their Buriall. Here the *Franciscans* entertaigned vs during our abode in the Temple. Returning againe through the Chappell of the Apparition, a little on the left hand there is a concave in the wall, no bigger then to containe two persons besides the Altar, which is called the Chappell of the Angels: belonging also to the *Laines*, but lent by them to the despoiled *Nestorians*, during the celebration of Easter. Winding with the wall along the outward North-alley of the Chancel, at the farre end thereof there is a Gate heuene out of the Rocks, where they say, that the *Lewes* imprisoned our Saviour, during the time that they were a prouiding things necessary for his crucifying. This is kept by the *Georgians*: without other ornament then an vngarnished Altar: ouer which hangeth one onely Lampe, which rendreth a dimme light to the Prison. Vntreading a good part of the fore-said Alley, we entered the Ile (there but distinguished by Pillars) which borders on the North of the Chancel: and turning on the left hand, where it begins to compulse with the East end thereof, wee passed by a Chappell containing an Altar, but of no regard: wherein they 40 say, the Title was preferred, which was hung ouer the head of our Saviour: now shewne at *Rome* in the Church of the holy Crosse of *Ierusalem*. Next to this in the same wall, and midst of the Semi-circle, there is another, the place where they say, the Souldiers cast lots for his garments, of which the *Armenians* haue the custodie. A little beyond you are to defend a paire of large flaires of thirtie fittes, part of the passage heuene out of the Rocks of *Calvary*, which leadeth into a Lobby, the roofe supported with foure masse pillars of white Marble, which are eye mouth through the darknesse of the place (being vnder ground) and sometimes dropping, are said to weepe for the sorrowfull passion and death of Christ. At the farre end, containing more then halfe of the roome, is the Chappell of Saint *Helena*: hauing two great Altars erected by Christian Princes in her honour. On the South thereof standeth a seate of stone, ouer-looking a 50 paire of flaires which descend into the place of the Inuention of the Crosse: where they say, that the late whilst the Souldiers removed the rubbidge that had couered it. These flaires (eleven in number) conduct into an obscure vault, a part of the Valley of *Carcaffen*. There there they our Saviours Crosse, and couered it with the filth of the Citty, when after three hundred yeares, the Emperesse *Helene* trausailing vnto *Ierusalem*, in the extreme of her age, to behold those places which Christ had sanctified with his corporall presence, threatened torture and death to certaine of the principall *Iewes*, if they would not reucale where their Ancestours had hid it. At last, forsooth, they wrested the truth from an old *Iew*, one *Iudas*, first almost dis-famed, who brought them to this place, Where after he had petitioned Heauen for the discouery; the earth trembled, and breached from her Cramies Aromaticke odours. By which miracle confirmed, the Emperesse caused the rubbidge to be removed, where they found three crosses, and hard by, the superincubation. But when not able to distinguish the right from the other, they say that *Marcellus*, then Bishop of *Ierusalem*, repairing together with the Emperesse vnto the house of a noble woman of this Citie, vncurably diseased, did with the touch of the Crosse

Temple.

Chappell of
the Angels.

Chappell of S.
Helena.

Crosse restore her to health. At fight whereof the *Iew* became a Christian and was called there-vpon *Quiriacus*. Being after Bishop of *Ierusalem*, in the Reigne of *Iulian* the Apostata, hee was crowned with Martyrdom. At which times it was decreed, that no Malefactor should thenceforth suffer on the Crosse; and that the third of May, should be for euer celebrated in memorie of that Inuention. In this Vault are two Altars, the one where the Crosse of Christ was found, and the other where the other. Ascending againe by the afore-said staire into the Temple, on the left hand betweene the entrance, and Mount *Caluarie*, there is a little Roome which is called the Chappell of the *Desyson*. Where vnder the Altar is reuered a part (as they say) of that Pillar to which Christ was bound, when *Pilate* Seruants crowned him with Thornes, clothed him in an old Purple Robe, placing a Reed in his hand, in stead of a Scepter, and crying, *Heule King of the Iewes*; with other opprobrious Taunts, and Reuulings. This is kept by *Abissins*. Now nothing remaineth to speake of but the Chire, not differing from those in our Cathedral Churches. The West end openeth vpon the Sepulcher: the East ending in a semicircle, together with the Iles, is couered with a high Cupoloon each side stand opposite doores which open into the North & South Alleys; all ioyntly called the Temple of *Golgotha*. A partition at the vpper end excludeth the halfe round (behind which their high Altar) which riseth in the manner of a lassic Screen, all richly gilded (as most of the sides of the Chancel) and adorned with the Pictures of the Saints in Antick habites: flat and full faced, according to the manner of the *Greecians*; to whom this place is assigned. Towards the West end from each side equally distant there is a little Pit in the Pavement, which (they say) is the *Navel* of the World, and endeauro to confirme it with that saying of the Scripture, *God wrought his Salvation in the midst of the Earth*; which they fill with holy Water. The vniuersall Fabrick, maintained by the *Grecke* Emperors during their Soueraignie, and then by the Christian Kings of *Ierusalem*, hath since bene repaired in the severall parts by their particular Owners. The whole of so strong a constitution, as rather decayed in beautie then in substance.

Inuention of
the Crosse.

Navel of the
World: it you
list to beleuee.

Hauing visited these places (which bestow their severall Indulgences, and are honoured with particular Orasions) after Euen-song, and Procession, the *Pater-guardian* parting off his Pontifical Habit, clothed in a long Vest of Linen girt dole vnto him, first walked the Crosse with his fellow Friars, and then of the Pilgrimes: which dried by others hee killed, with all outward shew of humilitie. The next day, being Good-friday, amongst other Solemnities, they carried the Image of Christ on a theete supported by the foure corners, in Procession, with Banners of the Passion: first, to the place where he was imprisoned, then in order to the other, performing at each, their appointed Deuotions. Laying it where they say he was fixed on the Crosse, the Frier Preacher made ouer it a short and passionate Oration: who acted his part so well, that hee begot teares in others with his owne; and taught them how to be sorrowfull. At length they brought it to the place where they say, he was imbedd: where the *Pater-guardian* anointed the Image with sweet Oyles, and strewed it with Aromaticke Powders, and from thence conveyed it to the Sepulcher. At night the Lights put out, and company removed, they whipped themselves in their Chappell of Mount *Caluarie*. On Saturday their other Solemnities performed, they carried the Crosse in Procession, with the Banners of the Buriall, to the afore-said Chappell: creeping to it, kissing, and lying grouelling ouer it. On Easter day they said solemne seruice before the doore of the Sepulcher. The whole Chappell couered on the out side with cloth of Tissue, the gift (as appeareth by the Armes embroydered thereon) of the *Florentine*. In this they shewed the varietie of their Wardrobe, and concluded with a Triumphant Procession, bearing about the Banners of the Resurrection. Those Ceremonies that are not local, I willingly omit. At noone wee departed to the Monastirie, hauing laine on the hard stones for three nights together, and fasted as hardy.

Washing of
feet.

Good-friday
Ceremonies
with an Image.

The other Christians (excepting such as inhabit within, of each sort for a Cope, and those of the Clergie) entred not vntill Good-friday. Viz. *Greecians*, *Armenians*, *Coptes*, *Abissines*, *Iacobites*, *Georgians*, *Maronites*, and *Nestorians*.

Of these reside
before the
Crosse, &c. §. 5.

The *Abissins* on the Passion Weekes forbore to say Masse, putting on mournfull Garments, and countenances futable. They vied in Extreme vnction, but carrie the dead to the Graue, with the Crosse, the Cester, and holy Water, and say seruice ouer them. To couade, they toyne with the *Coptes* for the most part in substance of Religion, and in Ceremony: one Priest here seruing both: an *Ethiopian*, poore, and accompanied with few of his Nation; who fantastically did, both dance in their Processions with a skipping mow, and distortion of his bodie, not vnlike to our Anticks. To which their Musicke is answerable: the Instruments no other then Snappers, Gingles, and round-bottom Drummes, borne vpon the backe of one, and beaten vpon by the followers.

The *Iacobites* had two Patriarkes; one resident in the Mountaine *Tur*, the other in the Monastirie of *Giffan*, neere vnto the Citie of *Ardan*, texted (they say) to be high Mountaine; that no Bird flyeth ouer it. But now they haue but one Patriarkie, and that hee of *Giffan*, alwayes a Monke of the Order of Saint *Anthonie*, and named *Ignatius*; fling himselfe the Patriarkie of *Antioch*, who for the more conueniencie is removed to *Carmis*. They haue a Bishop still residing in *Ierusalem*, of which the Patriarkie is also a *Iacobite*. The

* See of them,
sup. c. 6. §. 1.
long since
worn by As-
metists.

Fire from Heav-
en See before
in Chalchum,
sup. c. 2.

Nestorians.

Easter Solemnities.

The Georgians differ not much from the Grecians in their opinions: not called (as some write) of Saint George their elected Patron, but of their Country, so named long before the time wherein hee is supposed to have lived; lying between *Colchis*, *Caucasia*, the *Caspian* Sea, and *Armenia*; heretofore *Steria*, and *Albania*. A warlike people, settled on both sides with the *Turks* and *Persians* Infidelities. They have a Metropolitan of their owne; some say, the same that is resident in Mount *Sina*. They say, that they marrie within prohibited degrees, they are divided into eighteen Bishopricks; and are not here to be distinguished from the *Syrians*, nor they from them, being almost of one Religion: and called *Melchites*, heretofore of their Adversaries, which signifieth a King in the *Syrian* Tongue; for that they would not embrace the Heresies of *Eutyches* and *Diofcorus*, but obeyed the Edict of the Emperor, and Council of *Chalcedon*. Their Patriarch is the true Patriarch of *Antioch*, who abides in *Damascus*, for that *Antioch* lies now well-nigh desolate. Their Bishop is here poor, so as his ornaments in their Processions, for State, or in regard of his age, supported on both sides. Their Musick-Instruments are Faines of Brasse, hung about with Rings, which they gingle in strops according to their marchings.

The *Marcianites* are Christians inhabiting Mount *Lybanus*, so called of *Marcus*, a Village adjoining, or of *Marcus* their Abbot. They vie the *Chaldean* Tongue, and *Syrian* Character in holy matters. A limme they wear of the *Isacites*, and once subiect to the Patriarch of *Antioch*; but worne to the Papacie * by *Iob*, *Baptista* a Jesuite, in the dayes of *Gregorius* the Thirtieth, who sent them a Catechisme printed at *Rome* in the *Arabian* Language: so that now they doe joyne with the *Latiners*. An igneous people, easily drawn to any Religion, that could not give a reason for their owne: poor in substance, and few in number.

But the *Gregories* doe here surpass all the rest in multitude; and the *Armenians* in brauterie, who in stead of Musick Instruments, have Sawcers of Brasse which they strike against one another set about with gingles. All differ in habit, and most in Rites; yet all conioyne (the *Latiners* excepted) in celebration of that Impostu of fetching fire from the Sepulcher upon Easter Eve. The *Turks* deride, yet throng to behold it: the Galleries of the round Temple being pestered with Spectators. All the Lampes within the Church are at that time extinguished; when they often compassing the Sepulcher in a toynt Procession, are fore-runne and followed by the people with Sawage clamours (the women whistling) and frantick behaviours, besetting better the solemnities of *Bacchus*; extending their bare armes with vngilted Tapers. At length the chiefe Bishops approach the doore of the Sepulcher; but the *Ethiopian* Priest first enters (without whom, they say, the Miracle will not fadge) who after a long stay (meane-while the people hurrying about like mad-men) returns with the sacred flame, suppoled at his Prayers to burst out of the Sepulcher; whereat confusedly they fire their Lights: and snatching them one from another, strive who should first convey it to their particular Chappels; thrusting the flame amongst their clothes, and into their bosomes, (but swiftly withdrawing it) periwading strangers that it will not burne them: kindling therewith all their Lampes, vngilted with oyle fire vntill that day twelue-moonth.

But I had almost forgot the *Nestorians*, so called of *Nestorius*, by birth a *German*, who lived in the dayes of *Theodosius*, and by him made Bishop of *Constantinople*. These hated of theret, in an obscure corner, without Ceremonies or Pontifical habit, full of seeming Zeale and Humility, doe read the Scriptures, and in both kinds administer the Sacrament, denying the Reall Presence: the Priest (not distinguished from the rest in habit) breaking the bread, and laying it in the palme of the Communicants hand; they tipping of the Cup, which is held betwene his. They kisse the Crosse, but pray not before it, nor reuerence they Images. They will not have *Mary* to be called the Mother of God. Their chiefe Heresie is, that they divide the Dominie of Christ from his Humanity. Their Doctrine dispersed throughout all the East, by means of *Cyris* the *Persian* King, who enforced all the Christians within his Dominion (out of a mortall hatred that he bare to the Emperor *Heraculus*) eyther to forsake his Empire, or to become *Nestorians*; as through a great part of *Asia*. It is now embraced, but by few; most of that sect inhabiting about *Babylon*. Their Patriarkall (seat is *Musal* in *Mesopotamia*, seated on the banks of *Tygris*: their Patriarch not elected, but the dignitie descending from the Father to the Sonne. For Marriage is generally allowed in their Clergie; and when Widowers, to marry againe at their pleasure. They have the Scriptures, and execute the Ministerie in the *Chaldean* Tongue. They allow not the Council of *Ephesus*, nor say that it succeeded it. All this while there were no less than a thousand Christians, men, women and children, who fed and lodged upon the payment of the Temple. On Easter day about one of the clocke in the morning, the Nations and Sects above mentioned, with ioyfull clamours, according to their severall customs, circled the Church, and visited the holy places in a solemn Procession; and so for that time concluding their Ceremonies, departed.

§. V.

§. V.

Visiting of Emaus and Bethlehem, and other places: Also other observations of the Ierosolymitan Holies.



Pon Easter Munday wee hired certaine Asles to ride to *Emaus*, accompanied with a Guard, and certaine of the Friars. About the mid-way, at the foot of a hill, there are the ruines of a Monastierie, built by Saint *Helena*: they say, in that place where *Iesus* appeared to the two Disciples. Here the *Latiners* performed certaine deuotions, and rooke of the stones (as generally they did from all such like places) preferred as precious. *Emaus* stands feneen miles off, and West of *Ierusalem*. The way thither mountainous, and in many places as if paved with a continual rocke; yet where there is earth, sufficiently fruitful. It was seated (for now it is not) vpon the South side of a hill, our-looking a little valley, fruitful in Fountaines. Honourd with the presence of our Sauour, who there was knowne by the breaking of bread in the house of *Cleophas* his Cousin-german, and afterward the second Baptism of *Ierusalem*. In the selfe same place a Temple was erected by *Panda* (a *Roman* Lorde, of whom we shall speake hereafter) whole ruines are yet extant, neere the top of the Mountaine; vnto which the *Arabians* would not suffer vs to ascend, who inhabit below in a few poore Cottages, vntill we had payed *Cashier* they demanded. This Cite was burnt in the *Iewish* warres, by the commandement of *Varrus*; and vpon the destruction of *Ierusalem*, re-edified by the *Romans*; who in regard of their vicine, called it *Nicopolis*. In the yeere 131. throwne downe by an earth-quake, it was fourscore and twelue yeeres after restored by the Emperor *Marcus Aurelius*; and afterward dignified during the government of the Christians with an Episcopall See, being vnder the Metropolitan of *Cesarea*. *Nicopolis*, and the *Tripartite* histore report of a miraculous Fontaine by the high-way side, where *Christ* would haue departed from the two Disciples: who when he was conuersed vpon earth, and wearied with a longer iourney, there washed his feet from the dust of the way, setting a curable vertue against all diseases. But relations of that kind, haue credite onely in places lare distant. In our returne, wee inclined a little to the left hand, and after a while ascended the top of a Mountaine, (whole Westerne valley was the field, they say, of that battell, when the Sunne and Moone flood fill at the commandement of *Iesus*.) Out of the ruines of an ancient building, a little Mosque is aduanced; where they hold that the Prophet *Sammuel* was buried, who had his Sepulcher in *Rama* on Mount *Ephraim*; though diuers other Townes so seated, are so called, which signifieth *High* in their Language. But our guides were well practised in that precept:

Of Streames, Kings, Fishes, Kingdomes aike, there shonne;
Asunder to all: th'vngowne relate as knowne.

Aque aliquis ex illis dum regnum nemois querunt
Quae loca, qui montes, quae feruntur aequae;
Omnia responde; nec castrum quae rogabis;
Et quae nequirit, vt bene nota refer, Ouid.

who endeavour to bring all remarkable places within the compass of their processions. The *Mahometans* either decieued with this tradition, or mainyaining the report of their profite, would not suffer vs to enter but at an exccesse rate; which were refused to part with. The next Mountaine vnto this, doth wear on his Crowne, the ruines of a Castle that belongeth to *Madabatus*. Another more humble, and neerer the Cite, presenteth a pile of stones, square, flat, and solid; the Sepulcher, they say, of the seuen brethren who were tortured to death by *Antiochus*, whom I rather iudge to haue bene buried at *Maden*, the ancient seat of that Familie; which stands on the vttermost confines of the Mountaines of *Iudea*, where were to be seene seuen Sepulchres of white marble, each bearing a Pyramid on his square; said by *Iosaphat* to haue serued in his time for Sea-markes. From hence we approached the North-west side of the Cite, where in the Vineyards are sundry places of burill hewen out of the maine rocke; amongst the rest, one called the Sepulcher of the Prophets. The first entrance large, and like the mantle-tree of a chimney, cut curiously on the out-side; through which we crept into a little square-roume, (euery one carrying a light in his hand) the sides cut full of holes (in manner of a *Doze*-house) two yards deepe, and three quarters square. Out of that roume wee descended by two straight passages into two other rooms, likewise vnder ground: yet more spacious, and of better workmanship, but so rounded with the Sepulchres as the former; neighboured with a Vault, which serues for a Cistern, and filled with a luing Fontaine. A little beyond, vpon the West side of a large square Court, hewen into the rocke some three fathoms deepe, and entered vnder an arch of the same, there is another mansion for the dead, having a porch like that of the Prophets and garnish without (amongst other figures) with two great clusters of Grapes, in memoriall of those, as they say, which were brought by the spies into the host of the *Hebrewes*. On the left hand you creepe through a difficult descent, which leadeth into faire rooms vnder the ground, and one within another, benched about with coffins of stone bereaft of their couers, there being some bones yet remayning in some of them. This is faimed to be the

Sepulchres.

the household Monument of certain of the Kings of *Juda*. In which there is nothing more admirable, then is the artificial contriving of the doore the hinges and all, of the selfe-faine stone, vnperfected from the rock without other suppliment. Hitherto (if not further) by all likelihood the Old Citie extended. From hence we returned to the Countre.

The day following we rode towards *Bethlehem*, which stands about fixe miles South from *Ierusalem*. Going out from the gate of *Ioppa*, and turning on the left hand by the foot of Mount *Sion*. Aloft on whose vttermoest altitude stood the Tower of *Dauid*, (whose ruines are yet extant) of a wonderfull strength, and admirable beautie, adorned with shields, and the armets of the mightie. Below on the right hand of the way in our passage, they shewed vs a Fontaine at the Southside of a faine *Serraglio*; deliuered to be that wherein *Berthebas* bathed. North of which, the valley is croffed with a ruinous Aquaduct, which conueyed water vnto the Temple of *Salomon*. Ascending the opposite Mountain, we passed through a Countrey, hilly and lofty; yet not vtterly forsaken of the Vine, though only planted by Christians, in many places producing Corne, here shadowed with the fig-tree, and there with the Olive. Sundry small Turrets diuersly placed, which serue for solace as well as for safe-guard. Some two-miles from the Citie, on the left hand, and by the high-way side, there groweth a Turpentine-tree yet flourishing, which is said to haue afforded a shelter to the Virgin *Maria*, as shee passed betwene *Bethlehem* and *Ierusalem*. This tradition how euer absurd, is generally beleued by those Christians;

Berthebas Bath.

Turpentine tree.

Simeons house.

Starre of the wise-men.

Eliab.

Jacob.

Rachel Sepulchre.

Dead Sea.

Davids Cisternes.

Bethlehem.

Adm.

Saint Maries.

place of high repute in their deuotions. Towards the West about two miles off, on a little beyond the forsaide Tree, in the midst of the way there is a Cistern, vault within, and square at the mouth; which is called the Cistern of the Starre. For that (as they say) the wise-men of the East, there first agone did see that conducting Starre, which went before them to the place of our Saviours natiuitie. A little on the right hand there are the small remaynes of an ancient Monasterie, built, they affirme, in that place where the Angell tooke vp *Abraham*, by the haire of the head, and conueyed him to *Babylon*. Halfe a mile further, on the left side of the way, there is another Religious house, but in good repaire, in forme of a Fortrefse, and enuironed with high walls, to withstand the insulencies of the Infidels possessed by the *Greeke Caluaries*, and dedicated to *Eliab*. Hard by there is a flat rock, whereon they tell vs that the Prophet accustomed to sleepe; and that it beares as yet the impression of his bodie. Indeed there are ceruine hollowes in the same, but not by my eyes apprehended to retayne any manly proportion. As farre beyond are the decayes of a Church, which stood (as they say) in the place where the Patriarch *Jacob* inhabited. About a mile further West of the way, and a little off, stands the Sepulchre of *Rachel*, (by the Scripture affirmed to haue bene buried here about) if the entrance thereof do not confute the imputed antiquitie: yet kept perhaps in repaire by her offspring, as a Monument of venerable memorie. The Tombe it selfe resembled a great Trunke, covered with a Cupole mounted on a square, which hath on each side an ample arch sustained only by the corners. This is enuironed with a four-square wall; within which stand two other, little, but of the same proportion; kept, and vied for a place of prayer by the *Caluities*. Below it on the side of a Mountain stand the ruines of that *Rama*, whereof the Prophet: *A voice was heard in Rama, Rachel weeping for her children, &c.* From this ridge of the hills, the Dead Sea doth appeare as if nere at hand: but not so found by the traueler, for that those high declining Mountaines are not to be directly descended. Within halfe a mile of *Bethlehem* (separated from the same by a valley, and a little on the left hand of the way, are the Cisternes of *Dauid*, whereof he to much desired to drinke, and when they brought him of the water, refused it: a large deep Vault, now out of vse, hauing only two small tunnels at the top, by which they draw vp the water.

And now we are come to *Bethlehem*, where in a Grot at the East side of the Citie, employed for a Stable (the Inne being peised with strangers) the Virgin fell in trauell, and produced vnto the world a Saviour. In this Cause from the time of *Adrian*, vnto the raigne of *Constantine*, they celebrated the impious lamentation of *Adm* (much honoured by the *Syrians*) who about had his Statue shadowed with a groue of *Myrtles*: which the veruious *Helena* subuerted, and erected thereupon this goodly Temple yet entire, and posset by the *Franciscans* of *Ierusalem*, of whom some few are here continually resident: called *Saint Maries* of *Bethlehem*: in forme representing a Croffe the itlike whereof comprehendeth the bodie entred at the lower end through a Portico sustained with sixtene Pillars. The roofe, in the midst, is lofty, flat, and (if I forget not) of Cedar: the Sides, of the same fabrick, but much more humble, are vpheld with foure rankes of Pillars (ten in a row) each of one entire marble, white, and in many places beautifully speckled; the largest, and fairest that euer I saw, whole vpper ends doe declare that they haue in part bene exquisitely gilded. The walls are flagged with large tables of white marble, well-nigh to the top: the rest adorned with Mosaicke painting, although now greatly defaced. It is both here reported, and recorded by historie, that a *Sultan* of *Egipt* allured with their beautie, for certaine Mafins, wrought, to take downe those Tables, with intent to haue transported them vnto his Cattle of *Cairo*; when a dreadfull serpent issued out of the wall, and brake

brake in pieces such as were remoued: so that termed therewith, he defisted from his enterprise. The three vpper ends of the Croffe, doe end in three Semi-circles, hauing in each an Altar. In the midst the Chancel, roofed with a flatly Cupole, covered without with Lead, and garnished within with Mosaicke figures.

This Church is left for the most part desolate, the Altars naked, no Lamps maintained, no Service celebrated, except at times extraordinary: yet are there newe poor *Greeke* and *Armenians*, who inhabit within on the right hand of the entrance, and in the opposite corners, *Adrians*, who inhabit within on the left hand, stands the Monasterie of the *Franciscans*, entred through the Church, sufficiently spacious, but of no commendable building; accommodated with diuers Gardens, and enuironed with defensible walls; at whose North-west corner a tottered Tower doth challenge regard for the waste received in that places protection. They brought vs into their Chappell, not slightly let forth, and dedicated to *Saint Katherine*, hauing Indulgences conferred thereon from Mount *Sina*. From which were defended with Lights in our hands, and then thereupon from Mount *Sina*. From which were defended with Lights in our hands, and then thereupon from Mount *Sina*. From which were defended with Lights in our hands, and then thereupon from Mount *Sina*.

On the left hand, an Altar, and vnder that a passage into a Vault; wherein, they say, that the *Infants* slain, by the bloody Edict of *Herod*, were buried. Out of this Cause or Chappell, there are two other entries: in that on the right hand, stands the Sepulcher of *Eusebius* the Confessor, and Disciple vnto *Saint Marce*: this directeth into another Grot, wherein are two Tombs, in forme not vnlike vnto Altars: the farther contained the body of *Paula* a *Romane* Ladie, defended of the ancient families of the *Graecis* and *Cornelis*. Shee built four Monasteries neare adioyning to this Temple, (whose ruines doe yet give testimony of her pietie), one the planted with men; the three other with Virgins, who neuer part the bounds of their Couents but on Sundayes onely, (and then attending on their feuerall Goodnesses) to performe the Offices in the Church, and Cause of the Natiuitie: her life the Abbess of one of them, and for the space of twentie yeares did continue. Shee likewise built an adioyning Hospitall for Pilgrims, whose ruines declare it to haue bene no meane Fabrick. The other Tombe did containe the body of *Saint Marce*, who lived in her time, and in the Monasterie which shee had founded; his bones, together with the bones of *Eusebius*, were translated to *Rome*, and shored in the Church of *Santa Maria Maggiore*; ouer which, Pope *Sixtus Quintus* hath erected a sumptuous Chappell. Out of this we pass into another Grot, which they call his Cell; wherein hee lay (as they say) full fiftie yeares and five moneths, and there twice translated the Bible. Returning into the aforesaid Chappell of the Innocents, by the other entry we passed into a Vault or Chappell, twelue foote wide, forty long, and fiftene in height: the sides and floor all lined with faire white Marble: the compassed roofe adorned with Mosaicke, and Mosaicke Gilding, though now much perished. At the vpper end, in an arched Concaue, stands an Altar garnished with a Table of the Natiuitie. Vnder this a Semi-circle: the sole feet forth with stones of feuerall colours, in the forme of a Starre: and in the midst a Serpentine, there set to vphold the memory of that place where our Saviour was borne: the credite whereof I will neither impeach, nor enforce. In this Citie it was, and in a Table, nor is the report by the site refuted, though vnder ground, hence out of the lining Rocks, as is the rest before spoken of. For he that trauels through these Countreys, will not wonder to see such Causes employed to like ends. Neither is it likely, that they that succeeded those times foerely should erre in the place so celebrated in their deuotions, and beautified with such cost. On either side of this Altar in the Corners, there are two equal alcoves, which Land on the opposite out-sides of the Chancel, closed with doores of Brass cut through, through which they passe in their solemne Procession. Now on the South side, and neere vnto the foote of the staires, you descended by three steps into a lesser Grot: separated only from the former, by three fine Columns of discoloured Marble, which seeme to support the over-hanging Rocks. On the West side there is a Manger hewne out in a Concaue, about two foote high from the floor, and a little way hollowed within; wherein, they say, that our New-borne Saviour was laid by the Virgine: now enclosed about with white Marble, as the Rocks that rootes it; at the left end sustained with a short Serpentine. In the bottome of this Manger, and nigh in the middle, a round Serpentine is set, to denote the place where he lay, which retaineth, as they would make vs beleue, the effigies of *Saint Marce*, miraculously framed by the natural veines of the stone, in reward of his often and affectionate kisses. But surely, they bee the eyes of Faith that most apprehend it: yet present and in his Picture. On the opposite side of this Grot, there is a Bench in the Rocks, not vnlike to an Altar: where the *Magi* of the East, that were conducted hither by the Starre, disposed, (as they say) of their Presents.

These places bee in the keeping of the *Franciscans*, and not leffe reuerenced then *Caluarie*, or the Sepulcher, visited also by the *Mohometan* Pilgrimes. Where Lamps still burning doe expell the naturall darkness; and give a greater State thereto, then the light of the day could afford it. *Baldune* the second did honor this place with an Episcopall See (being before but a Priore) adioyning thereunto, together with the Church of *Afalon*, many Townes and Villages. In the place where this Citie stood, there are now but a few poore Cottages standing. Most

Monasterie of Franciscans.

Innocents Sepulcher.

Paula Sepulcher.

Much difference was betweene the ancient and later Monasteries and Monks.

Thoselike cut

Venerific

freedom vnto

and sancti

ric as Semina

rie of the

Church: The

Nuns and Pilgrims

all moe differed

from the later

more degenerate

St. Ierome

himselfe, this

Noble Paula

and her daughter

St. Basilianus

are witness

hereof.

Place of the

Natiuitie.

Saint Ieromes

natural Image

Magi.

of

of the few Inhabitants *Greeks* and *Armenians*, who get a beggerly living by selling vnto strangers the Models of the Sepulchre, and of the Grot of the Nativity; cut in wood, or cast in stone, with Croffes, and such like Merchandizes, and in being seruicable vnto Pilgrims.

Lucas fi. lde.

Angels apparition to the Shepherds.

Our Ladies Well.

After dinner we descended a foot into the Valley which lyeth East of the Citie, fruitfull in pasture, where *Isaac* fed his flocke (at this day called his field) nere the Tower of *Adam*; but more famous for the Apparition of the Angels, who there brought vs to the Shepherds the glad-tidings of our Salvation. In the midst of the field, on the selfe-lame place, as it is supposed, and two miles distant from *Bethlehem*, *Saint Helena* erected a Church, and dedicated it to the Angels, now nothing but ruines. Returning from thence, and turning a little on the left hand, we came to the Village where those Shepherds dwelt, as yet so called: in the midst whereof there standeth a Well; the same, as the rumor goeth, that the blessed Virgine desired to drinke of, when the churlish Villagers refusing to draw her vp water, it forth-with miraculously flowed to the brim; greedily to passe through her bloodied lips, and kist her longing. Of this the *Arabs* would not suffer vs to drinke before we had given them Money. Nearer to *Bethlehem*, and at the foot of the hill, are the ruines of a Chappell, where *Isoph* (as they say) had his dwelling, at such time as the Angel commanded him to die into *Egypt*. Nearer the top, and not farre from the backe of the Monasterie, there is a Caeue containing two rooms, one within, another descended into by a narrow entrance, and in some places supported by Pillars. In this it is said, that *Isoph* hid our Saviour and his Mother, whilst he prepared things necessarie for his journey. The stone thereof puluerated, and often walked, of much a little will remaine, and not vnlike to refined Chalk; which taken in drinke, is said to haue a Soueraigne vertue, in restoring Milke both to Women and Cattrell, much vied by the *Moors* themselves for that purpose. Ouer which stood one of the Nunneries built by *Panda*, now only thewning the foundation, and where-in the dyed. These places leene, we re-entered the Monasterie, and there repored our feltes the night following.

Berge.

Bethfer.

Emanuells Baptisme.

Iohn Baptists Wilderneffe.

Each of vs beflowing a piece of Gold on the Vicar, betimes in the morning we departed, leaving our course to the Mountains of *Indus*, lying West from *Bethlehem*: nearer to which, on the side of the opposite hill, we past by a little Village, called (as I take it) *Bekes*; inhabited only by Christians: morall (as they say) to the *Mohometans*, that attempted to dwell therein. About two miles further we passed by *Bethfer*, seated in a bottome betweene two rocky Mountains, once a strong Fort: first built by *Rohabene*, and after repaired by the *Machabees*: famous for sundry sieges; being in the vpper way betweene *Ierusalem* and *Casae*, where we saw the ruines of an ample Church: below that, a Fontaine not vnobscured by Art, whose pleaine Waters are forth-with drunk vp by the earth that produced them. Here, they say, that *Philip* baptized the Eunuchs; whereupon it retained the name of the *Æthiopian* Fontaine. And no question, but the alioyning Temple was erected out of deuotion to the honour of the place, and memorie of the fact. Yet seemeth it stranged vnto me, that a Chariot should be able to passe thore rocky and declining Mountains, where almost a Horse can hardly keepe footing. Hauing traueled about a mile and a halfe further, we came to the Caeue where *Iohn* the Baptist is said to haue lived from the age of seuen, vntill such time as he went vnto the Wilderneffe by *Jordan*, frequented from the abode of men, and feeding on such like beestie nourishment as these vninhabited places afforded. This Caeue is seated in the Northern side of a desert Mountain (only belied by the Locust tree) issues out of the precipitating Rocks, so as difficulte to be ascended or descended to: entered at the East corner, and receiving light from a window in the side. At the vpper end there is a Branch of the selfe-lame Rocks, whereon (as they say) he accustomed to sleepe; of which, who so breaks a piece off, stands forth-with excommunicate. Ouer this, on a little flat, stand the ruines of a Monasterie, on the South side naturally walled with the fleepe of the Mountain: from whence there gusheth a liuing Springs, which entrench the Rocks, and againe bursteth forth beneath the mouth of the Caeue; a place that would make solitarie delightfull, and stand in comparison with the turbulent pompe of Cities. This ouer-looketh a profound Valley, on the far side hemd with spinning Mountains, whereof some are as (or naturally) in degreeslike Albes, which would be eue vnacceffibly fruitfull, whose leues yett bear the thumps of decayed Vines, shadowed not rarely with Oliues and Locusts. And surely I thinke, that all, or most of thole Mountains haue bene so husbanded, else could this little Country haue neuer sustained such a multitude of people. After we had fed of such prouision as was brought vs from the Citie, by either of the Fraternitie that there met vs, we returned towards *Ierusalem*, leaving the way of *Bethlehem* on the right hand, and that of *Emanu* on the left. The first place of note that we met with, was there where once stood the dwelling of *Zacharias*, seated on the side of a fruitful hill, well stored with Oliues and Vineyards. Thither came the blessed Virgine to visite her. Cousin *Elizabeth* here died *Elizabeth* and here in a Grot on the side of a Vault or Chappell, his buried: ouer which a goodly Church was erected, together with a Monasterie; whereof now little standeth but a part of the Walls, which offer to the view fine fragments of painting, which shew that the reit haue bene exquisite. Beyond and lower is our Ladies Fontaine, (so called of the Inhabitants) which maintaineth a little current through the

Zacharias house.
Elizabeth and Marie.

the neighbouring valley. Nearer this, in the bottome, and vttermost extent thereof, there standeth a Temple, once sumptuous, now desolate; built by *Helena*, and dedicated to *Saint Iohn Baptist*, in the place where *Zacharie* had another house where the Prophet was borne, in a roome hewen out of the rocks; of principall deuotion with those Christians: posselt, as the reit, by the beauly *Arabs*, who desile it with their Cattrell, and employ it to the basest of vies. Transcending the little fleepe hills, and passing through valleys of their Rocks voluntarily plentifull; after a while we came to a Monasterie seated in a strait betwene two rocky Mountains, enuironed with high walls, and entered by a doore of Iron; where a Bishop of the *Gorgians* hath his residence, who curiously entertained vs. Within they haue a handlike Chappell, at the vpper end an Altar, and vnder that a pit; in which they say that the Palme did grow (but rather, if any, the Oliue, whereof that place hath store) of which a part of the Croffe was made: for it was framed (as they report) of foure fieurall woods; the root of Cedar, the vpon of Cypress, the transome of Palme, and the nelle of Oliue. This is called there, the Monasterie of the holy Croffe. Where in stead of Bellies they strike on a hollow beame (as the *Greekes* doe in the Temple of *Gygneta*) to summon their assemblies. Betwene this and *Ierusalem*, we saw nothing worth noting, that hath not bene spoken of already.

Rose valleys.

Monasterie of the holy Croffe.

Chappell vnto S. Iohn Baptist.

Laft Supper.

The day following, we went to renew the remarkable places about the Citie. Passing by the Castle of the *Pisani*, on the left hand entring at a little square passage, we were shewed a small Chappell, the doore and windows rammed vp; for that (as they say) the *Mohometans* became mortally sicke, that, though but by chance did come into it, standing where stood the Temple of *Saint Thomas*. From hence we were brought to the Palace of *Anna*, destroyed by the Seditious in the time of the siege, where now standeth a Church dedicated to the blessed Angels, and belonging to the *Armenians*, who haue their dwellings about it. Within the Court there is an old Oliue tree, enuironed with a low wall; vnto which, it is said, that they bound our Saviour. Turning thence to the right, we went out at a Port of *Sam*, South and not farre from thence, on the midst of the mount is the place, as they say, where Christ did eate his last Supper; where also after his resurrection, the doores being lout, he appeared to his Apostles; where they recieved the holy Ghost; where *Peter* courted three thousand; and where, as they say also, they held the first Council, in which the Apostles Creed was decreed. Here *Helena* built a most sumptuous Temple including therein a *Carnaculum*, where that marble Pillar was preloved that stood before in the Palace of *Palat*, to which they eyed our Saviour when they whipped him. This Church libertied by the *Saracens*, in the selfe-lame place the *Franciscans* had a Monasterie erected, who in the yeere 1661, were renoued by the *Turkes*; they building here a Mosque of their owne, into which no Christian is permitted to enter. Yet not in the respects aforesaid, so reuerenced by the Infidels, but in that it is deliered by tradition (and not vnlikely) that *Dauid* had there his Sepulchre. Betwene this, and the walls of the Citie, the *Franches* haue their buriall, where lie sixe English-men, sent (as may be suspected) vnto their long-homes not many yeeres since, though coloured by the *Franciscans*, in whole Monasterie they lay, with pretence of Diuine vengeance for the supposed murder of their *Drogmans*. So

Dauids Sepulchre.
Englishmen murdered by the Franks.

40 uen they were in all, all alive and well in one day, sixe dead: in the other; the out-liner becoming a convert to the Religion. Turning a little on the left hand, we came to a small Church, which I might well call a square wall, and a wall, where a walk on the top in manner of a Caeue; the habitation of the *Armenians*, who haue of this Church the custodie. Here flourisheth the proud Palace of *Caiphass*, in which our Saviour was buffeted, spit vpon, and so spicially reuiled. Here *Helena* built a faire Church to *Saint Peter*; but that destroyed, in the ruine thereof, this lesse was erected, and dedicated to *Saint Saviour*. On the right hand in the Court, they vnder take to shew where the fire was made, by which *Peter* stood when he denied his Master; and at the file of the Church doore, the chapter of a Pillar, whereon the Cocke crowing did moue him to contrition. At the vpper end of the Church, vpon a large Altar lieth a Stone, that

Palace of Caiphass.

Peters Deniall.

Grape-Bunch.

Gethseme.

Aceldama.

50 (as they say) which was rolled against the mouth of the Sepulchre. From hence we descended into the valley of *Gethseme*, which diuileth Mount *Sion* from the Mountain of *Offence*, so called for that *Salomon* by the perswasion of his wives there sacrificed to *Chemock* and *Molech*; but now by that; Christians called the Mountain of *Heuensfall*, where they say, the Pharisees tooke counsell against Iesus; whose height yett dwies; the reliques of no meane buildings. This valley is but freight, now seruing for little vides; heretofore most delightfull, planted with Groues and watered with Fontaines; wherein the *Hebrews* sacrificed their children to *Molech*. On the South side of this valley, nere where it meeteth with the valley of *Iofaphat*, mounted a good height, on the side of the Mountain is *Aceldama*, or the field of blood purchased with the redde reward of Treason, for a buriall place for strangers. In the midst whereof a large square room was made by the *Confession*; the South side walled with the natural rock; flat at the top, and equall with the vpper leuall. Out of which ancient certain small Cupoles open in the midst to let downe the dead bodies. Through which we might see the bottome all covered with bones; and certaine Corles but newly let downe; it being now the Sepulchre of the *Armenians*. A greedy Graue; and great enough to deuoure the

Flesh decouring Earth.

Cave.

Valley of Iselaphat.

Cedron.

Elsay Jawne.

Sile.

Zacharies Sepulcher.

Abolons Pillar.

Stone decouring.

Gethsemani.

the dead of a whole Nation. For they say, (and I beleve it) that the Earth thereof within the space of eight or fower houres, will consume the flesh that is laid thereon. The like is said of Saint Innocent's Church-yard in Paris: and he that sees the multitude of bones, that are there piled about it, the daily burials (being a general Receape for strangers) and fmalnesse of the circuit, may be easily induced to credit. And why might not the Earth be transported from hence, as well as that at Rome in *Campo Sancto*, brought thither in two hundred and fennetie lances by the commandment of the doctall Emperour, which though changing loyalties retaineth her vertue: it being also a place of buriall for Forreiners. In the Rocks about there are diuers Sepulchers, and some in view at this day: hauing great stones rolled against their mouthes according to the ancient custome. Beyond on the point of the Hill, a Cave hewne out of the Rocks, consisting of feuerall Rooms, is said to haue hidden sixe of the Apostles in the time of Christs Passion: first made without doubt for a Sepulcher; and after serving for Hermitage: the Roofe of the larger Rooome retayning some shew of gilding. Below, where the Valley of *Gethsemani* and *Iselaphat*, like two conioyning streames doe trent to the South, there is a dry Pitt where the Priests are said to haue hid the sacred fire when the *Jewes* were carried captiue into *Babylon*: and seeking it after their returne did find it consumed into water. But *Nehemiah* could be it to be sprinkled on the Altar: when forth-with with the beames of the Sunne it miraculously flamed. This Valley of *Iselaphat* (so called of that good King) from hence extendeth full North, and then endmeth a little to the West, first presenting (though naturally no other then a large dry Ditch to the East of the Citie contracted betwene it, and the over-pearing Hills of the opposite *Olivet*. It is said to be about two miles long, and if it be so, but short ones: where broadest fruitfull; watered by the Torrent *Cedron*, which runneth no longer then fowde with shoures: losing his intermitted streames in the Lake of *Alphathis*. It was also called the Valley of *Cedron*, and of the King: where the general Iudgement shall be, if the *Jewes* or *Laines* may be beleued; who ground their opinions vpon the Prophetie of *Ierem*, which I will not gain-say, fime some of our Diuines haue of late folowred to approve it. Of the same opinion are fime others. In the wall about it, there is a window not farre from the Golden Gate: where they say that *Mahomet* had fit whilst Christ doth execute Iustice. Passing to the Citie side of the Valley, at the foot of the Hill, and East of the South-east corner, is the place where the Prophet *Elsay* was lawne in funder by the Commandment of *Manasses* his Grand-father by the Mother: and there buried, where there is a little Pavement vied for a place of Prayer by the *Mahometans*. Close below this foud the *Oke Raguel*, where now a white Mulberry is cherished. North of it, in a gage of the Hill (about which in the wall stood the Tower) was the fill-pool of *Sile*: contrayning not about halfe an Acre of ground, now dry in the bottom: and beyond the Fountain that fed it: now no other then a little Trench walled in on the sides, full of filth: the water: whose vyper part is obscured by a Building (as I take it a Mosque) where once flourished a Christian Church built by Saint *Helena*. Deprived of those her fabulous streames; yet held in honour for their former vertues. Passing along we came to our Ladies Fontayne (vpon what occasion they so call it, is not worth the relating) in a deepe Cae of the Rocke, descended into by a large paire of staires, and replenish with pleasant waters. Here the Valley doth streightning, and a little beyond no broader then serues for a Channell to the Torrent, on the other side stands the Sepulcher of *Zacharies*, who was flaine betwene the Temple and the Altar: all of the naturall Rocke, eighteen foot high, fower square, and beautified with Doricke Col-umnes of the same vnsquared stone, fustaining the Cornish, and tops like a pointed Diamond. Close to this there is another in the spright Rocke; the front like the side of an open Gallerie, supported with Marble Pillars, now betwene rammed vp with stones. Within a Groc, whilst *Laines* retayed (as they say) after the Passion of our Sauour, with purpose neuer to haue received fustenance vntill he had sene him: who in that place appeared vnto him after his Resurrection. In memoriall whereof the Christians erected a Church hard by; whose Ruines are now ruined. A little farther there is a stone Bridge of one Arch, which passes the Torrent In a Rocke so at the foot thereof, there are certayne Impressions: made (as they say) by our Sauours feet when they led him through the water. At the East end of this Bridge, and a little on the North stands the Pillar of *Abolons*, which he erected in his life time, to retayne the memorie of his name, in that his life Male fayled, (but he was not buried there) being yet entyre and of a goodly Fabrick: rising in a lozice figure; below adorned with halfe Columns, wrought out of the sides and corners of the Doricke forme: and then changing into a round, a good height higher doth grow to a point in fashon of a Bell: all framed of the growing fone. Against this there lyeth a great heape of stones which increaseth daily. For both *Jewes* and *Mahometans* passing by, doe throw fones against it: yet execrating *Abolon* for his Rebellion against *Danah*. Adioyning there is a large square, but lower by far, which hath an entrance like the Frontispice of a Porch cut curiously without: the earth almost reaching to the top of the entrance: hauing a Groc within hewne out of the Rocke: some say a Kingly Sepulcher; perhappes apperteyning to the former. A little more North and vpon the Torrent, at the foot of *Olivet*, once stood the Village *Gethsemani*; the place yet fruitfull in Oliues: and hard by the delighfull Garden wherein our Sauour was betrayed. They

They point out the place where he left two of his Disciples, and a little higher the third when he went to pray, and with all the place where he was taken. In this Garden there is also a fione, whereon they say that our Lady lay, and beheld the Martyrdom of Saint *Steven*, who sufficed on the side of the opposite Hill. Without the said Garden, in the joyning of two wayes, they shew the place, as they will haue it, where Saint *Thomas* stood, when incredulous forsooth of our Ladies Assumption, he let fall her Girdle to informe his belief.

And now we are come to a Court the building about ground, a square pile only, flat at the top, and neatly wrought, like the largest Portico to a Temple. You enter at the South-side, and forth-with descend by a goodly paire of staires of fiftie steps: about the midst of the descent, are two small opposite Chappells; in that on the right hand are the Sepulchers of *Isachon* and *Anna*; in that on the left of *Iselaph*: the Parents and Spoule of the Mother of Iesus. These staires doe lead you into a spacious Church, stretching East and West, walled on each side, and arched about with the naturall Rocke. Vpon the right hand in the midst there is a little square Chappell, framed of the eminence Rocke, but flagged both within and without with white Marble, entered at two doores. At the far side her Tombe, which taketh yet more then the third part of the Room, now in forme of an Altar vnder which, they say, that he was decently buried by the Apostles; and the third day after assumed into Heauen by the Angels. In this there burneth eighteen Lamps continually: partly maintained by the Christians, & partly by the *Mahometans*, who haue this place in an especiall veneration. Neere the East Semicircle of the Church, there standeth a great Altar (ouer which the little light that this darke place hath, doth descend by a Cupole) neere the West another, but both vnturnished, and by the former a Well of excellent Water. In a Canton of the Wall, right against the Sepulcher, there is a Clift in the Rocke, where the *Turkes* doe affirme, that our Lady did hide her life, when persecuted by the *Jewes*; into which I haue fene their women to creepe, and giue the cold Rocke affectionate kisses. The opposite Canton is also vied for an Oratory by the *Mahometans*, who haue the keeping of the whole, and will not suffer vs to enter of freecoft. Remounting the same staires, not farre off on the left hand, towards the East, and not about a fione cast from the Garden of *Gethsemani*, a strait passage descendeth into a vault round Cae, all of the naturall Rocke, the Roofe confirmed with Arches of the same, reaching a dimme light from a little hole in the top, in times past all our curiously painted. The place, they say, where Christ did pray, when in that foud agonie he was comforted by the Angels. From hence went bet our court to the Citie. High on the Hill, where three wayes meete, and vpon the flat of a Rocke, is the place where Saint *Steven* (who bore the first Palme of Martyrdom) was stoned to death. The fiones thereabout haue a red rust on them; which, they say, giue testimonie of his blood-shed. A little about, we entered the Citie at the gate of Saint *Steven*, (where, on each side a Lion Retrograde doth stand) called in times past the Port of the Valley, and of the flocks; for that the Cattell came in at this gate, which were to be sacrificed in the Temple, and were sold in the Market place adioyning. On the left hand there is a hope bridge, which passeth at the East end of the North wall into the Court of the Temple of *Salomon*: the head to the Palace *Belesla*, vnderneath which it hath a conueyance, called also *Probatium*, for that the Sacrifices were therein washed ere deliuered to the Priests. It had fise Ports built thereto by *Salomon*; in which continually number of diseased persons. For an Angell at certaine seasons troubled the water; and he that could next defend therein was perfectly cured. Now a great fquare profunditie, Greene, and vneuen at the bottom, into which a barren Spring doth drif from betwene the fiones of the North-ward Wall, and stealeth away almost vnderground. The place is for a good built hewne out of the Rocke, confined about on the North-side with a ftepe Wall, on the West with high Buildings (perhappes a part of the Cattle of *Armonia*) where are two doores to defend by, now all that are, half choked with Rubidge; and on the South with the Wall of the Court of the Temple: whereof it is fit that something be spoken; although not suffered to enter without the forfeiture of our liues, or renouncing of our Religion.

I will not speake of the former forme, and magnificence thereof, by sacred Pens so exactly described. First built by *Salomon*, destroyed by *Nebuchadnezzar*, re-edified by *Zerubabel*, (yet so far forth of the first in glory, that those were to behold it, who had beheld the former) now built or rather fureiously repayed by *Heral* the Great; and lastly, vnterly subuerted by *Titus*. The *Jewes* assayed to re-edifie it in the Reigne of *Adrian*, of whom he liue an infinite number, leuelled it with the fione, and threw the Rubidge into the Valley of *Iselaphat* to make it lesse ftepe, and the place lesse defensible, planting in the Rooome thereof a Groc, which he consecrated vnto *Iupiter*. Afterward *Julian* the Apostata, to disprove the Prophetie of our Sauour, did licence the *Jewes* to re-build it, furnishing them with money out of his Treasurie: when loe, a terrible Earth-quake shooke downe what they had begun; and a flame bursting forth, decouered the Workmen, reported by *Amianus Marcellinus* a Pagan, and liuing in those times. But who built this that now standeth, is doubtful. Some doe attribute it to the Christians; others to a Prince of the *Arabians*, (which is confirmed by the Christians of these Countries) and hee

Sepulchers of the blessed Virgin and her Parents.

Turkish womens deuotion on to the blessed Virgin.

Belesla.

Salomon Temple.

the *Seracen Omer*, next Successor vnto *Mahomet*. Seated it is vpon Mount *Moria*; in the South-east corner of the Citie; without doubt in the very place where *Salomon* stood: the more eminent building consisting of an eight square round of a blewish stone, adorned with adorning Pillars, and Tarrat about. In the midst of the sheluing Road, another upright asphire, though little by far, yet the same in forme and substance with the former, being covered over with a Capolo of Lead. To the West of this long building adioyneth, like the bodie of a Church, compass about, and no higher then the vnder Taras of the other, but like it in colour. Now the Court (the same with that of the old Temple) is but four square every way, about flights of stairs. In the East Wall, which is also a Wall to the Citie, stands the *Golden Gate*: so called in that it was gilded, which belonged only to the Temple, through which Christ passed twice; first in triumph, and after a Captiue. It is said that the Emperor *Heraklius* testifying from his *Perfian* Victory, attempted to have entered thereat in all his glory, but was miraculously prohibited, vntill he had put off all his Princely Ornaments; in a simple habite bearing that part of the Croffe of Christ on his shoulders, which he had recovered from the *Perfians*. This Gate is now rammed vp by the *Turkes*; to prevent as some say, a Prophecie: which is; that the Citie should there be entered by the Christians. A part of the South-side, is also inclosed with the wall of the Citie. The rest not inferior in strength, surrounded with a deepe Trench leuene into the Rocks: though now much choaked, heretofore inhabited in the bottom of the Trench. In the midst of this out-cour, there is another, wherein the aforesaid Mosque doth stand. Raised some two yards above it, and garnished on the sides with little Towers, through which ascended, all paved with white Marble (the spoile of Christian Churches) where the *Mahometans*, as well as within, doe performe their particular Oraytions. Sundry low buildings there are adioyning to the wall: as I suppose, the Habitation of their *Santons*. In the midst of that, on the South-side, there is a handsome Temple covered with Lead: by the Christians called the Church of the Purification of the Virgine; now also a Mosque. *Godfrey of Bullen*, with the rest of the Citie took this place by assaile, and luee within the circuit thereof tenne thousand *Saracens*. By him then made a Cathedral Church: erecting Lodgings about it for the Pararch and his Cannon. Item, which there are now but two entrances; that on the West; and this Gate out of the head of the *Pools Bethesda* (called of old the Horse-gate; for that here they left their Horses, it being not lawful to ride any further) resembling the Gate of a Citie. One thing by the way may be noted: that whereas our Churches turne to the East. The Temple of *Salomon* regarded the West, perhaps in respect of Mount *Caluarie*.

Repassing the aforesaid Bridge, (seeing we might proceed no farther) on the North-side of the street that stretcheth to the West, now in a remote corner, stood the House of *Iachim*, where a goodly Church was built to the honour of Saint *John*, with a Monastrie adioyning: of which some part yet remaineth, but polluted with the *Mahometan* Superstition. Turning backe, we took vp the said street to the West: not far onward, at the left hand stood the Palace of *Pilate*, without all question the Castle of *Antonia*, neere adioyning to the wall of the Temple, where now the *Sauaicks* haue his Residence, deprived of those lofty Towers, and (sorely appearing) as hee the castle hath confite it. On the right hand, at the far end of a street that pointeth to the North, stood the stately Mansion of *Herod*: of whose forme figure there are left, that witnesseth a perished excellency. Now at the West corner of that of *Pilate*, where the wall for a space doth turne to the East, there are a pair of high hairens which leade to the place of Iudgement, and Throat of the *Romane* President, where the Saviour of the World, was by the World condemned. The reason that they say there, were called *Seda Sancta*, I haue seen at *Rome* neere Saint *Iohn* in the *Lazaret*; translated thither by *Constantine*. Three paires there are in one Front, diuided but by wals: the middlemost thofe: being of white Marble, and eighteen in number; ascended and borne by the knees of the Suppliants, who defend by the offer. At the top there is a little Chappell called *Sanctum Sacramentum*, where they neuer say Masse: and vpon this occasion, A holy Father in the Roome adioyning, haue consumed most part of the night in his Deuotions, so is said, an houre before the dawning, to haue seene a procession of Angels passe by him, some singing, and others perhaps that had worke voyces, bearing Torches: amongst whom Saint *Peter* with the Eucharist, who executed there his Pontificall Function: and that done returned. This runned the day following about the Citie, numbers of people flocke thither; who found the Roome all to bedropt with Torches in confirmation of this Relation. Whereupon decreed it was, that not any (as not worthy) should say Masse on that Altar. Now the way between the place of thofe flaires and Mount *Caluarie*, is called the *Dolorous way*: along it which our Saviour was led to his Passion: in which they say, (and then where) that hee thrice fell vnder the weight of his Croffe. And a little beyond there is an ancient Arch that crosseth the street, and supporteth a ruined Gallerie: in the East-side a two arched window, where *Pilate* presented Christ to the people. An hundred paces farther, and on the left hand there are the Reliques of a Church, where they say that the blessed Virgine stood when her Sonne passed by, and fell into a trance at the sight of that killing Spectacle, Sixty sixe paces beyond (where this street doth meete with that other which leadeth to Port *Ephraim*, now called the Gate of *Damascus*) they

say, that they met with *Simon of Cyrene*, and compelled him to assist our Saviour in the bearing of his burthen. Turning a little on the left hand, they shewed vs where the women wept, and hee replied *Woe be to me you Daughters of Ierusalem*, &c. Then turning againe on the right, we passed vnder a little arch, neere which a house ascended by certain steps: the place where *Fernicia* dwelt, who gave our Saviour, as they say, a Napkin as he passed by the doore, so cleanse his face from the blood which trickled from his Thorne-pearl browes; and pittie wherewith they had deipitely deiled him: who returned it againe enriched with his lincely contentment, now to be seene at *Rome* vpon Festiuall dayes, in Saint *Peters* Church in the *Cathace*. Fronting the far end of this street, an ancient Gate which stood in the West wall of the old Citie, yet reifies the fabulous of time, called by *Nehemiah*. The old Gates by the *Iehusites* the Port of *Iehus*, and the Gate of Iudgement: for that the Elders there late in Iustice: through which the condemned were led to execution vnto Mount *Caluarie*: then two hundred twentie paces without, and a little on the left hand; though now almost in the heart of the Citie. From hence we ascended the East-side of Mount *Caluarie* (eight hundred paces from the Palace of *Pilate*) and descended into the Court of the Temple of the Sepulcher. Right against it are the ruins of Iosue building, heretofore the *Alberges* of the Knight Hospitallers of Saint *Iohn*. Turning to the South we were shewed, where once stood the dwelling of *Zedekias*, in which *Tamias* and *Iohn* were some heretofore a Collegiall Church, but now a Mosque. A little higher we came to the *Iron Gate*, a passage of times past between the upper Citie, and the nether (which gate was 20 vnto *Peter* conducted by the Angels) built by *Alexander* the Great: who haue taken *Tyrus*, and the Sea-bordering Cities of *Phoenicia* and *Palestine*, began *Ierusalem* with his Armie: when on a sudden the Gates were set open, *Iudas* the High Priest issuing forth, clothed in his Pontifical Habit, and followed with a long traine in white Rayments: whom *Alexander* espying, advanced before the rest of the company; and when he drew neere fell prostrate before him. For it came vnto his remembrance, how once in *Dua* a Citie of *Macedon*, consulting with himselfe about his *Asian* Enterprize, he had seene in a Vision one so appalled, who bid him boldly proceed, and told him that the God whom hee feared would protect his Armie, and make him Lord of the *Trysian* Monarchie. Then hand in hand they entered the Citie: the High Priest conducting him vnto the Temple, where hee sacrificed vnto God according to the manner of the 30 *Hebreues*: *Iudas* expounding vnto him the Prophecies of *Daniel*, which foretold of his victories. From thence we proceeded vnto the House of Saint *Mark*, of which an obscure Church in the custodie of the *Serians* doth retayne the memory. And beyond, we came to the Church of Saint *Lamez*, standing in the place where hee was beheaded: erected by the *Spaniards*, together with an Hospital, and now possessed by the *Armenians*. This seene, we returned to the Courer. The day following, we went out (as before) at the Port of *Shew*. Turning on the left hand along the wall, we were shewed the place where *Peter* wept, when hee had denyed our Saviour, dignified once by a Church, and whereof there now remaineth some part of the foundation. Right against it there is a Postern in the wall, formerly called *Port Esqueque*; at which they bore forth the filth of the Citie. The foundation of this part of the wall is much more 40 ancient, and much more strong then the rest, consisting of blacke stones of a mightie size. Not farre beyond, we crossed the Valley of *Iosaphat*, and mounted the South end of Mount *Olivet*, by the way of *Bethania*. Having ascended a good height, on the right hand they shewed vs where *Iudas* hanged himselfe (the stump of the Spycamore, as they say, not long since extant) being crucified in a tree that adioyneth. Neerer the top, Christ cursed the fig-tree, many there growing at this present. Descending the East-side of the Mountaine, a little on the left hand, we came to a desolate Chappell, about which duets ruins; the House heretofore of *Simon* the Leper. From thence we descended vnto the Castle of *Lazarus*, (whereof yet theris something extant) the Brocher to *Maria* and *Martha*: cloie vnder which lyes *Bethania*, (two miles from *Ierusalem*) now a tottered Village, inhabited by *Arabians*. In it the Vault where 50 Christ layd *Lazarus* from death; square and deepe, descended into by certain steps: Above are two little Chappells, which haue in either of them an Altar: where stood a stately Church erected by Saint *Helen*: and after that an Abbey, Queene *Milford* the Foundresse. A little North of *Bethania*, we came to the ruins of a Monastrie, now well with the flours, seated in the place vnto which the penitent *Maria* retired from the corrupting vanities of the Citie. South-ward of this, and not far off, stood the House of *Martha*, honoured likewise with a Temple, and ruined alike. Equally distant from both, there is a stone, whereon, they say, that our Saviour fate, when the two Sisters inreated him to restore life to their Brother now foure dayes buried: the Pilgrime that breakes of a piece thereof, stands excommunicated. A little above, there is a Fontaine of excellent water, deepe founte into the Rocks, (by which we 60 refreshed our thirsts with prouision brought with vs) called the Fontaine of the Apostles. There are also the bones of *Olmer* againe, by another way more inclining to the North vpon the right hand, and not far from the top, stood *Bethpage*, where very foundations are now confounded; from whence Christ pass vnto *Ierusalem* in triumph vpon an Asses Colt: euerie Palme Sunday by the *Patri-gardens* superstitiously imitated.

Mount Olivet.
Dead Sea.

Jordan.

Jerico.

Palme.

Mount Olivet.

Chappell of
the Ascension.

Foot-print.

Cell of Pelagia.

Here looke wee backe, and for a while surveye the high mountaine *Qeartanawie*, the low Plains of *Jericho*, *Jordan*, and the *Dead Sea*; which we could not go to, by reason of our tardy arrival, the Pilgrims returning on the like-fame day that wee came vnto *Ierusalem*. Vnderaken but once a yeere in regard of the charges, then guarded by a *Sheck* of the *Arabians*, to retell the wild *Arabs*, who almost famished on those barren Mountaines (which they dare not husband for feare of furiptall) rob all that passe, if inferior in strength: yet payed we towards that conduct, two Dollars apiece to the *Samaritan*. *Jordan* runneth wel-nigh thirtie miles from *Ierusalem*; the way thither by *Bethania*; made long and troublesome by the feepe descents and labyrinthian windings; being to the iudgement of the eye, not the fourth of that distance. In this the Pilgrims wath themselves, and bring from thence of the water, *foueraigne* (as they say) for sundry diseases. A great way on this side the River, there stands a ruined Temple, vpon the winding of a crooked channell, forsaken by the streame, (or then not filled but by inundations) where Christ (as they say) was baptized by *Iohn*. On the right hand stood *Jerico*, a Citie of fame (and in the time of the Christians an Episcopall Sea) beautifull in her Palmes, but chiefly proud of her *Balsamum*, a Plant then onely thought particular vnto *Jerico*, which grew most plentifully in this valley, and on the sides of the Westerne Mountaines which confine it, being about two cubits high, growing vpright, and yeerly pruned of her superfluous branches. In the Summer they lanced the rine with a flone, (not to be touched with fteele) but not deeper then the inward filme: for otherwise it forthwith perished; from whence those fragrant and precious teares did distill, which now are onely brought vs from *India*; but they fare worse, and generally sophisticated. The bole of this flub is of least esteeme, the rine of greater, the felle exceeding that, but the liquor of greatest, knowne to be right in the curdling of Milke, and not flaying of garments. Here remayned two Orchards thereof in the dayes of *Vespasian*; in defence of which, a battell was fought with the *Iewes* that endeauoured to destroy them. Of such repute with the *Romanes*, that *Pompey* first, and afterwards *Titus* did present it in their triumphs as an especiall glorie: now vterly lost through the barbarous waste and neglect of the *Mohometans*. Where *Jerico* stood, there standeth a few poore Cottages inhabited by the *Arabians*. The valley about six miles ouer, now producing but a faine grasse, bordered on the East with the high *Arabian Mountaines*, on the West with those of *Jerico*, amongst which, *Qeartanawie* the most eminent, in that wilderness where Christ for thirtie dayes was tempted by the *Deuill*, so high, that few dare attempt to ascend to the top; from whence the Tempter shewed him the Kingdomes of the earth; now crowned with a Chappell, which is yet vruined. There is besides in the side an Hermitage, with a Cisternne to receiue raine-water; and another Grot, wherein the Hermits were buried. Here Saint *Ierome* (as they say) fulfilled his four yeeres penance.

But now returne wee to the summit of Mount *Oliuet*, which ouer-toppeth the neighboring Mountaines, whose West side doth giue you a full survey of each particular part of the Citie, be it with Oliues, Almonds, and Fig-trees; heretofore with Palmes: pleasantly rich when husbanded, and now upbraiding the barbarous with his neglected pregnancy. So famous isred histories, and is often bleit with the presence of Christ, and apparition of Angels. It is not much less then a mile in height, stretching from North to South, and hauing three heads. On the middlemost (and that the highest) there standeth a little Chappell, of an eight square round, at every corner a Pillar, mounted on three degrees, being all of white marble, and of an elegant structure: within it is not about twelve foot ouer, paved with the natural rock, which beareth the impression of a foot-step, they say, of our Saviours; the left that he set vpon earth, when from thence he ascended into Heauen: A place in honour inferior vnto none, frequented by Christians, visited by *Mohometans*, yet free to both their deuotions. Built it was by the mother of *Constance*, and covered like the Sepulchre, with a sumptuous Temple (whose ruines yet looke aloft) together with a Monasterie. On the South-side of which, they shewed vs the Cell of *Pelagia*; a famous, rich, and beautifull Curtizan of *Antioch*, who converted by the Bishop of *Dimitra*, retired hither vnkowne, and here long liued in the habite and penurie of an Hermite, being not till dead, discouered for a woman. Descending, we were shewed by the way, where our Saviour taught them the *Pater noster*, where hee fore-took of the destruction of *Ierusalem*, where the Apostles made the *Ceade*, where hee wept ouer the Citie, (a paue square, now a *Mohometan* Oratorie) and such like traditions, not much worthy the mentioning. So crossing the valley by the Sepulchre of the blessed *Virgin*, we entred the Citie at the gate of Saint *Steven*: returning the same way (as the day before) to the Monasterie.

Much of the day, and all the night following we spent in the Church of the Sepulchre: they then concluding the ceremonies and ceremonies of that Festiual. The next day wee prepared for our departure. We agreed with some certaine *Muccermans* (so call they their Mulsters) of *Allep* (who had brought a *Berisall* hither with his *Ismaelians*, and interpreter then newly come from *India*) to carrie vs vnto *Tripoly*, and to defray all charges (our due excepted) for (saye and twentie) Dollars a man, and for halfe (so much as) if we went but to *Acre*, greatly to the displeasure of *Atala* the *Drogman*; that would not undertake our convey vnder a greater summe: who

who found a time to effect his malice; yet his little pimes were rewarded with four Dollars. *Caphor* and *Affie* hire about the Countrey had sold vs fixe Sautanes. We gave money to the Friars, and that nor niggardly, considering our light purges and long journey; whereof the *Pater-guardian* particularly enquired, left their vow of pouerterie they should counteously infringe (or rather perhaps defraud his desire) by retaxing what was giuen, to their priuate vices: A crime with excommunication punished; yet that lesse feared, I suppose, then detestation. They vnto to make the armes of Pilgrims with the names of *Iesu*, *Maria*, *Ierusalem*, *Reichenheim*, the *Ierusalem* Croffe, and sundry other Characters, done in such manner as hath beene declared before. The *Pater-guardian* would needs thrust vpon vs several Certificates, which returned him as many *Zacchines*: he defied that we would make their pouerterie kinowinge, with the dignity of those sanctified places: as a motive to reliefe, and more frequent Pilgrimages.

¶ VI.

His returne. Observations of memorable places by the way. Of Mount Carmel, Acon, Sidon, Tyrus of Facardin, Emer of Sidon his Creatineffe.

20 Eating behind those friendly *Italians* that accompanied vs from *Cairo* (being now also vpon their returne) on the first of April we departed from *Ierusalem*, in the companie of that Apothecarie (now Knight of the Sepulchre) and the *Portugall* before mentioned; together with an *Armenian* and a *French-man*; all bound for *Tripoly*. We returned by the way which we strayed from in our coming; lesse difficult to passe; the Mountaines more pleasant and fruitfull, neere the Citie there are many Sepulchres and places of ruines, here and there dispersed. On the right hand, and in sight, is *Silo*, of a long time a station for the Arke of the Couenant, the highest Mountaine of *Iury*, bearing on the top some fragments of a Citie. North of it on another, the remaines of that *Rama Sophim* (with more likelihood of the truth then the other) which was the habitation of *Samuel*: whole bones are said to have beene translated vnto *Constantinople*, by the Emperour *Arcadius*. After foure miles riding we defended into the valley of *Terebinto*, famous, though little, for the laugher of *Goliath*. A Bridge here crosseth the Turrent, neere which the ruines of an ancient Monasterie, more worthie the obliuion for the greatness of the stones, then fineness of the workmanship. Hauing rid foure miles further, they shewed vs *Maden*, the ancient state of the *Macchabees*, toward the North, and seated on the top of an aspiring hill, which yet supporteth the reliques of a Citie: whereof there something hath bene spoken already. Beyond, by the high-way side there is another Monasterie, not altogether fubverted: of late inhabited by some of the *Franciscans*, who beset one night by the *Arabs*, and not able to master their terror, quitted it the day following. About a stones cast off, there standeth a Church, now desolate, yet retaining the name of the Prophet *Ieremie*. But whether here stood that *Amalek* or no that challengeth his birth, I am ignorant. About three miles further, we passed by a place, called *Sereb*, where by certain ruines there standeth a pile like a broken Tower, engrauen with *Turkish* Characters, vpon that side which regardeth the way, erected as they say, by an *Ottoman* Emperour. Now hauing for a while defended those Mountaines that neighbour the Champagne, we came to the ruines of an ancient building, ouer-looking the leuell: yet no lesse excelling in commodious situation, then delicacie of prospect. They call it, *The house of the Good Thiefe*. Perhaps Ioue Abbey erected in that place; or Castle here built to defend this passage. Vpon the right hand there standeth a handsome Mosque, euery way open, and supported with Pillars, the roofe flat, and charged on the East end with a Cupole, heretofore a Christian Chappell. This is ten miles from *Rama*, whither we came that night; and wet as we were, rooke vpon our lodgings on the ground in the House of *Sion*: nothing that day befalling, save the violence done vs by certaine *Spathies*, whoooke our Wine from vs; and payments of head-money in sundry places, vnto which we were neither chargeable nor troublesome.

Not vntill noone next day departed we from *Rama*: travelling through a most fruitfull Valley. The first place we passed by was *Lydda*, made famous by Saint *Peter*, called after *Dusaphia*, that is, the Citie of *Iupiter*, destroyed by *Cestus*; here yet standeth a Christian Temple, built as they say, by a King of *England* to the honour of Saint *George*, a *Cappadocian* by birth, advanced in the Warres to the dignity of a *Tribune*, who after became a Soukeine of Christ; and here is said to haue suffered Martyrdom vnder *Diocletian*. Others say, that there neuer was such a man; and that the storie is no other then an allegorie. The *Greeks* haue the custodie of this Church, who shew a Scull, which they affirme to be Saint *Georges*. In the time of the Christians it was the feat of a Suffragan, now hardly a Village. Eight miles from *Rama* stands the Caille of *Angia*, built like a Caine, and kept by a small Garrison. A little beyond, the *Muccermans* would haue staid (which wee would not suffer, being then the best time of the day for travel) that they

sh'it.

Vale of Terebinto.

Maden.

Ieremie.

Good thiefe.

Rama.

Lydda.

Saint George
Temple built
by a King of
England.

Turk's kna-
urrie, beaue-
tie, dauttieGoodly For-
est.

Silent riding.

Shining Flies.

Mount Carmel.

Elias his house.

Frieres Carme-
lites.

Tortura.

Cefarea.

Chifin, Tabor,
Hermans.

Belus.

they might by night have avoided the next Village, with the payments there due: where we were lamely intreated by the procurement of *Atala*, who holds correspondence with the *Moones* of those quarters. They would not take lesse then foure Dollars a man (when perhaps as many Medinees were but due) and that with much jangling. They sought occasion how to trouble vs, beating vs off our Mules, because forsooth, we did not light to doe homage to a sort of halfe-clad Rascals: pulling the white Shail from the head of the *Portugall* (whereby he well hoped to haue paid for a *Turke*) his ianizarie looking on. Here detayned they vs vntill two of the clocke the next morning, without meate, without sleepe, couching on the wet earth, and washed with raine: yet expeding worke, and then suffered vs to depart. After a while we entered a goodly Forrest, full of tall and delighfull Trees, intermixed with fruttfull and flowery Laurels. Perhaps the earth affordeth not the like; it cannot a more pleasant. Hauing passed this part of the Wood (the rest inclining to the West, and then againe extending to the North) we might discouer a number of stragling Tents, some iust in our way, and neere to the skirts of the Forrest. These were *Spahies* belonging to the Host of *Morat Bassa*, then in the Confinnes of *Perse*. They will take (especially from a Christian) whatsoever they like; and kindly they vie him if he passe without blowes: nor are the Commanders at all times free from their inuolencies. To avoid them, we fricke out of the way, and crossed the pregnant champaigne to the footes of the Mountaynes, where for that day we repoled our selues: when it grew darke, we arose, inclining on the left hand, mingling after a while with a small Carauan of *Morres*: enioyned to silence, and to ride without our Hats, lest discovered for Christians. The clouds fell downe in flames, and the pitchie night had bereft vs of the conduct of our eyes, had not the Lightning afforded a terrible light. And when the raine intermitted, the Aire appeared as if full of sparkles of fire, borne too and fro with the wind, by reason of the infinite swarms of Flies that doe thinie like Glow-wormes, to a stranger a strange spectacle. In the next Wood we out-cript that Carauan, where the theruill *Arabs* had made furdrie fires; to which our foemen drew neere to listen, that we might passe more securely. An houre after mid-night the sky began to cleere, whereupon the other side of the Wood we fell amongst certaine Tents of *Spahies*; by whom we past with a little noise as we could, secured by their slouther sleeping. Not farre beyond, through a large Glade between two Hills, we leisurely descended for the space of two houres (a Torrent rushing downe on the left hand of vs) when not able longer to keepe the backs of our Mules, we laid vs downe in the bottome vnder a plump of Trees on the far side of a Torrent. With the Sunne we arose, and found our selues at the East end, and North side of Mount Carmel.

Mount Carmel stretcheth from East to West, and hath his vttermoſt Basis wasteth with the Sea, steepeth towards the North, and of an indifferent altitude: rich in Oliues and Vines when husbanded; and abounding with severall sorts of Fruits and Herbs, both medicinalles and fragrant: now much over-grown with Woods and Shrubs of sweet fauour: celebrated for the habitation of *Elias*, whose house was after his death conuerted into a Synagogue; where Oracles, it is said, were giuen by God; called by *Suetonius* the God *Carmelus*, whose words are these, intreating of *Uespasian*: In *Iudea* consulting with the Oracle of the God *Carmelus*, the Oracle assured him, that *whosoever he vnder-seekes should be successfull*. Where then was nothing more to be scene then an Altar. From hence proceeded the Order of the *Frieres Carmelites*, as successors to the children of the Prophets there left by *Elias*; who had their beginning in the Desarts of *Syria*, in the yeere 1180. instituted by *Americus* Bishop of *Antioch*, and said to haue received their white habit from our *Ladie*, whom *Abraham* the Patriarche of *Ierusalem* transported first into *Europe*. There is yet to be scene the remaines of their Monasterie, with a Temple dedicated to the blessed Virgin; vnder which a little Chappell or Cane, the ancient dwelling of *Elias*. This is inhabited by an *Emir* of the *Arabians*, who after the ancient custome of that Nation doth lye in Tents, euen during the Winter, although possessor of sumdrie conuenient houses; whose Signiorie stretcheth to the South, and along the Shoare. Within his Precinct stands the Castle of the *Perisgimes*, vpon a cape, almost surrounded with the Sea, now called *Tortura*, built by *Raimond* Earle of *Tolosa* for their better securitie, and after fortified by the *Templers*. Ten miles South of this, stood that famous *Cefarea* (more anciently called the Tower of *Sitra*, of a King of *Judea*; the Builder, so named, who liued in the dayes of *Alexander*) in which first resided by *Herod*, that it little declined in magnificence from the principall Cities of *Asia*; now leuell with the Floore, the Hauen lost, and situation abandoned.

We passed the Torrent *Chifin*, which floweth from the Mountaynes of *Tabor* and *Hermans*; and gliding by the North skirts of *Carmel*, discharged it selfe into the Sea. *Carmel* is the South bound to the ample valley of *Acre*; bounded on the North by thoe of *Saron*, on the West it hath the Sea, and it is inclosed on the East with the Mountaynes of *Galile*. In length about fourteen miles, in breadth about halfe as much; the neerer the Sea the more barren. In it there arise two riuollets of lyeing, but pellent waters, driling from furell marishes: the first is the Riuier of *Belus*, called by *Plinie* *Parida* and *Palus*, and *Belus* by *Sinides*; whose sand affordeth matter for Glasse, becoming fusible with the heate of the Forcace. *Strabo* reports the like

like of diuers places thereabout. And *Iosephus* speaking of this, declareth, that adioyning thereto, there is a pit an hundred cubits in circuite, couered with Sand like Glasse; and when borne away (for three-with they accustomed to Ballace their ships) it forth-with filled againe, borne thither by winds from places adiacent: And moreover, whatsoeuer Mineral was contained therein, conuerted into Glasse; and Glasse there laid, againe into Sand. Neere to this pit stood the Sepulcher of *Memmon*, the Sonne of *Typhorus*.

Hauing rid leuen or eight miles along the skirts of the hills, we crossed the Valley, and anon passed the other Riuier a little above, where it falleth into the Road of *Acre*, where to our comfort, we espied the Ship that brought vs to *Alexandria*, with another of *London*, called the *Elisee*, which *Coopers*: when entering the Towne, we were kindly entertained by our Country-men. Here stayed we, the rest of our company proceeded vnto *Tripoly*; this being the mid-way betwene it and *Alexandria*. But our *Muscerman* would not rest satisfied with halfe of his hire, according to our complate, whom we were glad to berid of for twenty Dollars a man: our Oaths being bootlesse against a *True Belieuer*, for so do they teame themselves.

This Cite was called *Ace* at the first, a refuge for the *Perfians*; in their *Aegyptian* warres: Then *Ptolemus* of *Ptolemis* King of *Egypt*: *Calanthe* *Clanthy*, of *Clanthe* *Clanthy*, who here planted a Colony: Afterward *Ace*, and now *Acre*, Seated on a leuell, in forme of a Triangular Shield; on two sides waith with the Sea; the third regarding the *Champaigne*. The carlsse thewes that the body hath bene strong, double immured, fortified with Bulwarkes and Towers; to each wall a ditch, lined with stone, and vnder thoe diuers ferret Poekeres. You would thinke by the ruines, that the Cite rather confisted wholly of diuers conioyning Castles, then any way mixed with priuate dwellings; which witness a notable defence, and an vnsuall difficult; or that the rage of the Conquerors extended beyond Compass: the huge Walls and Arches turned topsie-turuey, and lying like Rocks vpon the foundation. On the South side lyes the Hauen, no better then a Bay; open to the West, North-west, and South-west winds, the bottome fluy, and ill for their Cables. There are the ruines of a Palace, which yee doth acknowledge King *Richard* for the founder, confirmed likewise by the Pallant Lion. An hundred yeares after, it remained with the Christians, and was the last receptacle in the Holy Land, for the *Knights Hospitallers* of *Saint Iohns of Ierusalem*, called thereupon *Saint Iohns de Acre*; to whom a goodly Temple neere the South side of the Cite was consecrated, which now ouer-reppeth the rest of the ruines. In a Vault thereof a great masse of Treasure was hid by the *Knights* of the Order, which made knowne from time to time vnto their Successors, was leecht from hence about forty yeares since by the *Gallies* of *Malta*, the Inhabitants abandoning the Towne vpon their landing. In the yeare 1291. besieged by an hundred and fiftie thousand *Mahometans*, *Ace* received an vnet subuersion, which the *Mamelukes* after in some sort repaired, and lost it at last with their name and Empire, vnto the *Turkish* *Sultans*. It is now vnder the *Sansack* of *Sapher*, and viurped with the rest of that Prouince, by the *Emir* of *Sidon*. In the Towne there are not about two or three hundred Inhabitants, who dwell heere and there in the patche-vp ruines; onely a new Mosque they haue, and a strong square Cane (built, where once was the Arsenal for *Gallies*) in which the *French* Merchants leaue their dispose of themselves and their Commodities: who for the most part bring thither ready Moines, (Dutch Dollars being, as generally throughout *Tury* and *Phoenicia*, equiuent with *Royals* of eight, etc. where lyes by ten *Alpers*) frighting their ships with Cottons that grow abundantly in the Countrey adioyning. Here haue they a *Caide*, the principall Officer. The *English* are most respected by the principall *Moones*: in somuch, as I haue fence the stricker stricken by his fellow, a rare example amongst the *Mahometans*, which I neither attribute to their policie then humane, left by their quitting of the place they should be deprived of their profit, they being the only men that doe maintaine that trading. Here waile they in Breaches of toyed Leather, close to their thighs, their bodies naked and vncovered according to the antique vie, who rather fall by content, then by slight or violence. The Inhabitants doe nightly house their Goats and Sheepe for feare of *Lacals* (in my opinion no other then Foxes) whereof an infinite number doe lurke in the obscure Vaults, and ready Marishes adioyning to the Brooke; the Brooke it selfe abounding with Tortoises.

Four dayes we stayed at *Ace*; in which time we vainely expected the leisure of the Merchants to haue accompanied vs to *Nacazareth*, distant from hence about fiftene miles: who goe by one way and returne by another, for feare of the *Arabs*. Now a small Village of *Gadly*, seated in a little Vale betwene two hills, where are the remaines of a goodly Temple (once the Chaire of an Arch-bishop) erected over the house of the blessed Virgin: whereof there yet one roome to be scene, partly hewne out of the liuing Rocks; amongst thoe Christians of great veneration. But the *Romanists* relate, that the roome wherein she was borne, was borne by the Angels (at such time as the Countrey was vniuerially possessed by the Infidels) ouer Seas and thore to a Cite of *Ilyria*. But when thoe people grew gregariously in their Offerings, it was rapt from thence, and set in the Woods of *Picennum*: within the possessions of a Noble Lady, named *Lawrence*, frequented by infinite numbers of Pilgrimes. When many misfaring by the abandonment of Theues, who lurking in the Woods adioyning, the blessed Virgin commanded the

Glasse land.

Memmon Se-
pulcher.

Ship of London.

Turk's Muff.

Acem See of it
King Richard
and his Ne-
phew *Richard* *Kings*
of *Archie* *Kings*Refused of
English.

Writing.

Lacals.

Blessed Vir-
gin house.Lady of Lau-
rence.

the Angels to remouev into a certaine Mountaine belonging vnto two Brethren, where they got much riches, and sumptuous apparell, by the beneuolence of her Votaries, and her charitable miracles. By which meanes the two Brethren grew alio rich, and withall, contentious about the deuotion of their purchases. Whereupon it was once more transported by those winged Porters, and let in the place where as now it standeth, neere to the *Adriaticke Sea*, and not farre from *Anema*, yet retaining the name of *Lauretta*. In which is her Image (made as they say, by Saint *Long*) of the bus (though a *lew*) of a *Blackemore*. This Coniugal hath a coore of Marble, yet not touched by the same, included within a magnificent Temple, adorned with Armors and Trophies; and beset with Statues and Tables, representing her miraculous cures and protections: And well hath the beene paid for her labour: her Territories large, her Iewels inestimable; her apparell much more then Princely; both in cost and varietie; her Coiffers full of whom, though the *Pope* be a yearly borrower, yet are they doubly replenished by the fust, and latter Spring-tides of deuotion. Now at *Nazareth*, no Christian is suffered to dwell by the *Moorer* that inhabit it. Most of the old Citie seemeth to haue flood vpon the hill that adioyneth, which beares the *ways* of diuine other Churches. *Nazareth* gaue the name of *Nazareth* vnto Christian, called her thus corruptly *Nazareth* at this present.

Vpon the eight of April we went aboard the *Trinitie*, and hoised Sailes for *Sidon*: the winds fauourable, and the Seas compoised; but anon they began to wrangle, and wee to suffer. Spouts of water were sent to fall against the Promontorie of *Carmel*, the tempest increased with the night; and did what it could to make a night of the day that ensued. But the distemperature and horror is more then the danger, where Mariners be *English*, who are the absolute *vader heuen* in their profession; and are by forreiners compared vnto Filles. About foure of the clocke we came before *Sidon*, the Ship not able to ataine to the Harborage of the *Rocke*, which is entoured by the Sea, and the onely protection of that rode for ships of good burthen; but some of vs were so fickle, that we desired to be let a shoare in the Skiffe, (a long mile distant) which was performed, but not without perill.

Phenicia is a Province of *Syria*, interposing the Sea and *Gallie*, stretching North and South from the Riuer of *Palanus*, to the Caste of the *Peregrines*, which is on the farre side of Mount *Carmel*. The chiefe Sea-bordering Cities of *Phenicia*, are *Tripolis*, *Bablis*, *Beritis*, *Sidon*, *Tyros*, and *Ptolomae*, now called *Acre*. *Tripolis* is so called, because it was ioyntly built by *Tyros*, *Sidon*, and *Aradus*. It is seated vnder *Lebanon*, and commanded by a well-furnished Citadell, manned with two hundred *Lemariers*. Before it, there is an ill-neighbouring banke of Sand, which groweth daily both in expanse and necessitie; by which they haue a Prophetic, that it shall in proceesse of time be deuoured. The Towne and Territories are governed by a *Basha*. Two miles off, and West from it, is the heauen, made by a round piece of Land adioyning to the maine by an Isthmos; the mouth thereof regarding the North. On each side a Bulwarke kept by hundred *Lemariers*, and planted with Ordnance to defend the entrance. Hither of late the *Grand Signior* hath removed the Scale, which was before at *Alexandretta*, a Towne in the furthest extents of the *Isles*, beyond the Riuer *Orontes*, most contagiously leated by reason of the *Mari*les and Ioffie bordering Mountaines (towards the North, being part of *Taurus*) which de- priue it of the rising Sunne, for so small part of the day inuincibly, that not many former escape that there lyes any season, who goe not a shoare before the Sunne be high; and, and returne againe are too low declining: Notwithstanding, the Merchants doo often great summes of Money to haue it reformed vnto that place, as more convenient for their Traffick with *Aleppo*, (the principall Mart of that part of *Asia* for Silkes, and sundry other Commodities) from thence but three daies iourney, being eight from *Tripolis*: which the *Turke* will not as yet assent to, for that diuers ships haue beene taken out of that Roade by Pirates, there being no forts for protection, nor no fit place to erect them on. A thing which is it betwene *Tripolis* and *Aleppo*, as betwene *Aleppo* and *Babylon*, to make tame Doues the speedy transporters of their Letters; which they wrap about their Legges like Ieffies, trained thence to at such time as they haue young ones, by hearing them from them in open Cages. A Fowle of a notable memory: *Sidon* is at this day contracted within narrow limits, and onely shewes the foundations of her greatness; lying Barward of this that standeth, and oer-shadowed with Olfues. There is nothing left of Antiquitie, but the supposed Sepulcher of the Patriarke *Zebulon*, included within a little Chappell amongst the ruins, and held (especially by the *Iewes*) in great veneration: The Towne now being, is not worth our Description; the Walls neither faire nor of force; the Hauen decayed, when at best but fering for Gallies. At the end of the Peir, stands a paltry Blocke-houfe, furnished with fustile Artillery. The Mosque, the Bannia, and Cane for Mer-

The Inhabitants are of sundry Nations and Religions, governed by a succession of Princes, whom they call *Emers*: defended, as they say, from the *Draffs*, the remainder of those *French* men which were brought into their parts by *Godefroy* of *Bulien*, who driuen into the Mountaines about, and defending themselves by the advantage of the place, could neuer be vterly destroyed by the *Saracens*. At length they afforded them peace, and libertie of Religion; conditionally

nally that they wrote the white Turbant, and paid such duties as the naturall subiect. But in tract of time they fell from the knowledge of Christ: nor throughly embracing the Oike, are in dedee of neither. As for this *Emir*, he was neuer knowne to pray, nor euer seene in a Mosque. His name is *Faccardine*, small of stature, but great in courage and atchievements: about the age of forty, subtle as a Foxe, and not a little inclining to the Tyrant. He neuer commeth battell, nor executeth any notable designe, without the consent of his "mother. To his Towne hee hath added a kingly Signiory, what by his sword, and what by his Stratagems. When *Mirza Bassa* (now principall *Viceroy*) came first to his gouernment of *Damafco*, he made him his, by his free entertainment and bounty: which hath conuered to his no small advantage, of whom he made

10 use in his contention with *Frack* the *Emir* of *Balkie*; by his authority strangled. After that hee pickt a quarrel with *Iseph* *Emir* of *Tripolis*, and dispossessed him of *Barnet*, with the territories belonging therunto, together with *Gazer*, about twelue miles beyond it; a place by situation inuincible. This *Iseph* hated of his people for his excessive tyranny: got to be made *Sirdar* of *Damafco* (which is Generall of the Southerly) and by that power, intended a reuenge. But in the meane season *Faccardine* lackt *Tripolis* it selfe, and forced the *Emir* to flee in a *Fenician* shippe vnto *Cyprus*: where againe he imbarqued in a *French-man*, and landed at the Caste of the *Peregrines*; and there by *Achmet* the *Arabian* (formerly mentioned) entertained, hee repayed to *Damafco*, entred on his charge, conuincing his whole strength vpon the *Sidonian* now in the field, and ioyued with *Ali Bassa* his confederate. In a plaine some eight miles short of *Damafco*, the

armies met; the *Damascens* are foiled, and purloied to the gates of the City: The Conquerors lodge in the suburbs, who are removed by the force of an hundred and fifty thousand *Sultans*. This battell was fought about the midle of Nouember in the year of our Lord 1666. Three months after a Peace is concluded amongst them. But the summer following, *Mirza* the Great *Viceroy* hauing ouerthrowne *Ali Bassa* of *Aleppo*, this valiant rebell (who in three maine battels, withstood his whole forces; hauing set vpon order of *Sedgemen* in opposition of the *Lemariers*) they fought by manifold complaints to incense him against the *Emir* of *Sidon*, as confederate with the traytor; which they vrge with gifts, received and lost: for the old *Basha* mindfull of the friendly offices done him by the *Emir* (corrupted alio, as is thought, with great summes of money) not only not molested, but declareth him a good subiect. Hauing till of late held good

30 correspondency with the City and Garrison of *Damafco*, they had made him *Sauelackey* of *Sephet*. Now, when according to the gouernment of *Turkie*, which once in a year, yeeves doth vie to remove the Gouernours of Cities and Provinces; and that another was sent by the *Damascens* to succede him, he refused to resigne it; notwithstanding tending to the *Teshdar* or *Trafur* the revenue of that *Sauelackey*; this was the first occasion of their quarrell. Hee got from the imprudent Peasants the Caste of *Eskifur*, which he hath strongly fortified, and made the receptacle of Treasure: And the Caste of *Banier* from the *Sheek* that ought it, by a wile (which standeth on a hill by it selfe, and is in dedee by nature inuincible) for the *Emir* in peaceable manner, pitching his tents not farre from the wall, was kindly visited and entertained by the *Sheek*: when desirous to see it, he conducted him vp, hauing not about twenty or thirty in his company: who hee privately armed, leaving order that the rest should ascend by twos and by threes, and he (surprised it without blood-shed, planting the inhabitants in other places with in his Dominions, and strengthening this with a Garrison. Out of the Rock whereon it is mounted ariseth one of the two heads of *Iordan*. His Signiory stretcheth from the Riuer of *Caie* (which they call *Celip*) to the foote of mount *Carmel*. In which the places of principall note, are *Gazer*, *Barnet*, *Sidon*, *Tyros*, *Acre*, *Saffet* (which was *Tyberias*) *Diar*, *Camer*, *Eskifur*, *Banias*, the two heads of *Iordan*, the lake *Semochonibis* (now called *Houle* and sea of *Tyberias*, with the hot bath adioyning; *Nazareth*, *Cana*, and mount *Tabor*. *Saffet* is his principall City, in which there abide a number of *Iewes*, who affect the place, in that *Isack* had his being thereabout before his going downe into *Egypt*.

40 The *Grand Signior* doth often threaten his subuersion, which he puts off with a iest, that hee knowes he will not this year trouble him, whole displeasure is not so much provoked by his incroaching, as by the reuealed intelligence which he holds with the *Flourentine*; whom he suffers to harbour within his Hauens of *Tyros*, (yet excusing it as a placing wayle, and not to be defended) to come ashore for fresh-water, buyes of him vnderhand his prizes, and furniseth him with necessaries. But designs of a higher nature haue beene treated of betwene them, as is well knowne to certaine Merchants employed in that buisnes. And I am verily perturbed, that if the occasion were laid hold of, and freely pursued by the Christians, it would terribly shake, if not vterly confound the *Ottoman* Empire. It is said for a certainty that the *Turke* will turne his whole forces vpon him the next Sommer: And therefore more willingly condescends to

50 Peace with the *Persian*. But the *Emir* is not much terrified with the rumor (although hee seeks to diuert the tempest by continuance of gifts, the fauour of his friends, and professed integrity:) for hee not a little presumeth of inuincible forts, well stored for a long warre; and advantage of the mountaines: hauing besides forty thousand expert fouldiers in continual pay; part of them *Moorer*, and part of them Christians; and if the worst should fall out, hath the sea to friend, and the

Shee is supposed to dwell in place Acre.

Onim Bethyn.

His intelligence with the *Flourentine*.

His strength.

Customs.

Injustice.

Injustice.

Antichristian
royal.Damascus.
See here Mis-
ter Fidelity in
the next
Chapter.

Sarcophagi.

Sarcophagi.

Palm-tree.

Rare Hospi-
tality.

Tyre.

the *Florentine*. And in such an exigent intendeth, as is thought, to make for Christendom; and there to purchase some Signorie; for the opinion is that he hath a masse of Treasure, gathered by wiles and extortions, as well from the Sobect, as from the Forreiner. Hee hath conyed of late a number of counterfeit Dutch Dollers, which he thrusteth away in payments, and offers in exchange to the Merchant: so that no new Dutch Dollers, though neuer so good, will now goe current in *Sidon*. He hath the fitt part of the increase of all things. The *Christians* and *Jews* doe pay for their wares two Dollers apiece yearly, and hee had money he hath for all the Cattell within his Dominions. A severe Justice, re-edifies ruinous, and replants depopulated places; too strong for his Neighbours, and able to maintayne a defensive warre with the *Turke*: but that it is to be suspected that his people would fall from him in regard of his tyrannie. Now as for the Merchants, (who are for the most part *English*) they are entertaigned with all countenance and freedome; they may traueil without danger with their Purfes in their hands, paying for custome by three in the hundred. Yet there are but Traines to allure them, and disguise his voracity; for if a Factor dye, as if the Owner, and hee his Heire, hee will seize on the goods belonging to his Principale, and seeme to doe them a fauour in admitting of a Redemption vnder the value; so that they doe but labour for his Hamell, and reape for his Grapes. For such, and such-like eatings they generally intend to forsake his Country. The Merchandizes appropriate to this place are Cottons, and Silkes, which here are made in the Mulberry Groves, in indifferent quantity. Other Commodities (which are many, and not couer) they fetch from *Damascus*: two dayes journey hence; interposed with the Snow-capt Mountaynes of *Antilibanus*, so exceeding cold, that a *Moore* at our being here, returning from thence in the company of an *English* Merchant, perished by the way: the heate then excessive great in the Valleys on both sides.

Damascus is seated in a Plaine enuironed with Hills, and watered with the River *Chrysus*: defending with a great murmur from the Mountaynes; but after awhile hauing entred the plaine becometh more gentle, fringing the Cite fantastically; that few houles are without their Fontaines, and by little Riuellets lea into their Orchards; then which the habitable earth affordeth not more delicate for excellencie of fruits, and their varieties: yet subiect to both the extremes of weather; rich in Trades, and celebrated for excellent Artizans. We were desirous to haue seenne it, but were aduised noe aduenture, because of the lawlesse *Spahis*; there then residing in great numbers. The people about *Sidon* are greatly giuen to the nourishing of Cattell, (hauing notwithstanding not many) in such as Beefe and Veale are seldome here to bee had, but when by chance they doe breake these legges, or otherwise miscarie. They foster them in the Winter (for they cut no graffe) with straw, and the leaues of Trees, whereof many doe flourish continually.

Our ship returning to *Alexandria*, and carrying with her two of our fellow Pilgrimes, on the five and twentieth of April we returned all towards *Acre* by Land in the company of diuers *English* Merchants: the Champaigne betwene the Sea and the Mountaynes fruitfull though sterill; and crosted with many little Riuellets. After five miles riding we came to a small solitary Mosque not far from the Sea; erected, as they say, ouer the Widdowes house that entertaigned *Eliaz*; cloie by it are the foundations of *Sarcophagi*. It was the Seate of a Bishop, and subiect vnto *Tyris*. Right against it, and high mounted on the Mountaine, there is a handiome new Towne now called *Sarcophagi*. Beyond on the left hand of the way are a number of Caves cut out of the Rocks, the Habitations, as I suppose, of men in the Golden Age, and before the foundation of Cities. There are mentioned in the Book of *Iosaphat*, and called *Midbarah*, (which is the Caves of the *Sidoniens*), and afterward called the Caves of *Tyris*, a place then inextinguishable, and maintained by the Christians, vntill in the year 1167: it was by the corrupted Souldiers deliuered to the *Saracens*.

Wee crossed a little Valley deuided by the Riuer *Elimehus* (now called *Casneir*) which deriues his original from *Lybanus*, and glideth along with a speedie course through a strangely intricate Canale: gullite of the death of the Emperour *Fredericke Barbarossa*, who falling from his Horse as hee pursued the Infidels, and oppressed with the weight of his Armour was drowned therein, and buried at *Tyris*. On the other-side of the Valley liands an ancient Cane, whose Port doth beate the portwayne of a Cladise. Five miles beyond we came to a Village seated on a little Hill in the midst of a Plaine, the fame by all likelihood that was formerly called *Pala-tyris*, or old *Tyris*. Forgee I must not the custome observed by the Inhabitants hereabout, who retayne the old Worlds Hospitality. Be the Passenger Christian or whatsoever, they will house him, prepare him extraordinary fare, and looke to his Mule, without taking of one Alper. But the precise *Mahometans* will neither eate nor drinke with a Christian: onely minister to his wants; and when he hath done, breake the earthen Dishes wherein he hath fed, as desied. Now through this Towne there passes a ruinous Aqueduct, extending a great way towards the South, and through the Champaigne, seeming often to climbe about his beginning, and from hence proceedeth directly West vnto *Tyris*, which liandeth about two miles and a halfe below it.

Tyris was said to be built by *Tyris*, the seventh Sonne of *Leporus*; re-edified by *Phaux*, made a Colony of the *Sidoniens*, and after the Metropolis of *Phoenicia*. The Cite was consecrated to *Her-*

Hercules, whole Priest was *Sichens*. The Citizens famous for sundry excellencies, and fertile Plantations.

But in the year 1289, it was subdued by the *Egyptian Mahometans*, and from them by the *Ottoman Seljums*. But this once famous *Tyris*, is now no other then an heape of Ruines; yet haue they a constant respect, and doe instruct the penurious beholder with their exemplar fruitfull. It hath two Harbours, that on the North-side the fairer, and best throughout all the *Leuant*, (which the Curfours enter at their pleasure) the other choaked with the decayes of the Cite. The Emer of *Sidon* hath giuen it with the adiacent Territories, to his Brother for a possition, comprehending fixe miles of the Continent in length; two in breadth; and in some places three. A leuell naturally fertile, but now neglected: watered with pleasant Springs; heretofore abounding with Sugar-canes, and all varietie of fruit Trees.

We passed by certaine Cisternes, some mile and better distant from the Cite: which are called *Salomons* by the Christians of this Country. I know not why, vnlesse they were they which he mentions in the *Canticke*. Square they are and large; replenished with liuing waters, in times past conueyed by the Aqueduct into thesaid Orchards; but now viciate and ruined, they shed their waters into the Valley below; making it plaine in sundry places: where the Aire doth suffer with the continuall croking of Frogs. Within night, wee came vnto certayne Tents that were pitched in those Marishes, belonging to the *Emirs* Brothers Seruants, who there pastured their Horses. Where by a *Molette* the Master of his Horse (whose sister he had married) we were courteously entertaigned. The next morning after two or three hours riding, we ascended the Mountaynes of *Saron*; high and woody; which stretch with intermitted

Valleys, vnto the Sea of *Gulibe*, and here haue their white Cliffe waite with the furred; called *Cabo Bianco* by the Mariner; frequented (though forsaken by men) with Leopards, Bores, Jackals, and such like lauage Inhabitants. This passage is both dangerous and difficult, neighboured by the precipitating Cliffe, and made by the labour of man: yet recompensing the trouble with fragrant Sauours, Bayes, Rosemary, Marioram, Hylope, and the like there growing in abundance. They say, that of late a Thiefe purloined on all sides, and desperate of his life, (for rarely are offences here pardoned) leapt from the top into the Sea, and swum vnto *Tyris*; which is seven miles distant: who for the transgression of the fact was forgiven by the *Emer*. A little beyond we passed by a ruinous Fort, called *Scanderone*, of *Alexander* the builder; heere built to defend this passage: much of the foundation out-growne with Oziers and Weeds, being nourished by a Spring that falleth from thence into the Sea. A *Moore* not long since was here assailed by a Leopard, that skulked in the foresaid Thicket; and jumping vpon him, ouerthrew him from his Asse: but the beast hauing wet his feet, and mist of his hold, retired as ashamed without further violence: within a day or two after he drew company together to haue hunted him, but found him dead of a wound receiued of a Bore. The higher Mountaynes now coming forth of the Sea, doe leaue a narrow leuell betwene. Vpon the left hand on a high round Hill, wee saw two solitary Pillars, to which some of vs did, in hope to haue seenne something of Antiquities where we found diuers others laid along with the halfe buried foundation of an ample building.

A mile beyond we came to a Fort maintayned by a small Garrison of *Moors*, to prohibit this passage if need should require, and to secure the Traueller from Theeues; a place heretofore vnpassable by reason of their out-rages. The Souldiers acquainted with our Merchants, freely entertaigned vs, and made vs good cheere according to their manner of Diet: requited with a Present of a little Tobacco, by them greedily affected. They also remitted our *Casheer*, vnto take Tobacco; four Dollers apiece of the stranger Christians. From hence ascending the more eminent part of the Rocks and waked Mountaynes, which here againe thrust into the Sea, (called in times past the *Tyris Ladder*) by a long and steep descent we descended into the Valley of *Acre*. Diuers little hills being here and there dispersed, crowned with Ruines (the Courts for Theeues) and many Villages on the skirts of the bordering Mountaynes. Ere yet night, wee returned *Acre*.

Now is our Author shaping his course for *England*; and we haue a further *Asian* Discourse to make. Thankfull to him for his paines (which haue eased vs of further search in the many many Holy Land Pilgrimes, which I haue in diuers Languages) wee will seeke a new Pilgrime to be our Guide, both in *Tyris*, and in the parts adjoining. And loe, *Ierusalem* to please vs, that once againe we will traueil thither with Master *Balaam*, following him from *Constantinople* to *Aleppo*, and thence by Land to *Ierusalem*, the Nauill and Centre of many our Pilgrimes and Pilgrimages.

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CHAP. IX.

Part of a Letter of Master WILLIAM BIDDVLPH
from Aleppo.

* The former
part of this
Letter is omitted:
the later
also presumed in
some things which
you have had
in others.
Fame of Q.
Elizabeths



He * dolefull and lamentable beginning of your last Letter made me exceeding
sorryfull; for therein you acquainted me with the death of blessed Queene E-
lizabeth, of late and famous memory; at the hearing whereof, not only I
and our English Nation mourned; but many other Christians who were neere
to in Christendome, but borne and brought up in Heathen Countries, were to heare
of her death, and said, she was the most famous Queene that euer they heard of
her death, and said, the end of your Letter comforted vs againe, and miti-
gated our mourning. And (as my dutie was) I appointed one day to be kept holy, which we
spent in Prayer, and Preaching, and Thankesgiving vnto God for the happie aduancement of so
Noble, Wise, Learned, and Religious a King ouer vs. And in signe of ioy, we feasted and triumphed
in such sort, that the very Heathen people were partakers with vs of our ioy. After my
departure from Constantinople, the first place we touched at, was the two Calles at the Helle-
pont, about two hundred and twentie miles distant from Constantinople, where the order is for all
ships to stay three dayes, to the end that if any flauel be run away from their Masters, or Thieves
haue stolne away any thing, they may diliger be pursued in three dayes, before the ships velle,
And then at three dayes end, the ship must be searched for goods, *contra bando*, and the *Grand*
Siggnory Paile shewed for all the Passengers in the ship; and then (their vsuall duties payed) they
may let saile and away. Yet if the Maister of the ship pay extraordinaryly, they may more spee-
dily be dispatched: and many giue very liberally (when they haue a good winde) rather than
they will be stayed many houres. From thence we came to *Chios*, where we stayed a few dayes.
From *Chios* we set fawle with a very good wind, which brought vs amongst the fiftie three
Isles in the *Archels*, called *Cyclades*, or *Sporades*: And then, by a contrary wind, we were driuen
to *Samos*, which is an Ile before *Ionia*, ouer against *Ephesus*, where we anchored vntill we had
a good wind, and then layed by *Andrus*, an Ile, one of the *Cyclades*, and had a very good wind
vntill we came to *Rhodes*, commonly called *Rhodes*, which is an Ile in the *Carpasian* Sea, neere
Caria, where we were becalmed. It is called the *Carpasian* Sea of *Carpaphus*, an Ile in the mid-
dle betwixt *Rhodes* and *Creta*. From *Rhodes* we came to *Cyprus*, a famous and fruitful lland in
the Sea *Carpasian*, betweene *Cilicia* and *Syria*, which was once conquered by *Richard* the First,
King of *England*. In this Ile *Paphos* was greatly honoured. There is still a Citie therein called
Paphos, built by *Paphos*, who dedicated it to *Venus*. But the chiefe Citie in *Cyprus* are *Lam-
pach* and *Nicosia*. There is great store of Cotton-wool growing in this lland, and exceeding
good Wine made here, and the best Dimetyre, with other good Commodities. From hence
French Gentleman (who came in our ship from *Constantinople*) imbarked himselfe for *Ioppa*,
with a purpoise to goe to *Ierusalem*. *Ioppa* is not two dayes kayling from *Cyprus* with a good
wind and *Ioppa* is but thirte miles from *Ierusalem* by Land. *Cyprus* was vnder the gouernment
of the Signiorie of *Venice*; but now it is inhabited by *Greekes*, and gouerned by *Turkes*.
But our ship from *Cyprus* went to *Tripoly* in *Syria*, a Citie on the mayne Land of *Syria*, neere
vnto Mount *Libanus*, which is a Mountayne of three dayes iourney in length, reaching from
Tripoly neere to *Damascus*. Whilste our ship layed in the Roade at *Tripoly*, I and some others
rode vp to Mount *Libanus*, to see the Cedar Trees there, and lodged the first night at the Bishopps
house of *Eden*, who vied vs very kindly. It is but a little Village, and called by the *Turkes*, *A-
schora*, but most vially by the *Christians* there dwelling, it is called *Eden*, not the Garden of *E-
den*, (which place is vnknewen vnto this day) but because it is a pleasant place, resembling
in some sort the Garden of *Eden* (as the simple Inhabitants thereof suppose) therefore it is called
Eden. This Bishop was borne in the same Parish, but brought vp at *Rome*: his name was *Fran-
ciscus Amyra*, by whom I vnderstood, that the Pope of *Rome* many yeeres since, sent vnto the
Christians inhabiting Mount *Libanus*, to perswade them to embrace the *Romish* Religion, and
yeld themselves to the Church of *Rome*, making large promises vnto them if they would do
so: whereof they deliberated long, but in the end yellded, vpon condition they might haue li-
berty to vie their owne Liturgie, and Ceremonies, and Lents (for they strictly keepe ioure
Lents in the yeere) and other Customs. Euen since which time, the Pope hath and doth main-
taine some of their Children at *Rome*. These Christians which dwell vpon Mount *Libanus* are
called *Maronites*, they are very simple and ignorant people, yet ciuill, kinde, and courteous to
Strangers. There are also many *Turkes* dwelling on the same Mountayne, and an *Emeer* or *Gou-
ernor*, called *Emir Vlyph*, who gouerneth all the rest, both *Christians* and *Turkes*, beeing him-
selfe a *Mohometan*, yet one who holdeth the gouernment of Mount *Libanus*, in delight of
the Great *Turke*, and hath done a long time.

From

From *Eden* we rode ten miles further vp the Mountayne, to see certayne Cedar Trees, where
we saw foure and twentie tall Cedar Trees growing together, as bigge as the greatest Oakes,
with diuers rowes of branches one ouer another, stretching straight out, as though they were
kept by Art. Although we read of great fowle of Cedars which haue growne on Mount *Lyba-
nus*, yet now there are very few, for we saw none but these foure and twentie, neither heard of
any other but in one place more. As these Cedars many *Nestors* met vs, and led vs to
their Villages. From these Cedars we returned toward *Tripoly*, another way, de-
scending by the side of the Mount towards a Village of the *Maronical* Christians, called *Hat-
chech*, where (as we were descending downe the side of the Mountaine) all the men, women,
and children, came out of their Houses to behold vs: And when we were yet farr off riding to-
wards them, they gaue a ioyfull shout altogether ioyntly, to expresse their ioy for our coming.
And when we came neere, their women with Chaffing-dishes or coles burnt Incense in our way,
and their *Cassiaes*, that is, their Church-men (with blue Shabbes about their heads) made croi-
ses with their fingers towards vs (as their manner is in signe of welcome) and blisid vs, giuing
God thanks that he had brought *Christian Frankes*, * of such far Countries; as they vnderstood
we were of, to come to v-see them.

So loone as we were dismounted from our Horses, the chiefe *Sleeh*, with all the rest of their an-
cientest men, came and brought vs to the chiefe house of the Parish, called the Towne-house or
Church-house, and there spread Carpets and Table-clothes on the ground (as their manner is)
and made vs all sit downe; and euery one that was able, brought Flaskets of such good cheere as
they had, to welcome vs, which was many Bottles or Ingellers of exceeding good Wine, with
Olives, Sillets, Egges, and such like things, as on the sudden they had ready, and let them be-
re vs, and both by the cheerfulness of their countenances, gestures of their bodies, and pre-
sents of such pretioe things as they had, expressed their gladness for our coming; and would
also haue prepared Hens, Kids, and other good cheere, but we would not suffer them. This was
about eleuen or twelue of the clocke. They would haue had vs continue with them all night,
and with great importunitie craued it; but we vnderstanding that the Patriarch was but three
miles off, at a Village called *Sherry*, we went to salute him, who hearing of our coming (al-
beit he were at a Faint amongst all his Neighbours) came to meete vs, and saluted vs, and brought
vs all amongst his Neighbours into a Roome foure square, and round about belet with Carpets
and Table-clothes on the ground, and such cheere as the fason of the yeere did afford, set there-
on, and made vs all sit downe, and conferred with vs of our Country, and many other matters, la-
sing matters of Religion, for the poore man had no *Latine*, and little Learning in any other Lan-
guage, only he had the *Syracke*, (which was his naturall Language) with the *Turkish* and *Ara-
bian* Tongue. After we had spent one houre with him, we left him with his Neighbours at
Sherry, where we found him, for he could not conveniently come from them: for their manner
is, when they feare, to sit from mid-day vntill mid-night, and sometimes all night, neuer alto-
gether rising from their good cheere, but now and then one by *Inter-courses*, as occasion requi-
reth, returning againe speedily. Yet he sent with vs three men to bring vs to his owne house, neere
vnto a Village (four miles distant from *Sherry*) called *Bablos*, but vulgarly *Blama*, from whence
we descended downe the side of another part of the Mountayne, and in the middle of the de-
scending this Mountayne was the Patriarches house, called *Kanoben Kadicha Mir-sian* of the
Syracke Tongue, but in *Latine*, *Canonibus Sancta Maria*; that is, *The Monasterie of Saint Ma-
rie*. Ouergainst the Patriarches house is an high steepe Mountayne, from whence the water
runneth downe into a deepe Valley betwixt the Patriarches House and the Hill, and in the fill,
the water maketh an exceeding great noise, like vnto that *Cascade* in *Albipia*, where the fall
of *Nilus* maketh such a noise, that the people are made deafe therewith that dwell neere it.
This place is some-what like vnto it, but not in effect: for this water beeing not so great
as *Nilus*, maketh not the like noise, neither worketh the like effect. There is also an extraor-
dinarie Echo thereabout.

One side of the Patriarches house is a naturall Rocke, the other of heauen fones and squared
Timber: a very strong Houle, but not very large, nor specious to behold. So are also many of their
Houses, in most of their Villages, built against a Rocke, as a Wall vnto one side of it, elpe-
the Emir *Vlyph* his House, the greatest part thereof being hewed out of the liuely Rocke, and
the passage or descending vnto it is narrow and dangerous, that it is counted inuicible, which
maketh him to hold out against the *Turke*, and to domineere in this Mountayne, will be, mil lie.
It is a most intricate Mountayne with Hills and Vallies, Woods and Riuers, and fruitful
Pastures, Olives, Vines, and Fig-trees, Goates, Sheeppe, and other Cattle. It is also exceeding
haung Snow on the top all the yeere long.

At this Monastery of Saint *Morie* (which is the Patriarches Houle) we lodged all night, and
on Saturday at Euening Prayer, and on Sunday at Morning Prayer, we both heard and saw
the manner of their Seruice in the *Syracke* Tongue, both read and sung very reuerently, with
Confessions, Prayers, Thankesgiving, the Psalmes of *David* sung, and Chapters both out of the
Old Testament, and the new distinctly read. It rejoiced me greatly to see their Order: and I

T E T T E R

obler.

Cedars were
pleasant in
sweetest time,
but now very
rare.

* The We-
sterne Chris-
tians are so
called thorow
all the East, be-
cause since the
Hieronymus
Expeditious by
Gauls, Babylon,
Sleeh, signified
an ancient
man.

Thatis, Lord
Ioseph.

Set formes of Prayers.

These are the ancient *Chriftians* called *Nazarites*; the Antiquitie of whome is thus: Prayers in Churches, and also the necessitie thereof, that the people might have something to say Amen unto, being read in their Mother Tongue, that they may learne to pray privately, by those Prayers which they daily here read publicly. This is too much neglected in England, God grant reformation thereof.

But foure Parishes in all the World which speake Syriack

There is no place in all the World, but foure Parishes or Villages on this Mountaine, where they speake the *Syriack* Tongue naturally at this day. And there are these foure Villages, which I named before; at all which places we had kind entertainment, *viz.* Fifth, *Eden*, called by the *Turkes*, *An-hora*. Secondly, *Hatchebeth*. Thirdly, *Sharry*. Fourthly, *Beloca*, called vulgarly *Blauca*. And these people are called *Nazarites*, *quasi Nazarenes*, as it were *Nazarites*, and none but they. But more generally they are called *Maronites*, but this name is common to them with others.

Mount Lybanus.

There are dwelling on one side of Mount *Lybanus*, towards the foot of the Mountayne (and in some other places in that Countrey) a kind of *Chriftians*, called *Drufes*, who came into the Countrey with King *Belshazzar*, and *Goffrey of Babilon*, when they conquered that Countrey (whose Predication or Ancestors are thought to have bene *Frenchmen*) and afterwards when the *Saracens* recoured it againe, these men (whom they now call *Drufes*) fled into the Mountaynes to save themselves; and there dwelling long, in the end their Posteritie forgot all Christianity, yet vied still Baptisme, & retained still the names of *Chriftians*, whom the *Turcomens* call *Rafites*, that is, Infidels, because they eat Swines flesh, which is forbidden by the *Turkey* Law.

Turcomans.

These *Turcomans* are kind, and simple people, dwelling alwayes in the fields, following their flocks, borne and brought vp, lying and dying in Tents, and when their flocks and herds moue, then all their men, women and children remove with their household-stuffe, and houses too, which are but Tents made of their Tents, the men following their flocks of sheepe and they find good pasture there they pitch their Tents, and spend their time in spinning, or carding, or knitting, or some household huswiferie, not spending their time in gossiping and gadding abroad from place to place, and from house to house, from Ale-house to Wine-tauerne, as many idle Huswifes in England doe. Yet sometimes these simple foules are abused by *Janizaries*, who in troubling by them, take from them perforce victuals for themselves and for their hollies and give them nothing but forestripes, if they but murmur against them. But when *Chriftian* Merchants passe by them, they will (of their owne accord) kindly present them.

Janizaries, are Souldiers.

We returned from Mount *Lybanus* to *Tripoly*, by such an intricate way, that if we had not had a Guide with vs, we should haue lost our felcs. Neere vnto *Tripoly* there is a Plaine at least one mile in length, full of Olive-trees and Fig-trees. At the foot of this Mountayne, neere vnto *Tripoly*, there is a landie Mount which hath arisen (in the memorie of some olde men there yet living) where there was none before; and it groweth still bigger and bigger, and there is a Prophetic of it, that in time it shall ouerwhelme the Towne. *Tripoly* hath the Etimologie (as some say) of two *Greek* words, *viz.* *trip* and *poly*, because the Citie hath bin thrice built. First, on a Rockie land, where it was ouerwhelmed with water. Secondly, on the *Armenie* neere vnto the Sea, where it was often taken by the *Carthians*. And now thirdly, a mile from the Sea, where it is annoyed with fildes. Our ship being not ready to set saile at our returne from the Mount, but staying partly to dispatch their businesse, and partly for a good wind; we travelled by Land two dayes journey, to see *Tyrus* and *Sidon*, hard by the Sea. And at *Sidon* we saw the Tombes of *Zacharias*, the Sonne of *Iacob*, held in great estimation and reuerent account at this present day.

Tyrus & Sidon.

Tyrus is now called (by the *Turkes*) *Sur*, because there beganeth the Land of *Syria*, which they call *Sur*; *Tyrus* is destroyed, and no such Citie now standing, only the name of the place remaineth, and the place is still knowne where it stood. Eight miles from *Tyrus* towards the East, is the Citie *Sierpa*, of the *Sidaniens*, where the Prophet *Elias* raised the Widowes Sonne from death to life. We saw also *Barnia*, where sometimes was a great Trade for Merchants, but from thence they removed it to *Damascus*, and from *Damascus* to *Tripoly*, and of late, from *Tripoly* to *Sidon*. *Tripoly* is not far from these parts, oftentimes Barkes come from the one to the other. At our returne we went abroad, and presently let saile for *Scanderone*, (as it is now called by *Turkes*) otherwise called *Alexandretta* by the *Chriftians*, which is the very bottom and vtmost border of all the Streights. The Aire is very corrupt, and infecteth the bodies, and corrupteth the blood of such as continue there many dayes, partly by reason of the dregs of the Sea, which are driven thither: and partly by reason of two high Mountaynes which keepe away the Sunne from it a great part of the day. And it is very dangerous for strangers to come on shore, because the Sunne be two houres high, and haue dried vp the vapours of the ground, or to stay on shore after Sun-setting. The water also neere vnto the Towne are very vnholme, coming from a Moorish ground, but at the Fountaine, a mile off, there is exceeding good water to drink. It is far more healthfull to sleepe aboard then on the shore. *Scanderone* is in *Cilicia*, and *Cilicia* is a part of the Countrey *Caramania*, (as it is now called) in the lesser *Asia*, and is diuided into two parts, the *Torch* and *Campellus*. It hath on the East, the Hill *Amansus*: on the North, *Taurus*; on the West, *Pamphilia*: on the South, the *Cilician* Sea.

Scanderone. Bottom and border of all the Streights.

Scanderone is the Port for *Alleppe*, where all our Merchants land their goods, and send them vp to *Alleppe* vpon Camels. The Carauans usually make three dayes journey betwixt *Scanderone* and *Alleppe*. Whiles our Camels were preparing, we took boat and went to an ancient Towne by the Sea side, called at this day *Byssa*, but of old, *Tarfus*, a Citie in *Cilicia*, where Saint Paul was borne, mentioned *Act.* 21. 3. which Towne is called about (as many of their Cities are) to keepe away the heat of the Sunne, which Arches they call *Basars*. At the Gardens neere *Tarfus* (and likewise at other Gardens within three miles of *Scanderone*) we saw great store of Silke-wormes, which at the first bee but little graines like vnto Mustard seed: but by the bearing of them in womens bosomes, they doe gather an heat, whereby they come vnto 10 life, and so proue wormes; they keepe them in Tents made of reeds with one loft over another full of them, and feed them with leaves of Mulberrie trees; these wormes (by natural instinct) doe cast often, (as some report) every third day.

Here we stayed certaine dayes to auoid the infection of *Scanderone*. The Mountaynes which obscure *Scanderone*, and make it more vnhelthfull, I take to be a part of *Taurus*, which is a great and famous Mountaine, beginning at the *Indian* Sea, and rising into the North, past by *Asia* vnto *Mauria*, bordering vpon many Countries, and is called by many names. Some times it is called *Caucasus*, which is the highest Hill in all *Asia*, which parteth *India* from *Syberia*, and is part of the Hill *Taurus*. Sometimes it is called *Amansus*, which Hill parteth *Syria* from *Cilicia*. And sometimes it is called by other names, according vnto the Sea coasts along which it extendeth. About *Scanderone* there are many rauenous beasts, about the biggness of a Foxe; commonly called these *lackalles*, engendered (as they say) of a Foxe and a Wolfe, which in might make a great crying, and come to the graues, and if there haue bene any Corie buried the day before, (if the graue be not well filled, with many great stones vpon it) many of them together, with their feet, doe scrape vp the earth, and pull vp the corpes and eate it.

At our returne from *Tarfus*, *Edward Rose* our Factor marine, prouided vs horses to ride to *Alleppe*, and a *Janizarie*, called *Parasus Bafian* with two *Immungins* to guard vs, with necessary victuals for our selues to spend by the way, for there are no Innes nor Victualing-houses in that Countrey, but trauallers take victuals for themselves, and prouender for their Horses with them. Our Merchants and Passengers making huite to be gone from this contagious and pestiferous place *Scanderone* (which one very well called, *The house of Frankes*) left their goods with the Factor marine to be sent after them, because the *Maimes* and *Machymen* (as they call the Carriers) were not yet come downe with their Camels to carrie them vp; but we met them at the Fountaine of fishes neere vnto *Scanderone*. About eight miles from *Scanderone*, we came to a Towne called *Bylan*, where there lieth buried an *English* Gentleman, named *Hennie Morison*, who died there coming downe from *Alleppe*, in companie with his brother *Master Phineas Morison*, who left his Armes in that Countrey with these Verses vnder written:

Tarfus in Cilicia

Silkewormes.

Edward Rose

Maimes are chiefe Carriers.

Machymen are Horses to hire.

Bylan.

Master Morison's travels are since printed in a large volume by themselves, where the Reader may find his hilt with the rarities and varieties of many Kingdoms.

Greece.

Antichia in Phidias.

To thee deere Henry Morison
Thy Brother Phineas here left alone:Hath left this fading memorie,
For Monuments, and all will die.

From *Bylan* we came to the Plaine of *Antichia*, and went over the River *Orontes* by Boate, which Ruer parteth *Antichia* and *Syria*. *Antichia* Plaine is very long and large, at least ten miles in length. We lodged the first night at *Antichia* in *Phidias*, an ancient Towne about six and twentie miles from *Scanderone*, mentioned *Act.* 11. 26. where the Disciples were first called *Chriftians*. Here we lodged in an house built on the bare ground, hauing nothing to sleepe on, or to cover vs, but what wee brought with vs, *viz.* a Pillow, and a Quilt at the moit, and that was lodging for a Lord.

This *Antichia* hath bene, as a famous, so an exceeding strong Towne, situated by the Sea, and almost compassed (at the least on both sides) with exceeding high and strong Rocks. The Inhabitants at this day are *Greekes*, but vnder the government of the *Turke*, but for matters of Religion, ordered and ruled by their Patriarchs, for the *Greekes* haue foure Patriarchs to this present day, *viz.* The Patriarch of *Antichia*, the Patriarch of *Ierusalem*, the Patriarch of *Alexandria*, the Patriarch of *Constantinople*, who ruleth all the rest. Yet as the *Lewes*, so also the *Turke* to this day are without a King, and both they, and their Patriarchs are but slaves to the great *Turke*.

And although their Patriarch of *Constantinople* be counted their chiefe Patriarch: yet I haue knowne one *Milefius* (a learned man) who was first Patriarch of *Constantinople*, preferred to the place by *Master Edward Barton*, an *English* Gentleman, and Lord Ambassadour for *Queen Elizabeth* of famous memorie, who for his wisdom, good government, policie, and Christian caritatie, hath left an immortal fame behind him in those Countries, to this present day, and lieth buried at an lland of the *Greekes*, within twelue miles of *Constantinople*, called

60. *Bartons lland* to this day. After whole death, this good man *Milefius* was by the *Greekes* displaced from being Patriarch of *Constantinople*: (which they durst not doe whiles *Master Barton* was living) because, being a man of knowledge, he laboured to reforme the *Greekes* from many of their superstitious customs. Whereupon (prently after the death of *Master Barton*) that is, said, their Patriarch was an *English-man*, and no *Greeke*, and therefore manuzled him, that is,

Master Barton.

Before him

Master Har-

den was Am-

bassadour.

T E T E T T 3

displaced

displaced him. Yet bearing some reverence towards him for his learning, they made him Patriarch of Alexandria. And being there Patriarch, he excommunicated the Patriarch of Antiochia, because he accepted of reliefe at the Popes hand, and made him come to Alexandria, to humble himselfe unto him, and acknowledge his fault before he would suffer him to execute his Patriarch office.

Henry Lello.

The English Ambassadors with the Great Turke have bene, 1. Master Herbert, 2. Master Barlow, 3. Sir Henry Lello, 4. Sir Thomas Knott, 5. Sir Paul Tudor, 6. Sir John, 7. Sir Thomas Knott, now Liege-geut there for his Majesty.

Aschier.

Sanballat.

Neha.

Cakes.

Hemides.

Jeremie his Sepulchre.

Sanboufres are little Patties made thus, a little made of Eggs and Herbs.

Alippo.

In the title of

Alippo.

Maister Henry Lello (a learned, wife, and religious English Gentleman, sometime Student in Oxford, and afterwards at the Innes of the Court) succeeded Maister Barton in his place, and in many things exceeded him, especially in his religious carriage and vnspotted life: and had not the times bene more troublesome in his Regiment, then in the time of his Predecessor Maister Barton; he would werry way have gone beyond him. Hee first of all reformed his familie, and afterwards fo ordered himselfe in his whole carriage, that he credited our Country: and after ten yeeres government of the English Nation there, hee returned into his Country with the ceases of many, and with general good report of all Nations there dwelling or sojourning, and is worthily by his excellent Maiestie rewarded with Knighthood for his good service. If *Aliphus* had liued, this good Gentleman would have reformed him to *Constitution*, as he placed many other Arch-bishops both at *Salencia*, (of old called *Thulencia*) and elsewhere.

In the Mountains betwixt *Scanderone* and *Alippo*, there are dwelling a certaine kind of people, called at this day *Coorde*, comming of the race of the ancient *Parthians*, who worship the Deuill, and alledge for their reason in so doing, that God is a good man, and will doe no man harme, but that the Deuill is bad, and must be pleased, lest hee hurt them. There was one of 20 our Carrizars *Miscerem* and *Malim*, named *Abdi Phee*, who was laid to be of that Race and Religion. This is also, although not in the direct way, (yet for safety and pleasantness of the way, it is sometimes taken in the way to *Alippo*) an ancient Cite called *Aschier*, wherem *Asio Baghaw* ruleth like a King (paying duties to the *Turkes*) successfully from his Predecessor, comming of the house of *Sanballat*, who hindered the building of the Temple of *Ierusalem*, who is called to this day, *Eben Sumbolac*, that is, The stone of *Sanballat*: and all his kindred call one another, *Amnietigs*, that is, Brother *Amnietigs*; for they account themselves of the race of the *Amnietigs*. This *Aliphus* *Baghaw* is now old, and (for the most part) referreth all matters of government to his Kinman *Vipsh Begs*, that is, Lord *Ioseph*.

The second night, in our trauell from *Scanderone*, we lodged at a place called, *The Gardens*, in 30 the open fields, having the ground to our Bed, a flosse to our Pillow (as *Iacob* in his trauell had) and the Skie to our courting. And many good Trauellers in these parts (who come wpprovided) have nothing but the aire for their supper, except they can meet with the fruits of Trees, or Herbs of the fields. Wee met in some places with Villages of Tents, where the *Ismaelians* *Parauan* *Bathas* (being partly feared and partly loued amongst them) brought wato vs from them, Bread and Water often times. Their Bread is made all in Cakes, after the ancient manner, as *Abraham* entrayned Angels with heath Cakes. At one place we had also presented to vs werry good sweet Goats milke, and also good fowre milke, turned by Art, which is the most common dish in those hot Countries.

The day following, we came about noone to a Village, called *Flanades*, eight miles on this 40 side *Alippo*, our against which Village, on the right hand, on the top of the hill, there is (as the *Ismaelians* report) the Sepulchre of the Prophet *Jeremie*. At this Village *Flanades* there are many Pigeon houses, whereof the poore people make much profit, bringing them to *Alippo* to sell. At this Village we dined with Mufelmens, Samboufres, and a Mucedebite. And after dinner, we slept an hour or two (as the custome of the Country is) and then rode forwards towards *Alippo*, whither we came by five of the Clocke, and were kindly entrayned at *Cane Barga* by the worthipfull *Richard Colthwell* Elquire, Confull for the English Nation there.

Aram Sebah, some thinke to have bene that Cite which is now called *Alippo*. And of this 40 *Aram Sebah*, I find mention many times in Sam. B. 4. 5. And also in the title of the sixtie Psalm, where mention is made of the Gile Valley which is but halfe a dayes journey from *Alippo*, which is a very great Plain, without grasse growing on it, the very fand whereof is good Salt naturally: after raine, being dried againe by the Sunne, they gather it. There is also a little Land or Mountaine in the middle thereof, plaine on the top, which yeeldeth the best Salt. Some tenet there dwelling doe also say, that *Alippo* was the Cite *Sephermain*: but I thinke it to be a better Cite, which some say, is called *Apollonia*: but I know no reason for it, except it were built by one of that name. Howsoever, it should seeme this Cite *Alippo* hath often changed her name, and that, if it were not *Aram Sebah*, yet to be built not farre from the place where *Aram Sebah* stood. But the *Turkes* changing the names of all places where they come, call *Alippo* at this day, *Halep*, which signifieth Milke, because it yeeldeth great store of Milke.

Alippo is inhabited by *Turkes*, *Moorres*, *Arabians*, *Iewes*, *Greekes*, *Armenians*, *Chelians*, *Nob* 40 *frances*, and people of sundry other Nations. The *Turkes* come of *Mages* the sonne of *Iapheth*. The *Moorres* are some ancient dwellers in *Alippo* then *Turkes*, and more forward and zealous in *Mahometisme* than *Turkes*: yea all the Church-men amongst the *Turkes* are *Moorres* (whom the *Turkes* count a bafe people in regard of themselves, and call them *Tier*.) Yet their Church-

men they haue in great reverence; and not onely them, but they reuerence Church-men of all Nations, and call them holy Men, Saints, and men of God. I my selfe haue had great experience hereof, both in the place of my abode at *Alippo*, and in my journey towards *Ierusalem*, and in other places. In *Alippo*, as I haue walked in the streets, both *Turkes* and *Moorres*, and other Nations, would very reuerently salute me after the manner of their Country: yea, their very Soldiers, as I haue walked in the Fields, with many other of our Nation, without a *lausifer* to guard vs, though they haue bene many hundreds together, yet haue they not offered either me or any of my companie wrong, for my sake, but haue laid one to another, *Haddis Cuffis*; that is, *This is a Church-man, and therefore take heed what you doe vnto him, for he is a good man*. 10 *Cher*. At *Ierusalem* many strangers of sundry Nations vnderstanding that I was an English Preacher, came and killed my hand, and called me the English Patriarch. Yea, in all my ten yeeres Trauels, I neuer received, neither was offered wrong by any Nation but mine owne Country-men, and by them chiefly whom it chiefly concerned to protect me from wrongs: yea, haue I found them most forward to offer me wrong, only for doing my dutie, and following the orders of our Church of England: knowing that I had none of the Reuerend Fathers of our Church to defend me. So would it be in England, if we had not the Reuerend Fathers in God the Lord Bishops of our Church to protect vs. All other Nations, both Heathen and Christian, goe before vs herein, in reuerencing and prouiding for their Church-men. The *Turkes* honour their *Maskee* (which is their chiefe Ruler in Ecclesiasticall matters, next vnder the Grand Signior) as an Angell: The *Nostrames*, *Greekes*, *Armenians*, *Chelians*, and Christians of all other Nations, performe double honour vnto them: onely in England, where there is a more learned Ministrie (I speake by experience) then in any Nation in the world, they are least of all regarded. Which maketh our *Alexandrians*, the *Papists*, say, (as I haue heard some of them say) in my hearing, many thousand miles from England) that if wee our selues were perfwaded of the truth of our Religion, wee would reuerence our Church-men as they doe, and not (come them and contemne them as we doe.

They also account fooles, dumbe men, and mad men, *Santones*, that is, Saints. And whatsoever such mad men say or doe, though they take any thing out of their house, or strike them, and wound them, yet they take it in good part, and say, that they take ill haue good lucke after 30 it. And when such mad men die, they Canonicize them for Saints, and erect stately Monumentes vnder their graues, as wee haue here many examples, especially of one (who being mad) was always naked, whose name was *Sheb Bembac*, at whose death they bestowed great cost on his funerall, and erected an house ouer his graue, where (to this day) there are Lampes burning night and day, and many idle fellows (whom they call *Darusies*) there maintained to looke vnto his Sepulchre, and to recieue the offerings of such as come to offer to *Sheb Bembac*, which they take to themselves, and this is no weeke but many come out of the Cite of *Alippo* and other places, to offer. For this Sepulchre is built on an Hill, three miles from *Alippo*, betwene the Kings Garden and the Fountaine of Fiftes. If any be sicke, or in danger, they vow that if they recover or escape, they will offer so much money, or so that good thing to *Sheb Bembac*. 40 *bec*. There is also like another Balam Saint in *Alippo* yet liuing, whom they call *Sheb Bembac* *hannet* a *Santone*, who goeth alwaies naked, with a Spit on his shoulders; and as hee goeth throw the fire, they will offer him their Rings; and if hee thrust his Spit thorow their Rings, they take it for a fauour and signe of good lucke: The like account they make, if hee take any thing from their Shop-borders, or box them or any of their house; yea, they are yet more mad vpon this mad man then so, for both men and women will come vnto them, and kisse his hand, or any other part, sometimes his thigh, and aske him counsell, for they hold that mad men are full of the Heauen talking with God, and I aske him of what vnto them. In regard whereof, the *Balwanes* themselves oftentimes, and chiefe Captaines will come vnto him with some present, and kisse some part of his naked body, and I aske him of what 50 they shall goe to battell or no, and what lucke they shall haue in warre: And looke whatsoeuer he saith, they hold it for an Oracle. Not long since, the *Turkes* had a victorie against the Christians; and at their returne, they reported that this naked *Santone*, *Sheb Bembac* of *Alippo*, was seene naked in the field, fighting against his enemies, and that by his helpe they ouer-came them, although hee were not nere them by many thousand miles. Whereby they may see how the Deuill doth delude them still, as hee did their Fore-fathers at the fight by *Mahomet* *Machometus* deceits.

The *Darusies* also they haue in such reputation; that oftentimes great *Balwanes*, when they are in disfauour with the King, and feare either lofe of life, or goods, or both, to auoid danger, will turne *Darusies*, and then they account themselves prouided persons from the rigor of their Law. The witness of a *Darusie* of a Church-man, will pacifie better then any mans witness besides, yea, better then *Sheriffes* whom they account of *Mahomet* kindred; and they are knowne from others by their greene Shalies, which no man else may weare: for greene they account *Mahomet* colour, and if they see any Christian wearing a garment of that colour, they will cut it from his backe, and beate him, and aske him how he dare presume to weare *Mahomet* 60 *Darusie*.

Turkes reuerence Church-men of all sorts.

Mad and foolish fanaticke. *Sheb Bembac*. *Sheb Bembac* asked *Santone*.

Criticus on pag. 41. *Sheb Bembac* & *Syr* mentioned this naked foole, and saith, that each other day hee washeth his naked body at the Fountaine of the great *Cas*, and presently the water is repoured body; drunke and sicke folkes, by the *Moorres*, his Cell like *Pisane* flosse, where hee lye on the ground, is attended with *Darusies*, which beg almes, and gather Bealls bones to make fire, sometimes hee sings, sometimes hee women desiring shew, like his gun-coll member (which is alway naked) and depart joyfully. He is *Pisane*, *Doys* yea, and with his Spit vied to pacifie any *Darusie* hee saw, but *paysoles*, &c. A fig! Hee saith vpon his purification, *Darusie*.

meis

he himselfe knoweth to be vtneue, and put them to death that hee may seize vpon his goods. There was a *Sherriffe* or a *Green-head* in *Alippo*, whom they account *Mabomets* kindred, who offending the *Bashaw*, and braining him in termes, as though he durst not punish him, hee called one of his Officers to goe with him home, and when he came before his owne doore, openly in the street to breake both his legs and armes, and therelike him, or no man durst find fault, or giue him food; or Physician, or Chirurgion come to him; or wife or seruants take him into houle, but there he lay all day, and should so haue continued untill hee had died for hunger, or Dogs eaten him, had not his friends giuen money to the *Bashaw* to haue his throat cut, to rid him out of his paine. And this is a common punishment amongst them. And sometimes for small offences, they will lay a man downe on his backe, and hoyle vp his feet, and with a caulge giue 10 them three hundred or four hundred blowes on the soles of their feet, whereby many are lamed. And some they fere on a flurpe stake naked, which cometh from his fundament vp to his mouth, if he find no fauour to haue his throat cut. And some are ganch in this manner: they are drawne vp by a rope fastned about their armes, to the top of a Gazouke or Gibbet full of hookes, and let downward againe, and on what part fouer any hookes take hold, by that they hang, untill they die for hunger. And some in like sort are drawne ouer a Gibbet, and they being compell'd about the naked waite with a small cord, the cord is drawne by two men to make them draw vp their breath, and still pulled straighter and straighter, untill they be so narrow in the waite, that they may easily be cut off by the middle at one blow, and then the vpper part is let downe on a hot grid-iron, and there feared vp, to keepe them in fene and feo- 20 ling of paine so long as is possible, and the neather part is shewen to the Dogs, &c.

They, whom they call *Franches* or *Freemen*, live in greater securitie amongst them then their owne People, by reason that they are gouerned by Consuls, of their owne Nation, and those Consuls also are backed by Ambassadors, for the same Nations which are alwayes Liegers at *Constantinople*: and when their Consuls abroad are offered wrong, they write vnto the Ambassadors, how, and by whom they are wronged: and then the Ambassadors procureth from the Great *Turke*, commendaments to the *Bashaw* of *Alippo* to redresse their wrongs, and punish such as offend them. Otherwise there were no dwelling for *Franches* amongst them, but they should be seized like slaues by every state. And notwithstanding, their Consuls and Ambassadors too, yet they are oftentimes abused by *Turkes*, both in words and deeds. In words they reuile them, as the *Assepians* did the *Italians*, and call them *Gowr*, that is, Infidels; and *Cape*, that is, Dog; and *Comer*, that is, Hog; and by many other odious and reprochfull names. And though they strike them, yet dare they not strike againe, lest they lose their hand, or be worse off. They also oftentimes make *Auenies* of them, that is, false accusations; and sloborne false witness to confirme it to be true: and no Christian word will be taken against a *Turke*, for they account vs Infidels, and call themselves *Mussulmes*, that is, True believers.

This miserie abroad will make vs loue our owne Countrey the better when we come thither. And that is the best lesson which I haue leerned in my trauels, *Mundi contemptum*, that is, The contempt of the world. And Saint *Paul* Iesson *Phil. 4. 13*. In whatsoever state I am, there will I be content. Oh how happye are you in *England*, if you knew your owne happinesse! But as the prodigall fowle, untill hee was pinched with penurie abroad, neuer considered the plenty of his fathers house: So many in *England* know not their owne felicitie, because they do not know the miseries of others. But if they were here in this Heathen Countrey, they would know what it is to live in a Christian Common-wealth, vnder the government of a godly King, who ruleth by Law and not by lust; where there is plenty and peace, and preaching of the Gospel, and many other godly blessings, which others want. And God long continue his mercies to our noble King *Iames*, and his whole Realme, and giue vs grace as farr to excell other Nations in thankfulness as we doe in happinesse. And thus for present I commend you to the most gracious protection of the Almightie. It is o v a v, beseeching him, (if it be his will) to send vs a ioyfull meeting, both in this world, and in the world to come. Amen.

Part of another Letter of Master WILLIAM BIDDVLPH,
from Ierusalem.

Orthippfull and my singular good friend, I being now (by the prouidence of God) at *Ierusalem*, *Caput orientis* tu, *caput hominis* tu, for the loue I beare to you, and delight I conceiue in this famous place, where our sweet Saviour Christ vouchsafed once his blessed bodily presence; I could not but remember you with some salutation from hence, hazing such choice of Messengers (by reason of the great concourse of people vnto this place at this present, from sundry places of Christendome) to transport my Letters vnto you: Nothing doubting but that as my former Letters (which I haue heretofore written vnto you both from *Alippo*, and other places) concerning my former voyages, and such things as (by diligent obseruation) I noted in my

my trauels, were acceptable vnto you; so that this shall be much more acceptable, both in regard of the Place from whence it came, as also of the matter subiect herein contented; being my Voyage from *Alippo* in Syria. *Comagene*, to *Ierusalem*, vnderaken this present yeere 1600. not account as Pilgrims with any superfluous or vniuersall deuotion to see Reliques, or worship such places as they account holy; but as Trauellers and Merchants, occasioned by Death and Sicknes, Pestilence, and Famine in the Citie where we bourn: which two are such fellow-like companions, that the *Grecians* distinguish them but by one Letter, calling the Pestilence *typhus*, and the Famine *typhus*: By reason whereof all Traffike was hindered, and those Merchants whom they call *Franches*, or *Freemen*, either removed to other places, or such as stayed in the Citie, called their gates to be 10 thus vp, and came not abroad untill *Se* entered into *Lea*, which is usually the twelfth or thirteenth day of Iuly, at which time the Plague still ceaseth in this place, though it bee neuer so great, and all that are then sick, amend; and such as then come abroad, need not feare any danger. The *Turkes*, *Assepians*, *Asyrians*, and other *Mabomets*, neuer remove for feare of any sicknesse, nor refuse any mans company infected therewith: for they say, euery mans fortune is written in his fore-head, and that they shall not dye before their time; nor knowing what it is to tempt God, and to refuse ordinary means. But in this interim, from the beginning of this sicknesse (which was in March) untill the expected and vndoubted end, when the Sunne entrench into *Lea*, we whose names are subscribed (for causes aboue mentioned) took our Voyage from *Alippo* towards *Ierusalem*, hazing Letters of commendation, from *Clarissimo* *Imo* the 20 *Venice* Consul, and sundry others of the chiefest Italian Merchants, to their *Palaces* at *Ierusalem*, for our kind viage there, with liberitie of conscience.

Athen Dec. 1600. The ninth of March, after Dinner we set forth, guarded with *Lancians*, and accompanied with sundry English, Italian, and French Merchants, who in kindehearted rede with vs fereen or eight miles, to bring vs on the way, and then returned to *Alippo*. But most of our English Merchants brought vs to *Cane* Town, ten miles from *Alippo*, where we made merry with vs fereen good cheere as we brought with vs. For there was nothing to be had for money but Goates Milke, whereof we had as much as we would. Here we purposed to haue slept all night, but having no other Beds but the hard ground, with *Jacke* Pillow (a good hard stone) vnder our heads, vnaaccommoded to such Downe Beds, we could not sleepe, but fereen the time in honest mirth untill it was past mid-night, and then our friends took their leave of vs, and returned towards *Alippo*, and we proceeded in our journey towards *Ierusalem*. The night being darke, and the way dangerous and cheuill, our *Lancians*, *Byzant* *Bashaw*, willed vs euery one to take a match lighted in our hands, and to whirle it about, that the fire might be seene the further, to terrise the Theeues, lest they should surprize vs on the sudden. And when we came to suspicious places (as Caves, Rocks, Barnes, or odder Cottages in the way) our *Lancians* vied to ride before, and as Fowlers beate vpon Bushes for Birds, so hee (with his Launce) would strike and beate vpon such places, lest wild *Arabs* (which ly lurking in such places) should steale vpon vs on the sudden. When the day appeared, our way was pleasant and comfortable vnto vs, untill we came to a Village called *Saracope*, whither we came about noone, the tenth of March, and 30 because our *Sesimor* or Sumpter Horses (which carryed provision for Man and Horse, as the custome of the Countrey is) were tyred, and we our selues also (for want of sleepe the night past) wearied and hungry, we were constrained to lodge there all night on the hard ground by our Horse heels, in an old Cane distant from *Cane* Town eight and twentie miles.

The eleuenth of March, betimes in the morning we departed from *Saracope*, and came betimes in the after-noon to a fine Village called *Marrab*, where there is a very fine vayne *Marrab*. Cane builded by *Amrath* (commonly called *Marrab*) *Chilabee*, sometimes *Defenderde*, that is, Treasurer of *Alippo*, and afterwards of *Damascus*, who for the refuge of Trauellers, and their protection against Theeues, built a stately strong Cane like vayne Leaden Hall in *London*, or rather the Exchange in *London*, where there are fereen vpper Roomes, for great men in their Trauels, and the neather Roomes are for ordinary Trauellers and their 40 Horses, but in hot weather the best make choise to sleepe on the ground in low Roomes, rather then in their Chambers. The Founder hereof also ordyned, that all Trauellers that way should haue their entertainment there of his cost. Hee alloweth them Bread, Pillaw, and Mutton, which our *Lancians* accepted off; but we coming reliefe from the *Turkes* without money, lent vnto the Village where (besides our owne provision which wee brought with vs) wee had also other good things for money. *Marrab* is distant from *Saracope* four and twentie miles.

The twelfth of March was a very raynye day, yet we trauelled all the forenoone, untill wee came to a Village, called *Laemne*, which affaile off made hene of a very faine Village; but when we came thither, we found it so ruinated, that there was not one house able to throude vs from the extremitie of the shoure: the *Libabagians* thereof having forsaken it, and fled into the Mountaynes to dwell, for feare of the *Lancians* of *Damascus*, who traueilling that way vied to take from them, not only victuals for themselves, & Prouender for their Horses without money, but whatsoever thing they found in their houses. Only there was a little Church or Chappell in good preparation, whereto (for a little money) we obtained leave to enter, our selues with our horses & carriage, & there we brought out our victuals, & refreshed our selves and baited our 50 horses, v u u u u

The Plague
caused by in-
fluence of the
Heaueus.

Cane Town.

Saracope

Marrab.

Manner of their
Canes.

Lancians.

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slaues.

they hold, that whosoever once in his life time shall net goe on Pilgrimage to *Mecha*, to see the Sepulchre of their Prophet, shall never enter into Paradise. And therefore some of them goe thither often in their life time, partly for devotion, and partly to buy Merchandise. For there are brought thither at that time of the yeere, great store of Commodities from *India*, *Perfia*, and other places; and none may buy or sell there but *Mohometans*. And it is forbidden to all Christians upon paine of death, to come neere *Mecha* within five miles: partly, lest they should marre their Markets; but chiefly, lest they should see their folly or rather madnesse in worshipping an Iron Sepulchre; after the light whereof, many of their old men (which thinke neere to come thither againe) vie to pull out both their eyes, after they have seene so holy a sight. And whosoever (say they) lyeth in his Pilgrimage thither, or returning from thence, is sure to goe to Heauen presently. And they that have bene there but once, are alwaies after called *Hogies*, that is, Pilgrims: and are called by that name in this manner. If his name before were *Abraham*, he is at his returne called *Hogie Abraham*. If before *Musapha*, he is alwaies after called *Hogie Musapha*. And they that have bene often at *Mecha* and returne againe, are called *Great Hogies*. And euery yeere when the Carauan of Pilgrims returne from *Mecha*, hee that hath bene there often, is called, *The great Hogie*; and is greatly honored of them all, for hee rideth before them all in more stately apparel then they, with Flowers and Garlands about his Horse, and when they come neere any great Citie, the chiefe men in the Citie ride forth to meet him, and bring him into the Citie with great solemnities: They falli asse, that this their Temple at *Mecha* in *Arabia*, was built by *Abraham*, and they prepare themselves with 20 greater care to goe to worship there, then many Christians doe when they come to the Lords Supper, for they disburden their hearts of all hatred and malice, and reconcile themselves one to another, &c. Otherwise they hold that all their labour is lost, and that they shall bee neuer awaite the better for their Pilgrimage. But if they forgie one another, and repent them for their former finnes, they thinke there to obtaine full remission of all their finnes, and that at their returne they are pure and without spot.

March twentie one, we departed from the Citie of *Damascus* and about foue or six miles from the Citie called by a Village called *Daria*; neere vnto which, we law a great multitude of men, women, and children on their knees, in the high way; and by that time they had ended their devotion, we drew so neere as to salute them, and asking what they were, it was told vs, that they were all Christians of sundry Nations, viz. *Armenians*, *Greekes*, *Cheffians*, *Nestorians*, and sundry others, who went to *Ierusalem*, to visit and worship the holy places there. We asked further, what they meant to fall on their knees in that place; they answered vs, that it was the place where * *Paul* was converted, and that it was their custome when they travelled that way, to fall on their knees, and pray vnto God to conserue them. They were in number at the least foue or five hundred people, there was a *Greeke* Patriarke, and an *Armenian* Bishop in their companie. Many of them knew vs, (having seene vs in *Sinope*) and saluted vs by our names. We rode a while in companie together, and lodged all together that night at a Cane, called *Saffi*, distant from *Damascus* six and twentie miles.

March twentie two, we rode before the rest of the companie. Our way that we travelled all 40 this day, was exceeding bad, rocky, waterish, and barren, called *Arabia Petrea*, where our Horses oftentimes lucked fast in the puddles and myrie places, and sometimes ready to breake their own legs, and their Riders necks, among Rocks and Stones; it was neither pleasant going on foot, nor riding this way, for there was no path nor euen ground, but huge flints and Rocks so neere together, that our Horses could goe but a fowle pace, and oftentimes met with such Manerly and Quarrells, that we were constrained to goe farre about before we could find better waies to passe out. It is also exceeding cold in this place alwaies (in respect of other places in that Country) for there are neither Trees nor Houles, nor high Hills to keep away the violence and force of the Windes. The Carauans that traueil vially that way betwixt *Damascus* and *Egypt*, say, that this dayes journey troubleth them more then all the rest, and that they neuer passe by 30 that way, but they leaue two or three of their Camels behind them, some misfortune or other befalling vnto them. We saw also in sundry places this way, the carcases of many dead Camels, which have miscarried amongst the Rocks. It is also a very cheerefull way, full of wilde *Arabs*; yet (by the providence of God) we came safely that day to *Cama*, where we lodged in a good Cane, distant from *Saffi* eight and twentie miles.

In a Bazar (like vnto a Cloister) adjoining to the Cane, wee tooke pleasure to walke up and downe some few turnes, which the *Turkes* beholding, wondered at vs: (for it is not their custome in those hot Countries, to walke up and downe as wee doe in cold Countries, but to sit still on the ground like brute Beasts) and one of them came vnto vs, and asked vs what we meant to walke up and downe in such sort, and whether wee were out of our way, or out of our wits. If your way (said hee) lyeth toward the vpper end of the Cloister, why come you downeward? And if it be the nether end, why goe you backe againe? It seemed no lesse strange vnto them, to see a Christian with a Cane Doubler; and they called him foole, and asked him what he meant to make holes in his Coat: for they neither cut nor pinke any of their Garments, but

but wearing them all plaine, sparing for no cost, to regard them with lace of silke and gold, if they be able. And such as wear long haire out their heads, the *Turkes* call *Slouens*, and as- 10 such as wear close beards, for they themselves wear no haire on their heads at all, but shauet them surry wicke one, and keepe them warme with a Turbant of white Silke, made of cotton Woolle, which they neuer vncouer in their salutations to any man, but bow their heads, with their hands on their breasts. But if a man haue a faire long beard, they reuerence him, and say hee is a wife man, and an honorable personage. But if they haue no beards at all, they call them (if they be yong) *Bardeffers*, that is, *Sedimentall Boyes*. But if they be men growne, and haue no beards, they call them fooles, and men of no credit; and some of them refuse to buy 10 of them, and that they will not beleefe them, &c.

The three and twentieth of March, we had a more pleasant way; for the first ten miles we rode thorough the fields, and a very pleasant Parke. But when we came out of this Parke or Forest, we were somewhat troubled, partly by reason of the bad way, and partly by bad people in the way. The people did more trouble vs then the way; for there fate amongst the Rocks, in our way, many *Turkes* and *Arabs*, with Maces of Iron, and other weapons, who played vs, and demanded *Caphar* or toll money; we were glad to giue them content, that we might passe 10 safely by them. But the Carauan of Christians, who came after vs, though they were many hundreds, yet some of them being not able, some not willing to pay so much money as they demanded, were furiously beaten with their Iron Maces. There was a Iulian in their company, one of his companions told him, that he merited much to lustaine such trauell and labour, and be at 20 so great cost and charges, and suffer so many stripes for Christs sake: but I know, had it not bene more for loue of his purse then for loue of Christ, he might haue escaped without stripes, yea, with these kind speeches, *Marhabah Lannam*, that is, *Welcome my friends or sweet-beats*. At another place in my Trauels, I heard a Friar bragging of his good works, and saying, that hee had done so many good works, that if he should fall three men, his good works would make 30 satisfaction, and merite remission for them all. Here I may fully take occasion to teach those that purpose to trauell into *Turkey*, how to behaue themselves. If they be set upon by Theues, they may defend themselves in their trauels, if they be strong enough; but if they be polling officers (as these were) they must not be contradicted. But neither in their Cities, nor in their trauels may they strike againe, though they be abused and beaten by any man (except they be 40 Theues and Robbers) for if they doe, they shall either bee put to death, or haue their hand cut off. Neither if a man receiue a box on the eare at any of their hands, must hee giue one bad word, or looke frowne; ypon him that smite him: for then hee will strike him againe, and say, What? *Gods*? Dost thou curse me, and wilt that the Deuil haue me? but hee must kisse his beard, 50 or the skirt of his Garment, and smite vpon him, and then hee will let him passe.

At the foot of this Mountayne there is an old Cane, where vially Trauellers lodge: but it being not yet noone, we resolved to traell eighteen miles further, to the Sea of *Galile*. At the foot of this stony Hill, hard by this Cane, there runneth a pleasant River, which diuideth *Syria* from *Galile*. And ouer this River there is a faire Bridge, the one end whereof is out of the Holy Land, the other in it. This River is called *Jordan*, the head whereof cometh from Mount *Lysanus*, and maketh three Seas. The first, is the watern of *Marcom*, which we left on our right hand, about ten miles off. The other, on the left hand, which lay in our way as wee should traell. The second, is the Sea of *Galile* or *Tiberias*, or Lake of *Genesareth*. The third, is the Sea of *Sodome*, called *Mare mortuum*, where the River *Jordan* endeth. The Bridge that crosseth 10 this River *Jordan* at the entrance into the Holy Land, is called *Jacobs Bridge*; for two causes. First, it is said, that there *Jacob* met his brother *Ejan*. Secondly, that there *Jacob* wrestled with an Angell.

The first part of *Canaan* called *Galile*, beginneth at this Bridge, and do to this day it is a very pleasant and fruitful Country. After wee were entered into *Galile*, about two miles from the Bridge, our *Isaforis* asked vs whether wee would goe up to a Mountayne, and so to *Sapheta* neere vnto Mount *Carmel*, which is a place of learning for *Iewes*; or keepe the lower way, and goe by the Sea of *Galile*, which is the plainest way; and thereof we made choice; and tooke 20 *Sapheta* in our way afterwards.

About seuen miles from *Jacobs Bridge*, our Guide brought vs to a Well, adorned with marble Pillars, and covered with stone, which hee said to haue bene the Pit wherinto *Isapha* was put, when his Brethren fold him to the *Ismaelites*. But it seemed to vs incredible: first, because that was a drie Pit, and this is full of sweet water. Again, *Jacob* dwelt at *Hebron* twiue miles be- 30 yond *Ierusalem*, and his humes kept Sheepe in *Shechem*. And that drie Pit wherinto they put *Isapha* was at *Dathan* (which we saw afterwards) and this Pit which they threwed vs with marble Pillars, was in *Galile*; not neere *Dathan* nor *Shechem* where *Isapha* Brethren kept their Flockes. Sheepe. But by others of better iudgement, we vnderstood that this alfo was called *Isapha* Pit, or Well, because it was built by one *Isapha*, not *Isapha* the sonne of *Jacob*, but some other. But the

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ignorant

and Horle from the Caravan which followed after; and a woman alio riding on an Asse with their carriage) and (as our Guide told vs) he neuer trauctled that way but he lawe some kin-
 15 kild: and therefore bade vs all charge our Peeces, and shoot off when he bade vs, though we lawe no bodie, left the wilde *Arabs* should feare vpon us on the fodaine, lying in ambush, which we also did in a place most dangerous, to daunt the enemies before we lawe each other. But before we came vnto the most dangerous place, there ouertooke vs many *Turkes* well armed, who dwelt in *Ierusalem*, and were glad of our companie thither. And shortly after wee had discharged every man his piece, we lawe a great companie of *Arabs* on an high Mountaine nere vnto our way, yet out of the reach of our shot, who perceiving vs to bee too strong for them, durst not let vpon vs. And so (by the providence of God) wee came that night to an ancient and famous Citie, (situated in a fruitful valley betwixt two Mountaines) called *Sychar*, a Citie in *Samaria*, mentioned, *Iohn 4*. Nere whereunto wee lawe *Jacobs Well*, where our Saviour Christ asked water of the woman of *Samaria*. Wee came thither in good time, for wee were exceeding thirly, and drank thereof liberally and freely. The water thereof goeth downe very pleasantly, like vnto Milke. From *Jacobs Well* we went into the Citie, and lodged in a very ancient and stately Canoe, but very badly kept. It had bene better for vs to haue slept by *Jacobs Well*, as others did; for here we slept on the hard stones nere vnto a Chappell in the middle of the Cane, vnder two or three great Fig-trees and Mulberry-trees, where we were farre safe from thees, for we had some things stolen from vs in the night, whyle we were faste the Trees on faire broad fennes, whereunto we ascended by a faire stone paire of staires, fixe or 20 leuen futes from the ground. *Sychar* is distant from *En-gannim*, feneen and twentie miles.

The nine and twentieth of March, wee departed from *Samaria* to *Ierusalem*, and met many Souldiers in feuerall companys by the way, who knowing our *Ionianerie*, and other *Turkes* in our companie, let vs passe by them quietly, and gaue vs the *Ialem* *dhuk*, that is, peace be vnto you. The first part of this dayes journey was somewhat pleasant; but the neerer we came to *Ierusalem*, the more barren and tedious our way was. About noon the Clocke we came to a great Forrest, or Wildernesse full of Trees and Mountaines. When we were on the top of this Mountaine, we lawe the maine Sea on our right hand, and small Ships sayling towards *Ioppa*. About three or foure of the clocke, we came to a ruinous Village called *Beere*, but of old (as it is reported) *Beerseba*, which in former times was a great Citie: And it is said to be the place where *Isaac* and *Mary* coming from *Ierusalem* (the feast being ended) missed the Child *Isaac*, and fought him sorrowing; and returning to *Ierusalem*, found him in the Temple amidst the Doctors, hearing them and poting them. Our purpose was to lodge here all night, being all of vs wearie and hungry; and all our provision spent. But finding nothing here to be had for money, either for Man or Horle; and vnderstanding that *Ierusalem* was but ten miles off, we went on in our way somewhat faintly, five or fixe miles, and then beholding the prospect of the Citie, we were somewhat cheered and renewed, and solaced our flues with singing of Psalmes, until we came nere vnto the Citie. Many *Greekes* dwelling in *Ierusalem*, seeing vs afare off, came to meet vs, supposing their Patriarch had bene in our companie, who came two or three dayes after vs.

We dismounted from our Horses at the West gate of the Citie, called *Ioppa gate*, or the Castle gate; which is a very strong gate of Iron, with thirteene Peeces of Brass-ordnance planted on the wall about the gate. Wee layed in the porch of the gate, and might not be admitted into the Citie, vntill we were searched by an Officer (as the manner is.) In the meane time there came to vs two *Ionian* Briers, viz. *Padre Angelo*, and *Padre Anselmo*, and kissed our hands, and bade vs welcome, and told vs, that two other *Englishmen* were at their house, viz. *Maske Timberley*, and *Maske Borell*.

When we were searched without the gate by a *Turkish* Officer, and deliuered vpon our weapons to the Porter to keepe for vs in the gate-house vntill our returne (because no Christian may enter into *Ierusalem* with weapons) these two *Padres* led vs to their Monastery; at the gate whereof wee were searched againe by another *Turkish* Officer before wee might enter into the house. For the office of the former Searcher at the gate of the Citie was onely to receive the weapons of all Christians, and deliuer them safe to them againe at their departure. But this Searcher went further and searched all our baggage, which he caused to be opened, to see whether we had any Gun-powder, or any other engines there. For they are very suspicious of all Christians, fearing, lest for deuotion to the place, they should make treason: therefore they suffer not Christians to enter into the Citie weaponed, lest they take insurrection against them when they are many together, and conquer the Citie, as heretofore they haue done. To this end alio is the Citie walled about with strong walls, and fortified with foure strong gates, and a Castle, (but by *Sultan Solymann*) and every gate well planted with Ordnance for feare of Christians. And partly for hope haue they surrounded this Citie with such strong walls, that Christians for deuotion to the place, might come and build within the walls, and bee subject to the *Turks*. For though their walls be large and strong, yet there is great roome within the walls to build more houses than are there, for there are fields of Come within the walls of the Citie; and

and the houses stand very thin, scattered, and dispersed, here one, and there two or three together; there is not one faire street in all *Ierusalem* as it now is.

After they had thus narrowly searched all our baggage, euen to our cafes of Bottles, we were admitted into the Monastery; at the entrance whereinto, met vs *Maske Timberley*, and *Maske Borell*, and then *Signior Franciscus Mazzuchio*, the *Padre Guardian* of the Monastery, and all the rest in order, and bade vs welcome, and led vs into a faire Parlour, and set good cheere before vs, and served vs themselves. After Supper we deliuered them our Letters which wee had brought from the *Venice* Consill of *Alippe*, and other *Italian* Merchants there, in our behalfe. When they had read, the Guardian said, our custome is, when strangers come to vs, to call them

10 the first night to Maffe, and to a Confession, and to giue every man a Candle to hold in his hand at Masse time; and at night to wash their feet and to bring them to bed, and to many other ceremonies, during the whole time of their continuance there. But as for vs, they vnderstood by Letters what we were; and told vs that we were so highly commended by these Parsons and Benefactors, the *Venice* Consill, and Merchants of *Alippe*, that if they should thinke vs, halfe the fauour which was required at their hands, they should thinke it without doores, and suffer vs to rule and dominate at our pleasures. And that therefore they would not vige vs to any thing against our confidences, but giue free libertie both of persons and consciences, as if wee were in *England*, or in our owne houses elsewhere; and so much the rather, because they vnderstood our Merchants were rich, and hoped to gaine by vs. In regard whereof, although it were

20 Lent, wherein they ate no flesh, yet offered vs Hens, Eggs, Milke: any thing that was there to be had for money, they requested vs to command it. And during the time of our continuance there, he commanded one *Padre Angelo* to attend vpon vs, and fee that wee wanted nothing; and another of his brethren, one *Padre Angelo*, to be our guide abroad, and to shew vs all ancient Monuments and places worth seeing, either in the Citie, or out of the Citie. These kind speeches being vied, they brought vs to our chambers where wee should lodge all night, and provided for every man severally a good neat Bed with faire sheets, and all things very wholesome and handy, where we slept sweetly, and refreshed our wearied bodies all that night very comfortably.

But although they dealt thus kindly with vs (as the instance of their Benefactors) in giuing 30 vs libertie of conscience, yet they deale not so with others. For some I doe knowe who haue bene there, and made no conscience to doe as they haue done. Wherefore, I admonish those who haue a desire to trauell to *Ierusalem* heretofore, to take heed to themselves, that they make not shipwrecke of conscience; for if they come not well commended, or well moneyed, of both, there is no being for them, except they partake with them in their idolatrous seruices. True it is, that the *Turkes* giue libertie of conscience vnto all that come thither; but they giue not entertainment vnto any Christians in their houses. And the *Greeke* Patriarchs are poore, and not able to protect such as come vnto them for refuge. And the *Padres*, though they bee Pa-pists, yet haue they rich Benefactors; and want nothing, and (for the most part) very kind and courteous to strangers in all things, libertie of conscience onely excepted, wherein they seeke to make others like vnto themselves, and to seduce them from their Faith, and to winne them to the Church of *Rome*; and offer vnto them who haue money in their purses, to make them Knights of the Sepulcher; but no good *English* Subject will accept of that order of Knight-hood; for at the receiving thereof, they iweare to bee true to the Pope, and to the King of *Spain*, and to other things, which no man can doe with a good conscience. And this kinde and libertie of conscience, which we found amongst them, we imputed not so much to the men, as to our owne money: for it cost vs chare, viz. one hundred Duckets for our entertainment.

After we had rested one night in *Ierusalem*, the first day wee walked about the Citie our flues without our guide, onely to view the Citie, we found it exceeding hot, and hotter then it is usually at Midsummer in *England*: It seemed strange vnto mee, how it should once bee so cold, that *Peter* should creep to the fire, and now (at the same season) so hot that wee could not endure the heate of the Sunne. But after I had bene there a few dayes, the very place refuted that doubt: for there fall great dewes, and before the Sunne haue dried it vp, it is cold, and in the night season (about that time of the yeere) somewhat cold, as I felt by experience when I slept in the fields all night. And *Peter* haue watched with Christ in the night, might well be cold in the morning, before the heat of the Sunne had expelled cold.

But here we will breake off, having with *Maske Sandys* his eyes curiously viewed *Ierusalem* Houses in the former Chapter.

CHAP. X.

The Journey of EDWARD BARTON Esquire, her Majesties Ambassador with the Grand Signior, otherwise called the Great Turke, in Constantinople, SULTAN

* MAHMET CHAN. Written by Sir THOMAS GLOVER then Secretary to the Ambassador, and since employed in that Honourable

Function by his Majestie, to SULTAN ACHMET. Two Letters are also inserted, written from Agria, by the said Ambassador BARTON.

*I any think it that a Christian Ambassador is to accompany the Turke in this war against Christendom: they may please to understand, that his interests were to doe service to the Christians, if occasions were offered for peace: as also he did in deliberate other Emperors Sermons here mentioned, &c.



First, the Ambassador well mounted, and his two spare Horses, with a Coach with four Horses: next before him his Chamberlaine, and an Interpreter, with three Levizaries: and behind the Chamberlaine, two Levizaries, his men, (setting twelve in number) in Litteries rode before him, and four Gentlemen next after him: and four Coaches with the Christian Captives (being three and twenty in number) the Family of Signior Crotky, the Emperour his late Ambassador in Constantinople, which he redeemed from the Great Turke, and had licence to carrie them along with him, and to send them into their owne Countrey, allowing and giuing him the four Coaches, with two Horses in each Coach, and a man to tend on every Coach. Lastly, thirtie fixe Camels for carriage of provision, and to every fixe Camels, two men to attend on them, to lake the unladen as occasion fell (which in Turkey are called Doudakiers): then there were twelve in all wayting on the Camels: More the Chamberlaine and another Turke, called Madomet, who was recommended to the Ambassador to be his Lackey, to runne by his Horse vntill wee came to Agria.

Now on Friday being the second day of July, 1596, the said Ambassador parted his house (which is in the Vines of Pera) and tooke his journey, having to accompany him that first day, Master Iohn Sanderfon Merchant (who was by him left an Agent or Legation until his returne) Iohn Albrich Merchant, and Iohn Field a Physician: who brought him that day into a place called Aquadulce, and there pitched their Tents, remaying there that night, and the next day ensuing. On Sunday morning at Sunne rising, we departed from Aquadulce, and came to Ponte Piccolo, about mid-day, which is some fiftene miles distant from Aquadulce, and there we pitched our Tents. On Monday, before the break of the day, parted thence about ten of the clocke in the morning, and arrived at Ponte Grande, which is about twelue miles distant: where having pitched our Pavillions the Ambassador sent his Chamberlaine, and the Drogue-men, with the Grand Signior, his Commission to the Cady of the said Towne, for his allowance of provision, who sent him five Sheepe, two hundred Loaves of Bread, five Matres of Wine, one load of Hay, with twentie Kylowes of Barley.

On Tuesday, before day, we parted Ponte Grande, and by Sun-rising we came to a small Village, called Combergh, where the Ambassador his people broker their fall, and after an houre stay parted thence, and came to a Towne, called Schems, about eleven a clocke, which is some ten miles distant from our last Lodging. There also the Ambassador sent his Commission to the Cady of the said Towne, who sent him three Sheepe, two hundred Loaves of Bread, ten Matres of Wine, one load of Hay, and twentie Kylowes of Barley, we pitched our Tents a quarter of a mile distant from the Towne; and an houre within the night, the Moone being up parted thence.

The twentieth, we were to passe through a great Wood, betwixt two Mountaynes that day, and in the night to keepe watch. These men are Bulgars, being appointed by the Grand Signior, to guard all Trauellers (I meane of the Campe) that come that way, for which seruice the said Bulgarians pay no Tribute to the Turke. Then we came to a Village, called Serma, which is at the entrance betweene these two Mountaynes, and no other passage but one that goeth to Wallachia, all the Countrey dlie within these Mountaynes, being as it were enclosed with mightie fette, woodie hills, as though they were walls of strong Cities; this was the passage that Iulius Caesar passing out of Serma, lost to many thousand men before he could gain it; for this passage is as though it were hewen or cut out betwixt these two Mountaynes. At the mouth or rather the entrance on the North-side, it is fortified with a mightie great wall from Mountaine to Mountaine, and a strong Castle in the midst, with a great Gate to passe thorow, there is yet to be seene part of the walls, or rather fragments: the walls adjoining to the Gate are marvellous looke, and thake, ready to fall some two houre before night, we came to the fote of the Mountaine, and there pitched our Tents a mile from a Towne, called Erchopia, being from Tarsat-fordes eight and twentie miles, this day and nights trauell was all betwixt these two Mountaynes.

The five and twentieth, we came to the mouth or entrance of a strong passage being tenne miles long betwixt two Mountaynes, the way winding in and out, as it were, hewen, or cut

out of the Mountaynes, on both sides verie lofte; this place is of a wonderfull strength for resisting the Enemies: Now little after mid-day, we came to pitch our Tents towards the end of the said passage, by a faire Riuer side.

The five and twentieth, passing along the Riuer side, on the high way, we found two men most miserably put to death, having each of them a stake thrust in at his Fundament, through his bodie, and is out by his necke; the stake being set vp right on end: the cause was for killing of a Levizarie, they being Christians. The Grand Signior passing by, caused them to be suffered.

The eight and twentieth, we came to a Towne, called Nejsa, and a little before our coming to the same, we saw two men flaked as afore-said, who were Turkish Christians, came purposefully to spie and view the Campe: also at this Townes end, there were of Christians heads head, and stopt full of Hay hanged on posts by strings, to the number of three hundred which foure moneths before were haine by Turkes, vnder Mahomet Bassa, at Bysia: From the entrance of the straight passage to this place are ten miles, and from Sessa to this place all high Mountaynes, rocks and troublesome to trauell: these Mountaynes part Serma and Sclawonia, this Citie is situated in a verie delectable Valley, hauing towards the West-side a faire Plaine, that stretcheth it selfe towards Albania and Macedonia, here we rested all that day and night.

The third of August, we came to spread our Tents close by the mayne Campe, halfe a mile distant from Belgrade, which is a marvellous great Plaine adjoining to the Citie, and about the midst of the Campe, the Grand Signior his Pavillion is alwayes placed, and now land by his Pavillion by force of hands was raised a small Hill, upon which was growne a Hawthorne, cut artificially spreading, which made a marvellous good shadow: every Evening the Great Turke would ascend into it to view his Campe, and to be seene of his people, being a custome amongst the Turke, his Souldiers in the Wars to see their King, once in foure and twentie houres.

HONDIVE his Map of Hungaria.



A Letter written by Master Edward Barton Ambassador, to Master Sanderfon,
inscribed *Al Melis Mag. Sig. Gio. Sanderfon, &c.*

These two letters written by the Ambassador to his own hands, I have for his sake and others interested, given me by Master Sanderfon.

Loving friend, I have written twice unto you, as well from Bellograd as also Smolok, of what in my voyage hitherto had passed, but my Letters were intercepted, and some I brought you by my hands again, and being of great importance, I will no more reply them, but advise you by this Grand Signior, and our arrival at Agria, which happened the twelfth of September, and the selfe same night he made his trenches and batteries in five severall places; the Vice-Roy in one place, the Beglerbe of Grecia in another, the Beglerbe of Natolia in the third; the Janissaries in the fourth, lesser Basha Euxinuch in the fifth, Mahemed Basha Gera in the sixth; Cagal Oglu was Capitaine over the light Horsemen, to secure the crafts on all sides, that no success should come, and to learne aduice of the Emperours proceedings and designs.

The thirteenth, the Inhabitants for all their Suburbs on fire, which might be little lesse then Gallat, which though they were well defended with a strong wall, yet the defenders being few in number, and distrustful to their own strength, left the defense of them, and retired themselves within the Castle. The fourteenth, the Janissaries offered a general assault, even under the Gate of the Castle, where on both sides many were slain, but the Hungars keeping themselves close within the walls, and the Janissaries tired, soon retired. The fifteenth, eighteenth, and nineteenth, they intended to undermine the Castle, and the twentieth, put fire thereto, but not succeeding to their mindes (though they valiantly attempted to enter the breach) they gave courage to the defendants to make issue to mutual damage. The four and twentieth, the assailants having made another breach, valiantly entered the same, but not being seconded with fresh forces, were repulsed, yet two houres after, in the same day, taking on them better courage, and more valiantly seconded, gave a new assault, when by chance, a woman in the Castle first, by chance, fire on a Barril of Powder, and the Soldiers of the Castle thinking it was a Mine first in the Castle, for feare thereof retiring themselves, gave the Turkish courage to enter a Cavalie from Bajina, divided for defense of a weak part of the Castle, which they valiantly came to the last assault, and once after, with many and counter-mine, continued assaults and skirmishes on both parts fighting, to the extreme loss of the defendants. The first of October, an English Trumpeter escaped out and fled to the Vice-Roy, requiring life and liberie; and declaring the weakness of the Castle, 30 years brought before the Grand Signior, to whom likewise he made like relation; according to whose reports, the next day being Saturday the second of October, the Castle was rendered, with compaile that all the Soldiers should safely retire whether best they list, and the Inhabitants to remaine customeall Inhabitants, and owners of their former possessions; the latter of which promises was observed, but the first not broken, because the Inhabitants of Hattum, a Castle belonging to the Grand Signior, two days journey thence, together with the Tartars, assaulted the said Soldiers, a mile from Agria, in their departure, and sent them all in pieces, because Maximilian with the Emperours forces, having a month since taken Hattum, did most cruelly without compaile put all the Inhabitants to the sword. Hence the Grand Signior doth within five daies determine to go towards Buda to entertaine upon what designs. From Smolok I sent my Droegeman to Buda with the Emperours Ambassadors his familie, and in Buda I also passed five other, with all which companies, consisting of seven and twenty, I received Letters from my Droegeman, and the Gentlemen in Buda released; that they departed from Pest the thirteenth of December towards the Emperours Court. God send mee a good answer speedily. And I pray you send this aduice for England; Commanding me to do. Field, and Doctor Sette Cotte, and Master Peter Gallant, with Sign. Ant. Peron, and the French Secretaire: this fift of October, 1596.

Your assured, E. BARTON.

Part of another Letter written likewise by the said Ambassadour from
Agria, to Master Sandy the English Consull at Aleppo.

I think that as your remembrance with me you remember how that the Grand Signior had made me great of the service of all the Emperours Ambassadors his familie, which now he hath performed, and I have sent them by my Droegeman unto the Emperour, even twenty eight persons of which number do were Gentlemen of accounts, so that I hope my service therein shall be grateful to his highnesse, and acceptable to his Majestie, and of delight to you and be rest my good friends, whom I could not leave undischarged the duty of the Marcelling of the Basha, and success of Abraham Basha, late high Treasurer, now Basha of that place, to whom, as to my very good friends, I will earnestly commend you, and the rest of my Committmen and friends &c.

The Polish Ambassadour departed from Agria, having with him three Janissaries, and two Girls, which the Janissaries took at Agria the same day, the Ambassadors having occasion to goe to the Basha, at his returne his Chamber carried him through the Citie of Agria, which was burned.

burned and spoyled to the ground, and lying a mile beyond the Towne, upon a great Plaine, the poore Christians that were licensed to depart out of the Castle, lay all thence scattered. Returning back, we saw under the Castle walls of Christians that were slain at the siege a great number layed up together close to the wall, about two fathome high, all naked lying in the Sonne, besides in divers other places many more. Coming along to our Pavillion, we saw with certain Janissaries five women and children, the one of five yeeres, and the other sucking the mothers breast; those women and children the Janissaries made purchase of, at tending up of the Citie, and the Castle of Agria. The Girl of five yeeres of age, the Ambassadour bought for ten Chokines; Here the Grand Signior stayed till the Castle was again repaired.

10 The tenth, came news that Christians were within three daies journey of the Campe, whereupon Giosif Basha, and the Beglerbe of Grecia, were sent to view the Christians Campe; who more venturesome then wile, entering the claws of the Christians, were wholly discomfited, & most of their retinue slaine, and pursued to the Turke campe; for which cause they were both deposed. Yet Affan Basha was preferred to the Beglerbe of Grecia, which five daies before was taken from him. Now Cigalla was made General together with Affan Basha, and appointed to go on to the Christians; but Agria was being already repaired, the Grand Signior reloued himselfe to go in person, and departed from Agria on the fourteenth, travelling all that day, till about Quinde, then came to spread his Tents or Pavillions. Next morning proceeding on his journey, about ten of the clocke he came in sight of the Christians, and within halfe an houre after, began to skirmish with them, they being entrenched neere to their Campe, by two old Churches or Chappels upon a great Plaine, neere to a long puddle or Mare ground, of some four miles long, all along a small banke or hill, in breadth some fene or eight Rods; and beyond this, upon this hill or banke aforesaid, had the Christians incamped themselves. About mid-day, at the approaching of the Grand Signior, they skirmished thrifely, and some Turkes entrenched themselves neere unto one of their Churches aforesaid, the Christians continuing all day skirmish, as aforesaid, where both sides showed great valour, but small blood shed, in respect of such infinite forces as were there, especially of Turkes. The Janissaries in particular, bravely entered the Christians Trenches, but not being seconded, were most of them put to the sword; and the Christians perceiving no seconds, valiantly marched forwards, and gained the Turke Trenches, put them to flight with some slaughter. Now the night approaching, and raine withall, the Grand Signior retired with his Pavillions, some mile off; the Ambassadour also with his companie, seeking to plant themselves for that night, not finding his carriages, was constrained to rest in the open field without any Tent or ought else over his head, and neither meat nor drinke. The Ambassadour was faine to send two of his Janissaries to seeke for somewhat for him and his Companie, as also for their Horses; at length they brought home two Oxen of Bisket, whereof some part were eaten, and the rest gave our Horses also Benjamin Basha having formerly under Agria bought a Dutchman, Slave to the Turke, who riding all day with vs, and being ill at ease, the same night he dyed with his Horse in his hand.

The sixteenth, when after a troublesome night, approached the day, that bloody day, that dreadful day to the Turkes, but most unfortunate to the Christians: In the morning news being brought, that the Christians had forsaken the Turke Trenches, and retired to their owne; the Turke Horse, that being, assaulted them valiantly, and though they found good encounter, yet repulsed the Christians. Now againe, when the Christians had few their forces in good order, they brought their maine campe forth, and some repelled the Turke, where the poore Janissaries, being Foot-men, were all put to the sword, more two thousand persons, the Christians seeing the Turke die, followed in brave Martiall manner: The Foot-men Harquebuses, before them the light Artillerie, and after them the Horse-men in warlike manner, whose approaching so terrified the Turkes, that without respect of their Emperour, and their livings depending on him, they fled in most shameful wile, so that the Christians without resistance, approached even nigh the Pavillion of the Grand Signior. At which time I leane to the world, to consider him of his chiefe Officers, caused his Banners Imperiall, to march forwards upon the Christians, and he with his Bow and Arrows shot thrice, and as some say, five three Christians. Now the Tartars, for feare of the Harquebuses, gathered themselves about the Grand Signior his Pavillion, and hooring a little off, and Hassan Basha who had the charge of the reward (left the Christian Horse should assault the Grand Signior on the backe side) approaching with all the Grecian light Horsemen, who taking the right side of the Christians, were all ready on the face encountered with those who pursued the Grand Signior, and on the other side, by the Tartars, were on the faden to fight; that the Horse-men taking the Artillerie and guard of the Foot-men, fled without order, and being pursued, many of them were slaine; but the poore footmen were encompassed by the troops of Turke Horse-men, were all most cruelly without blow offered the offence, put to the sword; many of the Horse-men by benefit of the night, escaped to the Mountaynes of Agria.

The seventeenth in the morning, there came to the Ambassadors Pavillion, two great Chances
Xxxxxx 2 from

Sette Cotte had beene Jew, christen, Turke, of all, and therefore no Religion; now a rich Turke, Gians a rich Merchant, Peres a rich Grecian.

Turke Bee.

from the *Buffs*, who would him to goe with them to view the place where the Christians had encamped themselves: which he did, taking four *Lanieries*, his owne two *Chamfes*, two *Servants*, and his owne men. Now missing one of his *Lanieries*, his fellow not hauing ferre him all that day, riding along at the entrance of the Christians Campe, found the laid *Lanierie* slain, w^{ch} whom the Ambassadors shewed the *Chamfes*, & to part along; the forsaide *Chamfes* shewed the Ambassadors what place they had chosen for their Armie; which, if they had kept themselves within that campe, and let the *Turkes* assault them Rill as they began, and they bur to defend themselves, in small time would have waied the *Turkes*, and done them great damage; and little hurt to themselves: for onely but at two muddy watery places (by the forsaide old Chappels) could the *Turkes* come neere them to doe any great harme: for hardly could a Horse passe, for being lyed in, so that no possibillite was for the *Turkes* to haue any great repulse. But pulling thence place, and taking and skimming the way with the *Turkes* to haue any great trouble, thus the *Chamfes* and Ambassadors came one side to the other, which is about a hundred miles long, a very great Plain, and Wood is at the end thereof: There was all their Ordinance left behind them, such Armour which the Christians had left cast away, to goe with more speed, w^{ch} when the *Turkes* purged them to noer. When they came to the end thereof, some which fled, being overtaken, lay layne, both Horse-men and Foot-men. There was left great store of Wheate, Meale, Bread, Butter, Cheese, Bacon, Sauages, Beefe, and other prouision. Now, the Ambassadors returned to his Paillion, bringing the two *Chamfes* with him to dinner; which done, theyooke their leave and departed. After this conceipt, the *Grand Signior* refted in his Paillions there three dayes.

The nineteenth, the *Grand Signior* rayed his whole Armie, bemoaning his countr homewards, arriving at *Constantinople* on Sunday, being the twelfth of Decemb. 1696, at which time he was received with great pomp, and before his entrance, the Archbishop, being placed by the chief *Viziers*, that when the *Grand Signior* came, he went and kissed him, as the manner among them is, and kissed his hands; while the other two, *the Grand Vizier* and *the Grand Alcorfid*, with a fresh *Harem* of women, and a hundred men, hailing met him four miles off from *Constantinople*, and about midday came to his own house in the *Vines of Pera*, God be thanked, and his holy and blessed Name, for this, and our preferuation in so dangerous a Voyage, and for all other his infinite goodwille towards vs, be praised for evermore. Amen.

115 The Ambassador repaid to Adolph John Sanderfon, that the Hodice or School-master of the Great Turke, encouraged him in this extremity to get open his Horse, wrapping himself in Mahomet's Flag, and to take these three * Arrows, and shew them toward the Christians Camps, *offre* these words following, Bitimili Rohmeim Rohem; which hee bid. Cigallogi encouraged the Turks to *surge* upon the Christians then busied in pillaging, and put them to flight. After which seruitur Cigallogi *saie* that Marjani^l or put out of his place of *High Admirall* came to the Turke, who embraced and kissed him, saying, hee asseured not onely his place of *Ague*, but the Kingdom.

The Reader may inform himſelf more fully of this Babel, and the Chriftians ſpoil'd through greedineſſe of ſpoile, in *Kneiles*, or other Writers of the *Turkſh* ſtorie. This our Author hath alſo written his Voyage, from thence ſent by the Ambaſſador into Poland, alſo from *Conſtantinople* to *Trepolis* in Syria, 1601. from *Conſtantinople* to *Altop*, 1602. into England, 1603, and againe from *Conſtantinople* to England, 1604. But I feare my Reader will be wearye of *Turkſh*: from whence yee may not, hall not depart, till yee have bene made ſpectators of a Tragical comedie, and a Comical Tragical ſtorie. I hope to ſee it if the ſervice of Chriſtendome preſent me ſuch an opportunity. The ſecond ſhould call euer yee beſide the *Ottomans*. In the *ſirſt*, the ſame man is both Author and Aſtor: in the next, you have a *Choragoge*, to whom wee owe much for this, for former his learned and honourable cruizes, both full of Rarities and Varieties, the parents of Wonder and Delight.

CHAP.

CHAP. XI.

*The Travels and Adventures of Captaine JOHN SMITH in
divers parts of the world, begun about the
yeere 1596.*

8. I

*His Travels thorow France, Italie, and on the Sea coasts of Europe, Africa, and Asia
His entertainment and exploits in the Emperours warres against the Turke:
his subtile Stratagems, valorous Combats, Applause,
& Advancement, Honour.*

N his youth when *France* and *Netherlands* had taught him to love *Marie* and his wife; his *Armes*; with such rudiments of *War* as he had learned in this *Military* Schoole could attune; yet he was desirous to see the *World* and try his fortune against the *Turks*. Opportunely calling him into the company of four *French* Gallants well attended, faying to him they were desirous that way; so overperswaded him in the *Low Countries*, to go with them into *France*; with such ill weather as winter afforded, in the darke night accompanied in the broad ballow full of *S. Valerij* in *Picardie*. A worse winter, and darker night than any, named this *French* Gallants, which, hating well his apparel, and thinking him to be furnished with more than themselves, plotted with the *Maister* of the ship, who conceived them and his *Trunks* aloft; and as his sword and his *Blow* could renounce, which was not till next day towards evening. The reason he alleged was, the *Sea* was so high he could come no sooner. And that his pretended *French* Lord was gone to *Amen*, where they would flay his commanding. Which treacherous villanie, when diuers other *Soldiers* Passengers had vnderstood, they had like to have laine the *Maister*; and had they knowne how, would have runne away with the ship.

One of the Soldiers, called *Corsicenne*, accompanying his illustrious friend, *assured* him this great Lord *Depraux* was only the sonne of a poore Lawyer of *Mortagne* in *Bretagne*, and his attendants *Carfil*, *La Nolle*, and *Montefrat*, three young Brethren, so arrant chadders as himselfe; and if he would be contented to be a simple souldier, he might bring in his paye as much as they; and he was so willing by *Diap*, *Caducatus*, *Hemphes*, *Peint* *Kodmer* in *Normandie*, they came to *Cas* in *Bre Normandie*. Where both the Noble *Corsicenne*, and many of his friends well welcomed him, and brought them to *Mortagne*, where he found their friends, as he had promised him, but to small purpose. Yet the true occasioned some of his friends to come to him, and to supply his wants, and to give him kind entertainment with them, to recreate him selfe as long as he would. But such pleasures

A French chess
pretending
himself to be
the Lord De-
puty and his
company, coo-
zen him of his
Clothes,
Trunk,
and Money.

e. **Curtisner,**
 a kind French
 style.

Diep.
Caudetecq.
Henflan.
Cach.

Hee meets *Carr*
fell, & wounds
him in fight.
Theeues fall
out without sa-
tisfaction to
the true man.
Earle of *Playe*

Saint Malo,
Saint Michael,
Lambeth, Sains
Ericux, Lanon
places of note
in Brittain.
Renes.
Names.
Rockell.
Bordeaux.
Baions.
Liscar in Bears.
Carcaffon.
Narbonne.
Nymes.
Marceille in
Provence.



Toulon.

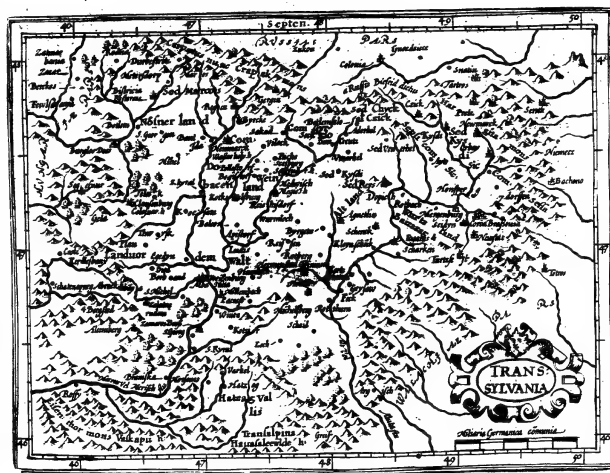
An inhumble
Ad eosphor
chariot.Entertained
by a Britton
Captain.Lampada
Alexandria.Scanderone
Cypri
Rhodes
Archipelago
Cephallonia.A defence
Sea-fight.

There embarking himself for *Italy*, the ship was forced to *Toulon*; and putting aboard
Sea, ill weather it grew upon them, they anchored close aboard the shore, under the little
of *St. Mary's* against *Nice* in *Savoy*. Here the inhumble Provincials with a rabble of *Pil-
grims* of divers Nations going to *Rome*, hourly cursed him not only for a *Foreigner*, but still
his Nation were all *Pirates*; rayling on his dead Sovereign *Queen Elizabeth*, and that they
never should have fair weather so long as he was aboard them. There disputations grew to that
passion, that they threw him overboard; yet *GOD* brought him into that little Isle, where
were no Inhabitants. The next morning hee slipped two ships more nede by them, put in by
the storme; which fetched him aboard, well refreshed him, and so kindly viced him, that hee
was well contented to try the rest of his fortunes with them. After he had related unto them
this former discourse; what for pique and for love of the Honourable Earle of *Player*, this Noble
Britton his neighbour, Captain *Le Rho* of *Saint Malo*, regarded and entertained him. With
the next faire wind they layled along by the coast of *Cyprus*, and *Sardinia*, and crossing the
Gulfe of *Tunis*, sailed by *Cape Bone*, to the Ile of *Lampadusa*; leaving the coast of *Barbarie* till
they came at *Cape Rafate*, and so along by the *African* shore for *Alexandria* in *Egypt*. These
having delivered their freight, they went to *Scanderone*; and after keeping their course by *Cy-
prus*, and the coast of *Asia*; layling by *Rhodes*, the *Archipelago*, *Condo*, and the coast of *Greece*
and the Ile *Cephallonia*; they lay to and againe a few dayes, betwixt the Ile of *Cypris*, and the
Cape of Ormus in the Kingdoms of *Naples*, in the entrance of the *Adriaticke* Sea, till they
mette with an *Argosie* of *Venice*, which it seems, the Captaine desired to speake with: whole
vntoward answer was such as sue them a man. Whereupon presently the *Britton* gave them his
broad side, then his sterne, and his other broad side also; and continued his chafe Peeces till hee
gave so many broad sides one after another, that the *Argosie* sayles and tackling were so torne
that shee stood to her defence, and made shot for shot. Twice in one hour and halfe the *Brit-
ton* boarded her, yet they cleared them selves. But clapping her aboard againe, the *Argosie*
fired him, with much danger to them both, but was presently quenched. This rather augmen-

ted the *Britton* rage, then abated his courage; and having re-accommodated himselfe againe,
he shot her betwixt wind and water, that shee was ready to sinke: then they yielded. The
Brittons lost fiftene men, three twentie, besides diuers hurt: the rest went to worke on all
hands; some to stop the leaks, others to guard the prisoners, which were chayned; the rest to
rifle her. The Silkes, Velvets, Cloth of gold, and Tyfue; Pearles, Chickies, and Sultanes,
they vnlodged in foure and twentie houres in wonderfull store: whereof having sufficient; and
tyred with toyle, they cast her off with all her companie, with as much good Merchandize as
would have fringed such another *Britton*.

- To requaire his defects he stood for the coast of *Calabria*; but hearing there were fixe or seven
Galleys at *Messina*, he departed thence for *Malta*: but the winde coming faire, he kept his
course along the coast of the Kingdoms of *Sicilia*, by *Sardinia* and *Cyprus*, till hee came to the
Road of *Antibo* in *Piemont*, where hee let Smith on shore, with five hundred Chickens, and a
little Box which he had, worth neere as much more. Here he embarked himselfe for *Laguna*, a
being glad to have such an opportunitie and means to better his experience, by the view of *L-
talie*: and having passed *Tripoli*, *Utenko* and many other Cities, as *Rome*, and *Saint Peters Pa-
tristonia*, he went downe the River *Tyber*, to *Civita Vecchia*: where hee embarked himselfe to
travell, he went downe the faire Citie of *Naples*, and her Kingdoms Nobilitie, returning by *Capua*,
Rome, and *Siena*, hee passed by that admired Citie of *Florence*, the Cities and Countres of *Bolo-
nia*, *Ferrara*, *Manza*, *Padua*, and *Venice*: whose Gulfe hee passed from *Malcanova*, and the *A-
driaticke* Sea for *Ragouza*, (pending sometime to see the barren broken Coast of *Albania* and the
Dalmatia, to *Cape of Istria*, travelling the Mayne of poore *Silvanus*, by *Tubiano*, till hee came
to *Gratz* in *Stiria*, the Seat of *Ferdinando* an Arch-duke of *Austria*, (now Emperour of *Al-
maine*) where hee met an *English* and an *Irish* Jesuite: who acquainted him with many brave
Gentlemen of good qualitie: especially with the Lord *Eberhaugh*, to whom hee gave experi-
ences of such conclusions, as hee projected to undertake: shee preferred him to Baron *Kiesel*, Ge-
nerall of the Artillery: and hee to a worthy Colonnell, the Earle of *Meldritch*, with whom go-
ing to *Vienne* in *Austria*, hee made him Captaine of two hundred and fiftie Soulliers, vnder
whose Regiments how hee spent his time, this ensuing Discourse will declare, as it is written in a
Booke intituled, The Warres of *Transilvania*, *Wallachia*, and *Moldavia*, written by *Francois Fer-
dinand* a Learned Italian, Secretary to *Sigismundus Bator* the Prince.

HONDIVS his Map of Transilvania.



Extracts of Captain Smiths Transilvanian A&ts, out
of Fr. Fer. his Storice.

O'mphac relieved. After the loss of Caniza, the Turkes with twenty thousand besieged the strong Towne of Olimbach, so bravely, as they were cut off from all intelligence and hope of succour, till John Smith an English Gentleman, acquainted Baron Kizell, General of the Archduke's Artillerie, that he had taught the General his worthy Friend, such a Rate, that they would undertake to make him know any thing he intended, and have his Answer; would they bring him but to some place, where he might make the Name of a Turk, same to the Towne. Kizell inflamed with this strange invention: Smith made 10 in disguise, that forthwith he gave him Guide, who in the darke night brought him to a Mountain, where he placed three Turkish Captains distant from each other, which plainly appearing to the Towne, the Governour presently apprehended: and answered againe with three other fires in like manner, each thus knowing the others being and intent. Smith, though distant seven miles, signified to him these words. On Thursday at night I will charge on the East, at the Alarme I ally you: Every night answered he would. And thus it was done. First, he writ his Message, at brise you, as could be; then divided the Alphabet in two parts thus: A B C D E F G H I K L with one Light, the other Letters following with two, M N O P Q R S T V W X Y Z. The first part from A to L he signified by firing, and ordering to be done as there is Letters from A to L that Letter, you mean; the other part from M to Z, is mentioned by two Lights in like manner; the end of a word is signified by leaving of three Lights, ever playing your Light at that Letter, you mean, till the other may write it in a Paper, and answer by his signall, which is one Light. It is done, beginning to account the Letters, by the Lights every time from A or M: by this means, also the other returned his Answer, thereby each understanding the other. The Guides all this time, having well viewed the Campe, returned to Kizell, who doubting of his power, being with twenty thousand, was animated by the Guides which related that the Turkes were so divided by the River in two parts; that they could not easily fight each other. To which Smith added this conclusion, that two or three thousand pieces of match, suffered each other. To which Smith added this conclusion, that two or three thousand pieces of match, suffered each other. To which Smith added this conclusion, that two or three thousand pieces of match, suffered each other.

Another stratagem. Smith made 10 in disguise, that forthwith he gave him Guide, who in the darke night brought him to a Mountain, where he placed three Turkish Captains distant from each other, which plainly appearing to the Towne, the Governour presently apprehended: and answered againe with three other fires in like manner, each thus knowing the others being and intent. Smith, though distant seven miles, signified to him these words. On Thursday at night I will charge on the East, at the Alarme I ally you: Every night answered he would. And thus it was done. First, he writ his Message, at brise you, as could be; then divided the Alphabet in two parts thus: A B C D E F G H I K L with one Light, the other Letters following with two, M N O P Q R S T V W X Y Z. The first part from A to L he signified by firing, and ordering to be done as there is Letters from A to L that Letter, you mean; the other part from M to Z, is mentioned by two Lights in like manner; the end of a word is signified by leaving of three Lights, ever playing your Light at that Letter, you mean, till the other may write it in a Paper, and answer by his signall, which is one Light. It is done, beginning to account the Letters, by the Lights every time from A or M: by this means, also the other returned his Answer, thereby each understanding the other. The Guides all this time, having well viewed the Campe, returned to Kizell, who doubting of his power, being with twenty thousand, was animated by the Guides which related that the Turkes were so divided by the River in two parts; that they could not easily fight each other. To which Smith added this conclusion, that two or three thousand pieces of match, suffered each other. To which Smith added this conclusion, that two or three thousand pieces of match, suffered each other.

Smith made Captaine of 150. Soldiers. A general Rumour of a general Peace, now spread in selfe all over the face of these reuerend Countreys: but the Turke intended no such matter, but intended such a warre as the one led by the Emperours ally by the assistance of the Christian Princes, provided three Armies: the one led by the Archduke Matthias, the Emperours Brother, and his Lieutenant Duke Mercurio to defend low Hungarie from Ferdinand the Arch-duke of Stiria, and the Duke of Mantua his Lieutenant to regaine Caniza: the third by Don Gonsalvo Governour of high Hungarie to layne with Balta, so make an absolute Conquest of Transilvania.

The siege of Alba Regalis. Duke Mercurio with an Armie of thirte thousand (whereof neere ten thousand were French) besieged Stoculwienburg, otherwise called Alba Regalis, a place so strong by art and nature that it was thought impregnable. There happened many a bloudie fild, strange stratagems and valiant Exploits on both sides by several Nations; but in briefe, Earle Mellicham by the information of three or foure Christians escaped out of the Towne. Captain Smith took occasion upon the great Assembly, bragging together at every Alarme, as if he had performed. After he had prepared fortie or fiftie Earthen round belled Pots prepared with mixture, Powder and Bullets, as experiences had taught him, (though with exceeding danger) he so fitly placed them in lines, graduated so neere as they could to the Assembly, and other places of advantage, that at mid-night upon the Alarme, it was a fearful sight to see the floure flaming course of their flights in the Ayre: but presently after the fall, the lamentable way of the miserable slaughtered Turkes was most terrible: before they fired the floure Sabre, as the Part of Buda, in two or three places, which he troubled the Turkes to quench, that had there been any means to have assisted them they could hardly have resisted the fire and their Enemies.

Fierie Dragons. This Cruel being taken by the incredible Advancements of the Duke, the Earle Rolowme was the other Commanded Captaine, which had beene in possession of the Turkes, more then fiftie yeares: the Turke

Turke first presently Alan Balta with thre thousand, if it were possible to re-gaine it: the Duke understanding this, with twenty thousand met him: where five or six thousand were slaine, with the Balta of Buda, and few or five Zanzacks.

Duke Mercurio dividing his Armie, sent the Earle Mellicham (of whose Company was Captain Smith in this encounter) to assist the Lord Balta, General for the Emperour Rodolph, against Sigismundus Bathur, the Prince of Transilvania: who was beyond all mens beliefe, newly returned from Polonia: and established in his Estate, the Earle neither finding pay, nor such regard as he expected, persuaded his Troopes rather to serve the Prince against the Turkes, then Balta against the Prince. The Soldiers worke out with these paylesse Travels, upon hope to make the Turkes to re-gaine or vanquish the Fathers Country then possessed by the Prince, who they heard of to travelle the Turkes, were rich and contented. The Prince glad of so a brave a Commander, and so many expert and ancient Soldiers, made him Campe-master of his Armie, gave him all necessities: else he could, and what freedom they desired to vanquish the Turkes.

The Earle having made many incursions into the Land of Zarkain, amongst the rocky Mountains, where the people were some Turkes, some Tartars, some Iewes, but most Banditos, Renegades, and such like, which sometimes were forced into the Plains of Regall where is a City, not only of men and Fortifications, strong of it selfe: but so environed with Mountains, and the passage so difficult, that in all these warres, no attempt had beene made upon it to any purpose. Having fortified himselfe with the situation and these passages amongst which he had many a charge encounter: at last with eight thousand he pitched his Campe before it. The Inhabitants forming so small a number, yielded in such abundance, that about one hundred or fiftie were slaine on both sides, and the Turkes could so neere the Parts, that the Towers small fort and Ordnance caused the Earle to retire.

The next day Zachall Moyzes, Lieutenant General to the Prince, came with four thousand Foot and Horse, and four or five hundred Ordnance, but in regard of the situation of the place, they did more feare then hurt them: till they had spent neere a month in raising their Mounts and Batteries, which slow proceeding the Turkes did so derided, and so farre left them, that they were they that the Captain, this obedience to any Captaine in their Armie: That to delight the Ladies who did long to see some Courtlike pastime, the Lord Turbathaw did desire any Captaine that had the command of a

Company, which durst combat with him for his head. The matter being discussed, was accepted. But so many questions grew for the undertaking, that it was decided by lots, and the lot fell upon Captain Smith, before spoken of. True being taken for that time, the Remparts all best with faire Dames, and men in Armes, the Christians in Battalia: Turbathaw, with a voice of Hobbey entered the field, well mounted and armed: on his shoulders were fixed two paire of great wings, richly garnished with gold, silver, and precious stones, a limbeck before him, bearing his Lances on each side, another leading his Horse where long he layd out before Smith with a waile of Trumpets (only a Page hearing his Lances) passing by him, with a courteous salute, took his ground with such good success, that at the sound of the charge he passed the Turke thorne the sight of his bow, spear, head, and all, that he fell dead to the ground; where alighting, embracing his Helmet, he took off his head, leaving the Turke his body and so returned without any hurt at all. The head he presented to the Lord Moyzes the General, who kindly accepted it, and with it to the whole Armie, he was generally welcome.

The death of this Captaine, so sweeted in the heart of one Grualgo his vowed friend, at rather irragged with malice then with anger: he desired a particular Challenge to the Comparson, to regaine his friend, head, or left his own, with his Horse and Armes for advantage: to be both, according to his desire, was the next day undertaken, as before. Upon the sound of the Trumpets their Lances flew in pieces, upon a cleere passage, but that the Turke was neere wounded: for his Pistol, were the next, which marked Smith upon the Placket; but the next shot, the Turke was so wounded in the left arme that not able to vail his Horse, and defend himselfe, he was thrown to the ground, and so bruised with the fall, that he lost his head, as his friend before him, with his Horse and Armes; but his bodie and his rich apparel was sent back to the Towne.

Every day the Turkes made some sallies, but few skirmishes would they indure to any purpose, our works and approaches being not yet advanced to that height, and effect as necessary required. To delude time, Smith with many uncontrollably able perswading reason, observed these things, that the Ladies might know he was not so much enamored with their Servants heads, but if any Turke of their ranke would come to the place of Combat to redreem them, he should have his also upon the like conditions, if they could winne it. The Challenge presently was accepted by Buny Malgro. The next day both the Champions entered the field, as before, each discharging their Pistols, having no Lances, but such martiall weapons as the Defendant had appointed, no hurt was done. Their Rattle-axes were the next, whose piercing blow made sometimes the one, sometimes the other, to have scarce fence to keep their Saddles: especially the

Christian received such a wound, that he lost his Battle-axe, and failed not much to have fallen if C. Smith encountered. Dances his Fanchion, and kills many of the Turkes, but having drawn his Fanchion, pierced the Turke so under the

A Battell, and the sally of Balta slaine.

Regal besieged.

Three single combats. The first only with Lances. Manner of Turbathaw entrance.

C. Smith enters Turke's Raine ground; where alighting, embracing his Helmet, he took off his head, leaving the Turke his body and so returned without any hurt at all. The head he presented to the Lord Moyzes the General, who kindly accepted it, and with it to the whole Armie, he was generally welcome.

Third combat with Battle Axes. C. Smith encountered. Dances his Fanchion, and kills many of the Turkes, but having drawn his Fanchion, pierced the Turke so under the

their Saddles, leaped backwards out of them, and turning out their heads, felled themselves againe in their Saddles and shot, as the former, three times. Others laid themselves backwards on their running Horses, and taking their tayles, put them into their mouths, and yet forgot not their ayme in shooting. Some after every shot drew out their Swords, and flourished them about their heads, and againe sheathed them. Others sitting betwixt three Swords on the right side, and as many on the left, thinly clothed, that without great care every motion would make way for death, yet before and behind them touched the Marke. One stood upon two Horses running very swiftly, his feet loose, and shot also at once three Arrows before, and againe three behind him. Another sitting on a Horse neither bridled nor saddled, as hee came at every Marke arose and stood upon his feete, and on both hands hitting the Marke, fate downe againe three times. A third sitting on the bare Horse, when hee came to the Marke lay upon his backe and lifted vp his legges, and yet missed not his shoot. After all this they ranne with like swiftnesse (for all these things, which, where is the Vaulter that can doe on his Imaginarie Horse standing still? these did running) and with their staves carried away those Markes, as triumphing over their innocent Enemy. One of them was killed with a fall, and two fore wounded in these their Feats of Achiurie. They had an old graue man which was their Teacher. If I haue long detain'd thee in this Spectacle, remember that the Race of Mamalukes should not be forgotten, the rather, because their name is now razed out of the World; and this may seeme an Epitaph on their Sepulchre, after whom none perhaps are left able to doe the like, nor in all *Franciscus Medicus* his Triumphant Pandects to be paralleled.

The end of the eighth Booke.



PEREGRINATIONS.
AND DISCOVERIES BY LAND OF
ASSYRIA, ARMENIA, PERSIA, INDIA,
ARABIA, AND OTHER INLAND
COUNTRIES OF ASIA, BY

Englishmen and Others; Moderne
and Ancient.

THE NINTH BOOKE.

CHAP. I.

A briefe Compendium of the Historie of Sir ANTHONY SHER-
LEYS Travels into Persia: And employed thence Ambassadour to
the Christian Princes; * penned by himselfe, and recommen-
ded to his Brother Sir ROBERT SHERLEY,
since that sent on like Ambassage by the
King of Persia.

§. I.

The Causes of his going to Persia, and strange Accidents
in the way.



IN my first yeares, my friends bestowed on me those Learnings which were fit for a Gentlemans ornament, without directing them to an Occupation, and when they were fit for agile things, they bestowed them and me on my Princes Service, in which I ran many courses, of diuers Fortunes, according to the condition of the Waies, in which, as I was most exercised, so was I most subiect to accidents: With what opinion I carried my selfe (since the causes of good or ill must be in my selfe, and that a thing without my selfe) I leave it to them to speake; my places yet in authoritie, in those occasions were cuer of the best; in which, if I committed error it was contrarie to my will, and a weaknesse in my judgement; which notwithstanding, I euer induttriated my selfe to make perfect, correcting my owne over-sights by the most vertuous Examples I could make choice of: Amongst which, as there was not a Subiect of more worshipfull vertue, for such Examples to grow from, then the ever-living in honor and condisie estimation, the Earle of Essex: as my reuerence and regard to his rare Qualities was exceeding, so I desired (as much as my humilitie might answer, with such an eminencie) to make him the patterne of my ciuill life, and from him to draw a worthy modell of all my actions. And as my true loue to him, did transforme mee from my many imperfections, to be, as it were, an imitator of his vertues; so his affection was such to mee, that hee was not onely contented, I should doe so; but in the true Noblenesse of his minde gaue mee liberally

* This Son-
marie is also in
his own words,
but many
things which
perayne rather
to his
minde th: a
bodies travels,
in discourses of
causa, &c. are
left out not for
want of words,
but of roomer:
this works look-
king another
way: he stu-
dious may
reade the Au-
thor himselfe,
the Hist: we
haue extractd

Earle of Essex.